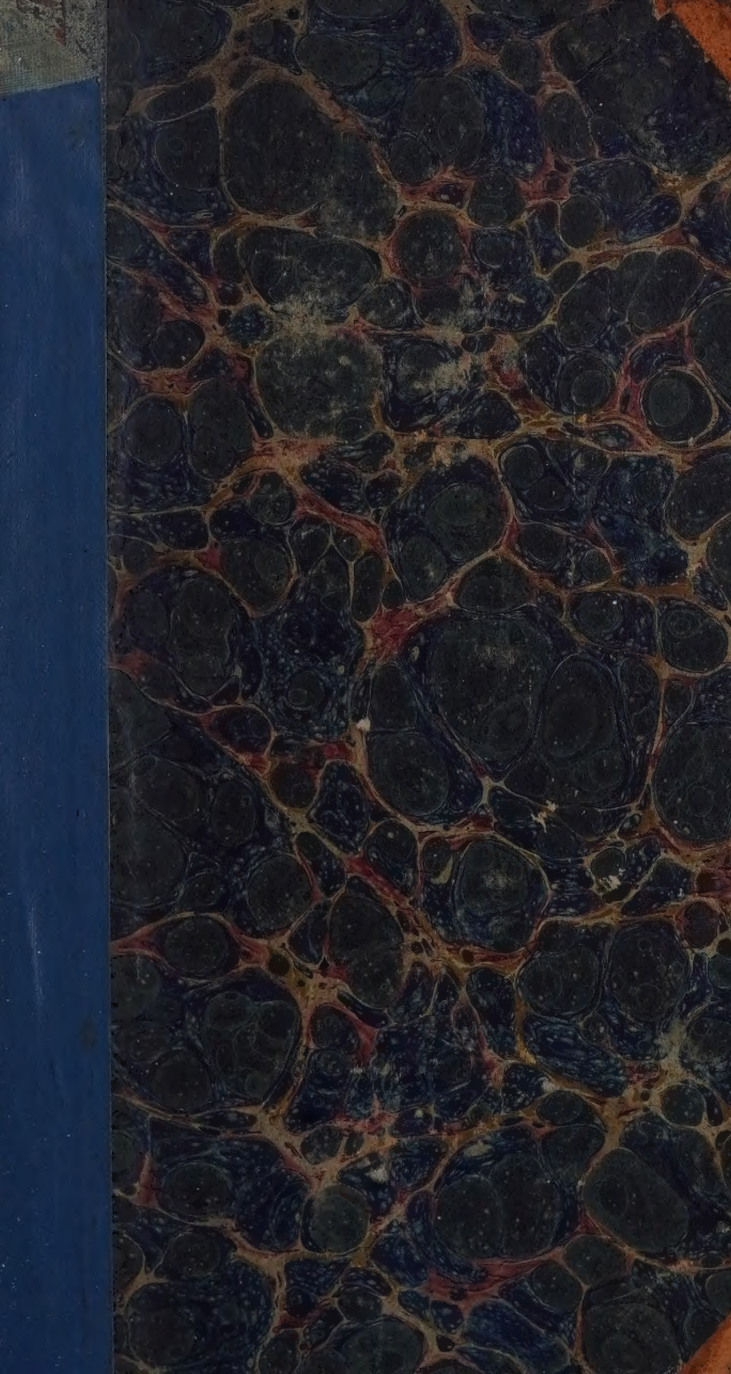




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J.D. BLACK.



THE
MILLENNIAL HARBINGER,

A MONTHLY PUBLICATION,

DEVOTED TO

Primitive Christianity:

CONDUCTED BY

ALEXANDER CAMPBELL.

I saw another messenger flying through the midst of heaven, having everlasting good news to proclaim to the inhabitants of the earth, even to every nation, and tribe, and tongue, and people; saying with a loud voice—Fear God, and give glory to Him, for the hour of his judgments is come; and worship Him who made heaven, and earth, and the sea, and the fountains of water,

JOHN.

Great is the truth, and mighty above all things, and will prevail!

NEW SERIES—VOL. VI.

BETHANY, VA.

PRINTED BY A. CAMPBELL.

1842.

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THE LANCET

A MONTHLY PUBLICATION

DEVOTED TO

PRIMITIVE CHRISTIANITY

CONDUCTED BY

ALEXANDER CAMPBELL

THE LANCET is published monthly, except in the months of January, February, and March, when it is published bi-monthly. It is published by the Proprietors, Messrs. J. & J. G. Smith, at No. 1, Old Bailey, London. The price is 1s. 6d. per annum, in advance. Single copies are sold at 6d. The LANCET is sent free of postage to all subscribers by the General Post Office. The LANCET is also sent free of postage to all subscribers by the General Post Office. The LANCET is also sent free of postage to all subscribers by the General Post Office.

NEW YORK VOL. VI

DECEMBER, 1847

PRINTED BY J. & J. G. SMITH

P R E F A C E.

WE now commence the *twentieth volume* of our editorial labors.—Through the kind providence of our heavenly Father, not one month in so many years has passed without our regular issue of a new missionary. At the close of the present volume we shall have issued more than a million of monthly numbers. These, of course, have done, and are doing, something in the great moral change which is incessantly going forward in this community. This, however, is but a single item in our editorial labors.

And when we think of the sermons that are preached—the discussions that are in progress—the tracts that are issued, and the volumes that are circulated on the great subjects of religion and morality, we are no little astonished at the labors, and means, and instrumentalities that are requisite to the demands of society in this great moral regeneration now advancing with every pulse of life in every part of the civilized world.

The human mind seems to need the incessant stimulus of new ideas, of thought, and motive to raise it above the ordinary level of mere animal enjoyment. Man is naturally indolent, and requires some impulse from without to rouse him into action. His appetites and passions will sometimes do this; but the range of their activities is very limited compared with that of his intellectual and moral powers. The Press, together with the facile and abundant means of social intercourse, keep the energies of all employed, who have either a mind to perceive, or a heart to feel the important duties of human life and the high destiny to which man is born under the reign of the Messiah.

The constant developments of the Periodical Literary, and Religious Press, when *well conducted*, minister continuous edification and comfort to the intelligent, and exert a powerful and happy influence in the formation of human character, and in elevating the standard of public taste and moral excellence.

If there be any one subject more than another the peculiar burthen of this age, it is the subject of Education in its various departments, and in all the ways and means of its advancement. The civilized world is just awaking to this subject. It is about commencing one grand crusade against ignorance and vice—against irreligion and profligacy. It is now a demonstrated proposition that the only effectual

preventive of atheism, anarchy, and misrule, is a rational and moral education. Morals neglected, and intellectual development is a public calamity.

If, then, the volume for the year 1842 be distinguished by any one subject more than another, it is intended that it shall be for its devotion to the subject of Education, domestic, scholastic, and ecclesiastic.

Next to this is the subject of Ecclesiastic Organization. Within the whole precincts of the progressive reformation of this age, there is nothing more at fault than the whole affair of church organization. We have the words 'co-operation,' 'organization,' and 'order' in constant employment; but who has evinced a practical understanding of them in reference to the public interests of a great community? The calls upon us for a full investigation of this subject are imperious as well as numerous. It must have its full share of our attention in the present volume.

The signs of the times are also more and more imposing. That we are approaching some great crisis in human affairs is daily becoming more and more the persuasion of many intelligent and devout professors. These, of course, together with disquisitions on Prophecy, will still command a portion of our attention. But the past is the best pledge we can give for the future. We annually learn to promise less, and daily study the philosophy of doing, rather than of saying what we intend to do.

A. CAMPBELL.

THE
MILLENNIAL HARBINGER.

NEW SERIES.

Vol. VI. BETHANY, VA. JANUARY, 1842. No. I.

HUMBLE BEGINNINGS.

IN retrospecting our course, and in collecting documents connected with the history of reformation principles, amongst the few memorabilia of early beginnings I have yet extant the exordium, or a part of the exordium and some of the details of a discourse pronounced under an oak, eight miles from our present residence, in the month of June, 1811, (2d Lord's day, I think,) with a special reference to the organization of a new church, founded on the New Testament alone, and meeting for the first time to commemorate the Lord's death statedly on every Lord's day. The table was spread in the woods, and some sixty or seventy disciples, gathered out of various denominations, had assembled to show forth the Lord's death, covenanting with each other to follow the truth, the whole truth of Christianity, whithersoever it might lead us, without regard to former prepossessions, manners, or customs. We were all then Pedobaptists, and in our mode of preaching and teaching more textuary and formal than we have since learned is either scriptural or advantageous to speaker or hearer.

Our text was as singular as the circumstances were novel; but I cannot recollect from any reflections or memoranda what association of ideas could have selected such a motto for a sermon, except the strong conviction then entertained that we had got hold of the great principles of ecclesiastical union and communion on which all real Christians of all denominations, might, could, and certainly *would* one day unite.

I cannot now give much more than the exordium, with two or three points of emphasis in the discourse. Indeed, so far as we can now judge or recollect, the details not being written out, the exordium was the best part of the discourse, and the most apposite to the text we had selected and to the occasion which called it forth. We had then been in the public ministry of the word only about a year. The text

was from the words of Bildad—"If thou art pure and upright, though thy beginning was small, [we read it *be small*,] yet thy latter end shall greatly increase." Job viii. 7.

"THOUGH THY BEGINNING BE SMALL, YET SHALL THY LATTER END GREATLY INCREASE."

EVERY thing has had a beginning. There is but one Being in the Universe that never began to be. From everlasting to everlasting He is the Self-Existent. His name is JEHOVAH. "I am that I am" indicates his awful and mysterious existence.

Beginnings are usually small, and sometimes weak. It is seldom easy to anticipate the ending of any thing from its beginning. There is no established ratio between beginnings and endings, by which we could compute the probable result of any undertaking. These stately oaks, under whose wide-spreading boughs we now sit, sprang from humble acorns. These little rivulets, which meander through these deep vallies, are sometimes the origin of mighty rivers. The Euphrates, the Nile, the Mississippi, and the mighty Amazon are to be traced to some gurgling rill or "babbling brook," issuing from a mountain spring as their true and proper source.

Could you ascend to the origin of the King of Rivers, you would find at the foot of some projecting cliff, oozing from a gravelly bed, a little current whose whole channel an infant's hand might cover or an infant's foot obstruct; yet as it percolates from rock to rock down the mountain's side, its channel both widens and deepens, till after the accession of myriads of tributary streams, wending their circuitous ways through innumerable vallies, its swollen tide carries far into the ocean its mountain freshness, bearing upon its widely extend-bosom whole fleets and navies—at once the treasure and defence of a nation.

As from the summit of the Alps, or the Appenines, a single handful of snow displaced by the falling of a single branch from some humble shrub, commences its downward march, and if unobstructed in its path as it descends the mountain side, at every revolution its diameter increases till it lifts up acres at a single turn, and in the magnitude of a dreadful avalanche rushes into the plain, overwhelming flocks and herds, hamlets and villages, with their astonished inhabitants, in one common ruin.

Thus, too, from Carmel's luxuriant top the Prophet saw in the far distant verge of the western sky a little cloud, not larger than the human hand—a "bull's eye" looking from the deep, raising itself from the chambers of the setting sun; and as it rose it spread its lowering brows over all the heavens, till, shrouding the skies in the

sable garments of night, it began to pour its river torrents on the lands of Israel, already parched with more than a three-years' drought; till, as in Egypt, when the Nile retires, the land of the chosen tribes is verdant and full of promise of an abundant harvest.

And thus, too, sprang up the ancient Empires of the world. There was a Nimrod, or some other mighty hunter, a little chief, great in his little clan, around whom the spirit of adventure or some impending danger gathered the neighboring hordes. Allured by some great interest, or impelled by some strong fear, in "one league offensive and defensive joined," they set out on great enterprizes; and as success inspired their courage and rewarded their toils, less and less respectful of human rights and wrongs, they advanced from conquest to conquest, till in the lapse of a few centuries a colossal empire, consolidated in all its parts, bestrode the earth and became the wonder of the world. Thus arose the gigantic empires of Assyria, Medo-Persia, Greece, and Rome.

But to approach still nearer the ground which we occupy to-day, looking into things moral and ecclesiastic, we will readily discover the same principles at work, and observe the same laws controlling the progress of things religious and moral; sometimes, indeed, exhibiting the same wonderful results attendant on the humblest beginnings.

Joseph was sold by his own brothers a slave into Egypt. For thirteen long years a forlorn and wretched stranger, he seems to have known nothing but a series of misfortunes, which left him at length a prisoner in an Egyptian dungeon. But the time for his enlargement at length arrived, and from the dark cells of a dismal prison he suddenly rose to be governor of all the land of Egypt. A famine in the land of Canaan compelled his brethren to visit the corn magazines which their brother, by his divine wisdom, had accumulated for their salvation. In its progress it brought old Jacob and his seventy descendants into the land of Ham. He found a comfortable home for his numerous household in the fertile plains of Goshen. There they continued to multiply and increase, till in two hundred and fifteen years they became an object of envy, jealousy, and dread to the reigning dynasty of this then great and mighty people. The Pharaohs forgot the kindness and fidelity of Joseph, and most cruelly oppressed and ridiculed his people. Despite of all this, they continued to increase until, from some seventy souls, in about two centuries Moses led out about three millions of people from the iron house of bondage to the borders of the long covenanted land of promise.

And what shall we say of the beginning of the Christian institution

itself? Nothing in human history compares with this. An obscure and humble virgin, a feeble branch of David's family, was betrothed to Joseph, a carpenter; himself, too, a descendant from the same stock, as humble and as weak as was his beloved Mary, the daughter of Eli.

After their espousals, by the operation of that Spirit that raised up Eve out of the side of Adam, the body of Jesus was made of the seed of David according to the flesh. The child is born in a stable in the city of Bethlehem, and enjoyed his first sleep in a rough and cheerless manger. His earthly kindred were all poor, feeble, and obscure. Feeble, too, were his beginnings: a few comparatively uneducated Galilean fishermen become his companions and only assistants in founding a kingdom on earth that was to endure as long as the sun, and to be diffused through all the kindreds of the earth. Thirty full years of his short and eventful life had already passed before he had selected a single stone for the foundation of that great superstructure of grace and glory of which he was to be the only efficient builder and maker.

After his introduction to Israel, and after many discourses and innumerable miracles, he had collected only a few scores of followers, amongst whom but twelve were made conspicuous. He and they, during more than three years of incessant labors and toils—notwithstanding all his supernatural and divine powers, succeeded in forming a very humble commencement. A few scores, even at the end of his life, composed the household of faith. But after his resurrection and ascension into heaven, and the descent of the Holy Spirit, the cause fully commenced its operations, and multitudes flocked to the standard of the crucified Messiah. It spread through Judea, Galilee, Samaria, Syria—passed through proconsular Asia—followed the Euphrates through Armenia Major—coasted the Euxine and Mediterranean—visited the Islands—seized upon Egypt, Greece, and Italy—penetrated Arabia, Ethiopia, and the Islands of the Atlantic—subdued innumerable cities from Jerusalem to Rome; and, indeed, visited every place of note in all the Roman Empire in less than half a century from its first promulgation.

When again, through the defection of the Eastern church and the apostacy of the Western, an age of darkness and superstition had well nigh extinguished the lamp of immortality and restored the idolatrous genius of Pagan Rome, with its barbarous customs, to the christianized throne of the Cesars; when the last lingering rays of the Christian hope, in some faint resemblance of its original simplicity and power, gleamed on Europe's western mountains and islands, and feebly enlightened the deep vallies along the western extremities of the Eastern Continent; when the Man of Sin reigned with undisputed sway over

the temporal and spiritual destiny of mankind, a Saxon Monk was raised up with the sword of the Spirit in his hand, and stood up against all the usurpations and encroachments of that colossal power; and though impotent were his beginnings and slow his progress for a few years, still he persisted, and still he conquered, till at length, within the single term of his own eventful life, kings and their kingdoms came to his aid, and Protestantism redeemed its many millions from the ignorance and tyranny of the most heartless and intolerant despotism that ever insulted the human ear with the words religion, morality and truth.

It must, however, be confessed that Protestantism, while it repudiated many of the forms of error and many of the more repulsive abominations of Popery, and while it acknowledged the all and the alone sufficiency of the Bible for faith, piety, and morality, neither carried out in practice to its legitimate and proper extent its hatred of the former, nor its admiration of the latter; insomuch that the spirit of the Roman despotism still exerts an undue influence over the lives and actions of many who boast loudly and long of their deliverance from its sorceries and enchantments.

The creed-making and creed-dictating passion is now as strong and vigorous amongst the Protestant tribes as it was in the most popular councils and canons of the Roman hierarchy. The sword of Protestant magistrates has learned to serve at the altar of religion; and what the *canons* of the church could not achieve for Protestant thrones, the cannons of their armies and navies have secured to their incumbents. Meanwhile, the purest and the best portions of the Protestant communities are fully inspired with the spirit of schism, of faction, and of proselytism, and little allowance is made for any diversities of intellectual endowment, for the developments of years, or the peculiarities of early education. The same theories, admissions, and covenants are exacted from all, under the pains and penalties of excision.

We, for example, convened on this hill, have been refused admission to the Lord's table by our neighboring Presbyterian congregations. For what reason? For any doctrinal error or immoral practice? No such imputation. Why, then, are we proscribed? Because we abjured the Westminster Creed as the foundation on which a church of Christ should be built. We will not say that it is "*THE SYSTEM of truth contained in the Holy Scriptures*"—no more, nor less. We indeed make no specific exception to its dogmas or assumptions. We are content to say, that if it be true or if it be false, it ought to be repudiated by all who love the peace and union of Christ's people. If it be true as the Bible, and if it teach the same thing, it is to be rejected

as a mere redundancy—a useless excrescence on a perfect system and a perfect volume; and if false, it ought to be rejected because it is false and deceptive. And whether true or false, it ought, on a third account, to be renounced, because it makes parties and factions among Christians, or it nourishes and perpetuates them. They are the coin of a sectarian world. They are Cesar's coin. Money, said the Emperor, will get soldiers, and soldiers will get money; and money and soldiers will support the Empire. Creeds will make partizans, and partizans will make creeds; and creeds and parties support the present superstitious and antichristian system.

For this last reason, were they as true and as demonstrable as mathematics, being truths that have no life in them, no power to save, but to alienate Christians, and to destroy their peace and harmony, they ought to be renounced by all good and benevolent men.

But they allege that we need *by-laws* for the government of Christian society, adapted to the ever-changing circumstances in which the church is found. Be it so. These by-laws are mere matters of expediency, of human origin, and never to become terms or conditions of ecclesiastic union. They stand not upon the same ground with the faith, piety, or morality of the Christian Institution. They are matters which ought to be clearly set forth as mere temporary expedients, and essentially distinct from the subject matter of the Christian religion. The family of God is one thing, and the house in which it meets and the circumstances of its existing in it, are as distinct as wood, and stone, and men.

The present partyism is a disgrace to our profession. It is fatal to the progress of piety and truth. Ignorance and superstition, enthusiasm and fanaticism, are the fruits of these human institutions, which have displaced the Bible or refused to admit it as its own interpreter. The key of knowledge is virtually taken away, and ages of darkness are again spreading their sable wings over a slumbering world. We must awaken from this sleep of death—this fatal lethargy that has seized the body ecclesiastic. Men are fighting about chimeras, loving and hating, approbating and disapprobating one another for reasons they do not comprehend, and, if comprehended, they would blush to see the illusions and phantoms that have bewildered them.

We believe the Bible to be God's own book, and well adapted to the ends of its existence. It is a *lamp*, and gives light. It makes the simple wise. "The law of the Lord is perfect, converting the soul. The testimony of the Lord is pure, enlightening the eyes." "All scripture given by inspiration of God, is profitable for doctrine, reproof, correction, for instruction in righteousness, that the man of God

may be perfect, thoroughly furnished for all good works"—"able to make one wise to salvation." It is a perfect book.

We commence our career as a church under the banner of "*The Bible, the whole Bible, and nothing but the Bible,*" as the standard of our religious faith and practice. We have our own opinions; but these we shall hold as private property. The faith is common. Our inferences and opinions are our own. If our brother asks for them, we may tender them; but must not force him to accept them. This is the very essence of Popery. Christians are the sons of liberty—the Lord's freed men. The right to choose and to refuse the opinions of men is the essence of liberty. He that forbids it is a tyrant, an inquisitor, a Pope. He that allows it humbly concedes his own fallibility, and benevolently intimates to others the duty of examination.

Indeed, it has appeared to me that the very dictation of a creed is offering a substitute for the employment of our minds upon the oracles of God—is a challenging us to decide without reflection the greatest questions in the universe. You offer a candidate for membership a human creed. Is he to compare it with the Bible, or is he not?—Doubtless to compare it with the Bible. Does not that presuppose a knowledge of the Book antecedent to the creed and without the creed? What, then, is the use of the creed? To corroborate our own conclusions!! No, my friends, if you can decide whether the creed be scriptural, you can decide what the Bible means without the creed. The human creed is, then, a human expedient to place you under the power of men. If you adopt it without examination, you are a Romanist—a Papist. If you do examine it, you are a Protestant. But then if you can examine it by the Bible, you can understand and believe the Bible without it; and therefore it is lost time to read it, and lost money to buy it, unless as a matter of curiosity.

But it may be said that the creed is rather a bond than a commentary—a guarantee of sound principles, rather than a declaration of present belief in men's opinions. But as no human laws can make men honest, no human creeds can make men virtuous or bind them to sincerity and good faith. Hence hypocrites, formalists, and temporizers will not keep them. They make out of them a scorpion lash to punish the sincere and conscientious.

We therefore renounce every teacher but Jesus, and all ambassadors from Christ except the Holy Twelve. Moses and the Prophets have led us to Jesus as the Lamb of God, the sin-atoning Lamb, and as the great interpreter of God to man; and we solemnly vow this day, before heaven and earth, that we do and will acknowledge no leader but Jesus, and no teacher but the Messiah. What we do this day might be done

by all Protestant Christendom, if they were only sincere lovers of truth, union, and peace.

Who are we? Persons of various ecclesiastic denominations—of various creeds and parties—brought up under various conflicting and antagonist principles—agreeing with each other to constitute on the Lord's own Book, and to live at peace, and to endeavor to act out the Christian character.

For what are we here convened? To worship God, to commemorate the Lord's death and rising again, and to grow in grace, in favor with God and men, by growing in Christian knowledge and in the practice of the Christian duties—to follow peace with all men, and holiness, without which no man shall see the Lord—to bear with one another's weaknesses, and to maintain unity of spirit in the bonds of peace.

Could not all Christians fraternize on these principles and with these objects? Nay, on what other principles can they ever all meet? Is there to be a Millennium, a state of universal peace and good will among men? Are the swords of ecclesiastic strife never to be sheathed? Are wars, and feuds, and parties never to have an end? If it be so destined, then all the present sects must be destroyed. A new basis of ecclesiastical union, communion, and co-operation must be ascertained and established.

Am I too sanguine when I say to my brethren here assembled, that I think we have found the sure foundation on which all the Lord's people can be visibly and truly one people? We can have no better creed than the Bible. The sects pretend to be founded on it: therefore the whole sectarian world acknowledges its excellency. We will not make it void by affixing to it the appendix of a human creed. We will build on the naked shoulders of the Apostles and Prophets, Jesus Christ himself the chief corner stone.

We shall begin with the Acts of the Apostles, and as they intimate the apostolic doctrine and practice we shall follow these. In Jerusalem the church began. To Jerusalem we must then look for a fair beginning. Whatever we have got in our faith and practice which they had not, we shall return to the rightful owners. What they had and we have not, we shall append to our inventory of Christian duties and Christian excellencies. Meanwhile, we shall assist each other in getting rid of our prejudices and errors as soon as we can, and "whereunto we have already attained, we shall walk by the same rule and mind the same thing;" and if we live in peace, the God of love and peace shall be with us: for he has promised it.

It is because I distinctly see the elements of a millennial church as

portrayed in the expectations of the present Christians, in the principles and views which have brought us together, and made so many jarring sectaries lay aside their *shibboleth* and meet on common ground, that I have presumed to accommodate the words of an Arabian Prophet to the present meeting. Either the wandering sheep of Christ's flock will never constitute one visible fold, or they must meet on the principles we have this day avowed. We challenge discussion on this important proposition.

Believing the ground assumed to be strong and tenable, we affirm our conviction that "though our beginning be small," both humble and obscure, "yet shall our latter end greatly increase."

After presenting the scriptural reasons for the weekly observance of the sabbath, it was urged that we must not despise the day of small things. God has always disappointed the expectations of the proud by choosing the things that be not of much esteem to bring to nought the things that are. Moses was raised from an ark of bulrushes to be lawgiver and king in Jerusalem; Joseph, from a prison to a throne; and David, from tending sheep to feed and to rule the millions of Jacob.

We are a weak band, an humble beginning; but so much the better. So were they of Galilee—such were they of Saxony—and such were the founders of this great nation. With the spirit of God in our hearts, with heaven in our eye, and the Bible in our hand, our God assisting us, "we shall leap over a wall," and "put to flight the armies of the aliens." Our strength is in the Lord. "He is our help and our shield." In him will we trust. The work is his; and if the time be come, "he will establish the work of our hands;" if it be not, we shall not lose our reward for having attempted it. May he establish our goings! for his is the power and the majesty, the dominion and the glory, both now and forever. Amen!

A. C.

EDUCATION—No. I. NEW SERIES.

MORAL TRAINING.

THE voluminous fact that the Bacons, Lockes, Newtons, Franklins, and Howards, of every age and of every department in society, first entered life without a single idea, and without a single habit, speaks lessons of fearful and momentous import to every sensitive and reflecting mind on the subject of human capacity and human responsibility. The ideas and the habits which constituted these illustrious men and gave them such a conspicuity and authority in the intellectual and moral world; and those ideas and habits that made the Nimrods, the

Neros, the Domitians, the Torquemados, the Spinozas, and the Vol-taires of all lands and languages, were acquired in their first elements from the persons and circumstances, the tutors and guardians under whose auspices they commenced the career of life. They may have greatly improved the original stock of ideas and impressions; they may have strengthened and corroborated the habits they were permitted to acquire by those who had the first origination of them; but the elementary principles and forms of both were certainly given them by parents and tutors before they could distinguish truth from error or appreciate what is good or what is evil.

Miraculous interpositions and supernatural causes, it is conceded, may create a man anew, may subdue the most ferocious temper, change the most perverse habits, and introduce new principles of action into the human heart; but as such agencies are not under the control of mortals, they come not within the circle of human instrumentality or accountability; and therefore, in every attempt at the formation of human character, such means are to be used and such measures adopted as correspond with the nature and susceptibilities of man, and such as are within his reach.

We also exclude from our premises so much of human nature as is not moral, but purely physical. The organs over which man has no control are not, of course, susceptible of education. Still, under the guidance of an enlightened understanding and a rational discipline, much may be achieved in the development and preservation of even the physical and animal departments of our nature. We cannot change the Ethiopian's skin nor the leopard's spots by all the science and art of man. We may, however, divest the leopard of his teeth and claws; and if we cannot change the Ethiopian's skin, we can hide it. It is also admitted that as the Egyptian, Italian, and American marbles, while yet in the quarry, materially differ from each other, and are therefore not equally susceptible of the same exquisite polish; so there are such organic and constitutional differences, or such diversities of intellectual and moral endowment, as forbid the expectation of consummating one and the same finish under the most rationally adapted and most effectually carried out systems of education possible to man.

But these allowances and admissions being made, still it is no exaggeration to say that "education makes the man," and most emphatically the *moral* man. All science, all observation and experience concur in the demonstration that the moral elements of the human constitution are most of all under the control of education. We cannot give new organs, new faculties, or new powers to the infant man, but we can give a moral turn and tendency to them all, in virtue of that

power which God has given the adult man over the infant man. It is a valuable observation in the new philosophy of the human head, that the upper story, the seat of all the moral sentiments, is left open to further development; and an entering school is thus submitted to the wise and benevolent discipline of those to whom its future destiny is most interesting. Whether there be any thing in this or not, certain it is that the moral susceptibilities of our nature are in infancy greatly subjected to the influence of moral culture—so much so, that there have not been wanting persons of much intellectual vigor and enlarged views who have affirmed, and given reasons for it, that children, while yet in the arms of the nurse, have the rudimental peculiarities of their future character cast and moulded by those who wait upon them,—that the seeds of pride, contempt, envy, jealousy, deception, cupidity, fretfulness, malevolence, or their contraries, are, as early as the second or third year, deeply planted in the human soil—soon to take root in it, and, unless greatly checked, will yield an abundant harvest.

The scriptures, indeed, without any theory upon the subject, command us to begin early—"to bring up," or educate from infancy, "our children in the correction and instruction of the Lord." This alone is enough to induce Christian parents to undertake betimes this great and good work.

I seldom see an infant earnestly look into its mother's face to ascertain what she means when she addresses it, that I am not impressed with the conviction that it has been deceived by that parent or some other nurse, and has learned to correct or interpret what is said by reading the countenance of the speaker. This is a serious reflection upon those having committed to their care so precious a deposit from the great Father of all.

Few parents seem to have learned that, till deceived by themselves the confidence of children in their veracity is almost unbounded. So long as their own experience confirms the testimony of those around them, they repose unlimited confidence in all their communications; but when they are once fairly deluded by misrepresentation, their confidence is broken forever. A mother says to her little son, "Do not drink that sweetened wine, my son, for it is *bad*; take this medicine, my child, for it is *good*." Having already affixed other ideas to the words *good* and *bad*, and finding them in both cases misapplied, his confidence in her veracity, if not wholly destroyed, is greatly impaired. Had she told the truth—had she said, 'This wine is pleasant to the taste, but afterwards is injurious to the stomach;' or, 'This medicine is unpleasant to the taste, but it will prove beneficial to the system;' finding the first part true, he would naturally confide in the rest, and

her object would ultimately have been more effectually secured. A thousand errors may be corrected by the moral of a single specification of this sort. We need not, therefore, multiply instances by way of exemplification.

We have frequently said, but never with sufficient emphasis, that there is no substitute for good and early family training. Schools and colleges cannot often act the part of fathers and mothers. Indeed, we have sometimes painfully observed that the consequences of bad family education are insuperable. Schools and seminaries cannot always overcome strong sinister influence.

Parents are too often satisfied with delivering good precepts and exhibiting good examples. They ask, "What more can we do?" We answer, A great deal more. You must *train* your children to walk in the ways you approve. What reply would you make to a teacher of instrumental music who would thus accost you? 'Sir, I have clearly, emphatically, and repeatedly pronounced in the ears of your daughters the whole science of instrumental music; I have explained all its principles, and the peculiar powers, and laws, and susceptibilities of the Piano. Besides, sir, I have exemplified these principles and laws to your family by playing before them in every instructive manner I could imagine, not only the whole elementary lessons, but all the fine pieces in the melodies of the Lyre; and yet, sir, I am sorry to inform you, not one of your family can play a single tune.'

Would you not immediately rejoin, 'Why, sir, did you practise them? Did you make them apply their fingers and their ears to the instrument? In one word, sir, did you train them to the principles and examples which you delivered?'

So I respond to the father, who, lamenting the profligacy of a prodigal son, says—'Why, sir, I taught him all the proverbs of Solomon, and gave him a thousand lectures; and, sir, I always set before him what we generally call a good example; and yet, sir, it has been all in vain—my hopes are gone—my fond expectations are all blighted—my spirits are broken within me, and I must abandon the object.'

But, my dear sir, you did not do what Solomon commanded you.—He did not say, 'Teach your son,' nor 'Exemplify to your son the way which he should choose;' but he said, "*Train up your son in the way that he should go*, and when he is old he will not depart from it.' Training sons is much more laborious than teaching sons. Go to the Circus and see how those horses and dogs and various animals and their masters are trained, and learn there the parable of training. You must make your son *do* the things you teach him. You say, 'My son,

you see how industrious I am, and you must be industrious too.' That will never do: you must make him mind some business diligently and accurately for so many hours in the day.

Did any one ever learn to read by listening to the definitions and precepts about the art of spelling and reading, or by listening to others reading according to the best rules of that useful and elegant art? Has ever any one acquired the art of writing by reading or hearing the whole theory propounded and explained, or by seeing it exemplified by the hand of a master? In one word, what art is learned, what habits are acquired by listening to the words or looking to the actions of others?

And are moral habits and moral character to be acquired as an anomaly, as an exception from every other art and habit in the history of man? I know not why it is that our moral teachers, lecturers, and authors have so generally and so fatally overlooked this palpable defect in the popular notions and systems of moral culture. Of one thing I am certain, that their success cannot equal their desires till they learn this important lesson, that the art of living well and the formation of virtuous habits are not exceptions to other arts and other habits, but are to be acquired and enjoyed as all other useful and ornamental arts and accomplishments are universally acquired.

Does any one desire that his son shall be of a generous and benevolent spirit and character? Let him accustom him to perform acts of this kind from his earliest capability of action. Let him be often sent on errands of mercy and employed in acts of beneficence. Take him with you while visiting and relieving the miseries and misfortunes of the sick and the afflicted. When you are pouring the wine and the oil of your consolation into the wounds and bruises of the lacerated and distressed, let him carry the vessel, and let him assist you in the performance of the benevolent service. When you feed the hungry and clothe the naked, let him assist in carrying the provision and in putting on the raiment. An habitual attendance on these delightful duties, at a proper age and in favorable circumstances, will as generally and as certainly secure to him those dispositions and habits as practice in any of the necessary arts and callings of life will secure to him ease and despatch in the performance of such duties and services.

Would you make your son a churl, selfish, and unfeeling? The way is easy:—Accustom him to hoard up and pocket every thing he can acquire; never let him hear you condole with the afflicted; nor let him witness a tear of sympathy, or see you perform a generous deed to any of the sons of affliction and penury. The work is done. He will early choose to walk in your steps, and may probably improve upon all your

examples. It is true as any other proverb, "As the twig is bent the tree's inclined;" and it is much easier to bend the tender twig than to straighten the crooked oak on whose extended boughs the storms of many winters have spent their fury. Then *train up* your children early in the paths in which you would have them to tread; for when they are old they will not depart from them.

A. C.

CONVERTING INFLUENCE.

*R. to E.**

MEXICO, September 20.

My dear Friend,

I HAVE to thank you for your kind letter of the 12th inst., and for the frankness with which you have replied to my inquiries.—Nevertheless, I should but poorly imitate your candor, did I not confess that the views you have presented have rather increased my difficulties than removed them.

You say that "the source of the Christian's joy lies not within, but without him," and counsel me to "look off to Christ." Ah! my dear E., could I indeed turn away my thoughts from all within, and fix them upon Christ alone; could I forget myself in him, and become indifferent to the state of my own heart, I can easily conceive that I should then be released from sorrows. In him there is no weakness; no sin; no imperfection. To consider him is to dwell upon a beauty, a purity, an exaltation of character so transcendent that I am filled with wonder, adoration, and love: but, alas! it is in perceiving that he is so lofty, I observe that I am so low; it is in contemplating his perfections, I notice my own deficiencies; it is in view of his spotless purity, I discover my unworthiness. Will you regard this as weakness? And is it strength to forget that we are weak? Is it purity to be ignorant of our guilt; or perfection to remember no more that we are frail? Have I been mistaken in supposing that the state of the heart and the affections is the chief concern? Is religion without, and not within? Is an awakened conscience nothing but morbid sensibility? And are we authorized to dismiss all care and anxiety in regard to the sanctity and perfection of our own character? Have I misunderstood you? Your remarks certainly present religion to me in a new light, but I frankly confess it seems to me to be derived from earth rather than from heaven. It appears to me that this were to accommodate religion

* A delay in the receipt of these letters obliges us to refer the reader to vol. V., page 229, for the preceding ones.—Ed.

to ourselves rather than to accommodate ourselves to religion; and to obtain a deceitful peace, an imaginary security, by closing our eyes upon our danger. If for a moment I fancy myself thus attempting to seek relief, something within me seems to whisper: 'Be not tempted to forego the discipline of the heart—the issues of life are there. Resist not the Spirit who strives to win your souls to God; nor exchange a godly sorrow for any outward confidence, or any inward peace proffered by insensibility.'

It has been by day and night my prayer that my heart might be renewed—that I might be blessed with some sweet evidence that my name is written in heaven. Is it from the ability to appropriate or apply Christ's salvation that this assurance is to be derived? If it be, from what source is this ability? Do we already possess it of ourselves? For my part, I have thought that it must be given to us of God—that it must be wrought in the heart by the Holy Spirit. It is this for which I have longed—an evangelical faith—a realizing sense of union to Christ, and of an abiding interest in his salvation, arising from the regenerating and renovating influence of the Holy Spirit upon the heart.

Now it may be, my dear E., that I have misconceived the tenor of your remarks, and, that your greater confidence arises from a superior proficiency in spiritual knowledge and a higher degree of spiritual enjoyment than that to which I have been enabled to attain. It cannot, indeed, I think, be otherwise, when I remember that heart-felt piety, that spiritual sensibility; that elevated devotional feeling which, when in your society, awakened in my soul responsive emotions, and kindled afresh the flame of divine love; and I cannot but realize the more the darkness by which I am oppressed, when I thus find myself but dazzled and blinded by the light which you have so kindly endeavored to shed upon my path.—In hopes of soon hearing from you again, I am truly yours,

R.

Tasco, October 2.

E. to R.

It would never do for me, my dear R., here in this delicious climate of the *Tierras Templadas*, or Temperate Regions, to enter into a controversy with you who dwell in the city of Mexico, which, I believe, signifies in the Aztec or Mexican tongue, "The habitation of the god of War." I am here in the midst of a multitude of fruit-trees, and a thousand rich and luxuriant, and, to me, novel productions of a vegetation which is never suspended for a moment. The periodical rains have ceased, and I am fanned by the expiring sighs of *los Norics*, which

come up from the Gulph in pure and gentle breezes. I have, it is true, lately visited that singular group of volcanic peaks between your city and Cordova—the *Popoca-Tepell*, or Smoking Mountain, 18,000 feet high; the “White Woman,” or *Sierra Nevada* of the Spaniards, 16,000 feet; together with the “Starry Mountain,” 17,000 feet, so called from the luminous exhalations which rise from its crater and play round its summit, which is covered with eternal snow; and various others of inferior dimensions, as the *Cafre de Perote*, a porphyritic mountain, 13,633 feet in elevation, and which represents an ancient sarcophagus, surmounted by a pyramid at one of its extremities. It is here that the basalts of *La Regla*, of which the prismatic columns, a hundred feet in height, have their central parts harder than the rest, form the native decorations of a very beautiful cascade. Yet cannot the remembrance of those tumultuous waters, nor of those wild and rugged cliffs, nor of those craters sending forth fire and smoke, move me to engage in a serious controversy amidst the softness, the beauty, the grandeur of the natural scenery of this vicinity, or the soothing influence of the circumstances which surround me.

How natural it is to love the beautiful, and to desire the unfading charms of a perpetual spring; that happy, but, alas! deceitful emblem of an eternal youth! How delighted were the Greeks to dwell upon the wonders that were related of the country of the Hyperboreans, where, say they, spring, youth, and health perpetually reign, and where, during ten complete centuries, men enjoy a tranquil life in the midst of festivals and pleasures. Unfortunately, however, they placed this happy country at one of the extremities of the earth, as they did the Garden of the Hesperides at the other. But it need no longer be said that the abode of Happiness is situated in regions inaccessible, while it is possible to ascend to the plateau of Anahuac. It is here, that enchanted with the salubrity of the climate, and the fragrance of the groves, I am almost induced to change my pencil for a crook, and tend a few sheep upon the sides of the magnificent Cordillera.

But, ah! you remind me, these volcanoes—these colossal furnaces! You point out to me those dykes of porphyry and those enormous balls, composed of concentric layers, resting on isolated rocks! You speak of earthquakes—of revolutions, and you dissipate my illusion. “The world passeth away”—“The glorious beauty which is on the head of the fat valley shall be a fading flower, and as the hasty fruit before the summer.” “The present heavens and earth are reserved for fire!” * * * * * It is time, then, that we should turn our attention to that heavenly country where our brightest visions will be realized—where there shall be no fear of sorrow, pain, or death, and

where God himself, our Father, shall wipe the tears from every weeping eye.

And now that I have fairly come to that subject in which I trust we are both more interested than in any thing beside, allow me to say that, while I would avoid the spirit of controversy, my solicitude and regard for you will not permit me to refuse to communicate freely with you upon the important matters to which you have adverted. It is much to be regretted that men have been so much under the influence of theories of conversion. It is this that renders it necessary to speak of many things which, in themselves of little moment, have become nevertheless serious obstacles in the position which they have been made to occupy.

There are two theories of conversion. One is that the Spirit of God, by a direct and efficient agency upon the heart, either with or without the word of God, produces a true faith, and gives an assurance of salvation. The other is, that these effects are produced by the word of God alone.

The advocates of the first are disposed to regard scriptural knowledge, and a calm deliberate conviction of the truths of religion, as of little importance compared with the direct energizing influences of the Holy Spirit. The supporters of the second consider the conviction arising from the divine testimony in the scriptures as a true and proper faith, and that the supposed operations of the Spirit, on which the first depend, are only the natural consequences of various transient excitements addressed to the animal sensibilities and sympathies.

The former, on the other hand, urge that there is a common or historical faith which produces no saving effects, and that a true faith must be preceded by certain feelings and impressions wrought in the heart by the Divine Spirit, from which an "evangelical faith," as it is termed, results—which is an overpowering conviction of a direct and personal interest in the salvation of Christ, followed by a sincere belief of the testimony and an acceptable obedience. They arrange therefore the items thus: 1st. Holy Spirit; 2d. Feeling; 3d. Faith; 4th. Testimony; 5th. Obedience. The latter, on the contrary, insist that there is but one kind of faith—i. e. but one faith in kind, however it may vary in degree. It may, like the mountain rill, which swells into a rivulet, and at length grows to a river, be weak and small at first, but may be increased until it becomes resistless; yet is it the same faith differing only in degree. It is impossible, say they, to conceive that feelings should exist in the mind without supposing the mind to have had previously some object before it by which these feelings were produced. It could have no object before it capable of this

effect, unless it were perceived and recognized as actually true. And it could not be thus perceived and recognized as being true or having a real existence unless by means of the testimony by which it was presented to the mind. In other words, a man could have no feelings in relation to any thing in the existence of which he never believed; he could not believe in that of which he never heard; he could not hear without testimony properly addressed to his powers of receiving information. They arrange the items therefore as follows; 1st. Testimony or word of God; 2d. Faith; 3d. Feeling. 4th. Obedience.—Their theory, then, of conversion is, that the gospel facts are first presented to the mind by the proper testimony by which alone they are revealed and sustained; that these facts when believed upon this testimony are necessarily productive of corresponding feelings, which lead to immediate and corresponding actions.

It is a universal law of our nature that objects presented to the mind will produce effects upon us according to their character and our relations to them. It matters not whether these objects be presented to the mind directly through the senses, or whether we are informed of them by human testimony. All that is necessary is, that we should be convinced that they are what they appear, or are declared to be, in order to be duly influenced by them. Sensible evidence can do no more than this; and human testimony, in its proper measure, will do no less.

It depends not, then, upon any peculiar way of looking at objects, neither upon any peculiar mode of believing that they exist, whether we shall be moved by them or not. If we survey a beautiful landscape, we are filled with pleasurable emotions: if we witness the agonies of the wounded and the dying upon the field of battle, we have feelings of sorrow. No one in this case pretends to argue that the different emotion is produced by a different way of seeing, rather than by a difference in the object presented to view. We are informed that when Pharaoh's daughter perceived the ark of bulrushes amongst the flags of the Nile, she ordered her maidens to bring it to her. Suppose that instead of the ark she had perceived a crocodile waiting for his prey; doubtless she and her maidens would have fled away with terror; and no one can fail to see that an action so different would be owing not to any different way of seeing, but to a different feeling excited by a different object.

It is not, however, every object which we perceive that will excite pleasure or aversion. Each will produce in us a feeling corresponding to its character and the relation we perceive it to sustain to us. If we discern no relation whatever in the object to our interest or happi-

ness, it will produce in us no emotion whatever, and consequently no action. We daily pass by innumerable objects and hear many things with perfect indifference, because we do not see any connexion between them and the objects of our pursuit. Again, whenever we discover that any of the things which we had before neglected are really related to our interests, they immediately become invested with consequence in our eyes, and produce feelings and actions corresponding to their nature.

It is owing to the different relations which things bear to us that we are so differently affected by them, and that the very same matter which will be a source of joy to one, will be a cause of sorrow to another. If we suppose a number of prisoners to be confined for various deeds, and proclamation to be made in the prison that upon a certain day there is to be a general jail-delivery, upon which those whose term of confinement had expired should be released, and others in pursuance of their sentence should be led to execution, it will be obvious that the annunciation of the same fact will produce feelings of joy in the former, but of grief and dismay in the latter, simply because the tidings bear to each a different relation. Thus when Christians rejoice in believing that there is one God whom they know to be their benefactor and preserver, it is perfectly natural that demons should tremble in believing the same truth because they look only for vengeance, and it is perfectly absurd to suppose that there is any difference in the faith in these two cases, any more than in the truth believed. It is to the different relation which this truth bears to each, that a result so different is to be attributed.

Rest assured, then, my dear R., that there is no such thing as "evangelical faith," in the sense in which the phrase is commonly used, as indicating a faith differing in kind from every other. No one, who will examine the subject, can fail to see that all the various feelings and actions that result from seeing or believing, are to be traced to the nature of the thing presented to the mind, or to the relations which it sustains.

It will, however, be immediately objected by those who support the first-mentioned theory of conversion, that of the many who have the gospel with its evidences presented to them, there are comparatively but few who yield themselves to its requirements. Now, they will ask, if it be so that certain feelings and actions will naturally result from the belief or perception of certain truths, why is it, that while a large assembly of persons will unanimously profess to believe the gospel and acknowledge its importance, some two or three or four of them only will feel its power and yield to its claims? Why are not

all equally affected by the same facts, presented by the same testimony, when they confessedly stand to these facts in the same relation?

I am compelled to postpone the consideration of this difficulty until I write again.—Yours most sincerely,

E.

THE BAPTISTS AGAINST THEMSELVES.—No. II.

“OUT OF YOUR OWN MOUTHS WILL I CONDEMN YOU.”

THE next witness which I shall introduce, is a name of great celebrity and authority among the Baptist fraternity. It is no less a personage than

ANDREW FULLER.

The writings of Fuller have had a powerful influence among the Baptists—greater, perhaps, than those of any other Baptist writer. We extract the following from his “Great Question Answered.”—We earnestly request their attention to it.

“I shall not trouble you with the *opinions of men* as to what the gospel is, nor even with *my own*; but direct you to the account given by its Author. The *New Testament* tells us what it is, in such *plain* and *pointed* language, that he who runs may read: ‘God so loved the world, that he gave his own begotten Son, that whosoever believeth in him should not perish, but have everlasting life.’ Moreover, brethren, I declare unto you *the gospel* which I preached unto you, which also ye *have received*, and wherein ye *stand*; by which also ye *are saved*, if ye keep in memory what I preached unto you, unless ye have believed in vain: for I delivered unto you, first of all, that which I also received, how that Christ *died for our sins* according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures.’ ‘This is a faithful saying,’ (a truth of such importance as to be a kind of Christian proverb,) and ‘worthy of all acceptance, *that Jesus Christ came into the world to save sinners*, of whom I am the chief.’—‘WE PREACH CHRIST CRUCIFIED’—‘I determined NOT TO KNOW ANY THING SAVE JESUS CHRIST, AND HIM CRUCIFIED.’—‘THIS IS THE RECORD, THAT GOD HAS GIVEN TO US ETERNAL LIFE, AND THAT LIFE IS IN HIS SON.’

“What say you to this? The truth of it hath been confirmed by the most unquestionable proofs. It first began to be spoken by the Lord himself, and it has been confirmed unto us by them that heard him; God also bearing witness with signs, and words, and divers miracles. The witness of the three in heaven, the Father, the Word, and the Holy Spirit, is borne to this, namely, that ‘God hath given to us eternal life, and this life is in his Son;’ and to this is also directed the witness of the three on earth, the Spirit, the Water, and the Blood. Can you subscribe to this truth in all its bearings, and rest the salvation of your souls upon it? I am well aware that the great concern of persons in your situation is to obtain *peace of mind*; and any thing which promises to afford this, attracts your attention. If this gospel *be believed with all your heart*, it will give you peace. This is the good and the

old way; walk in it, and you shall find rest for your soul: but it is not every thing which promises peace that will ultimately afford it. It is at our peril to offer you other consolation, and at yours to receive it.

"1. Beware of brooding over your guilt in a way of unbelieving despondence; and so of standing aloof from the hope of mercy.

"2. Beware of dwelling, in a way of self-complacency, on those reformations which may have been produced by the power of conviction.

"3. Beware of deriving comfort from the *distress of mind* which you may have undergone, or from any *feelings* within you. Some *religious* people will tell you that these workings of mind are a sign that God has mercy in reserve for you; and that if you go on in the way you are in, waiting as at the pool, all will be well in the end; but such language requires great qualification. It is not your *being distressed* in mind that will prove any thing in your *favor*, but the *issue* of it. *Saul* was distressed as well as *David*, and *Judas* as well as *Peter*. When the murderers of our Lord were pricked in their hearts, *Peter* did not comfort them by representing this their *unhappiness* as a *hopeful sign* of conversion; but exhorted them to 'REPENT and be BAPTIZED, every one of them, in the NAME of Jesus Christ, FOR THE REMISSION OF SINS.'

"4. Beware of considering faith *itself* the meritorious ground of acceptance with God.

"Finally, beware of taking comfort from any *impulse* or *unfounded persuasion* that your *sins are forgiven*, and that you are a *favorite* of God. Many are *deceived* in this way, and *mistake* such a persuasion for faith itself. When a sinner is driven from all his former holds, it is not unusual for him to catch at any new *conceit*, however *unscriptural* and *absurd*, if it will but afford him *relief*. If in such a state of mind he receives an *impression*, perhaps in the words of scripture, that God has forgiven and accepted him, or *dreams* that he is in heaven, or reads a book, or hears a sermon favorable to such a method of *obtaining relief*, he eagerly imbibes it, and becomes intoxicated with the delicious draught. The joy of hope, being so new and unexpected a thing, and succeeding to great darkness and distress, produces a wonderful *change* in his mind. Now he thinks he has discovered the light of life, and *feels* as one that has *lost his burden*! Now he has found out the true religion; and all that he read or heard before, not affording him relief, is false doctrine or legal preaching. Being treated also as one of the dear children of God by others of the *same description*, he is attached to his *flatterers*, and *despises* those as *graceless* who would *rob* him of his comforts by warning him against "THE LIE WHICH IS IN HIS RIGHT HAND"—Fuller's Works, Vol. 11., pp. 697—700.

As the article from which these extracts are made was published as a tract by the Baptist General Tract Society, they may be considered as *endorsed* by the denomination. There is a great coincidence in the last extract between Fuller and Frey. Great minds, when unclouded, are apt to see and express themselves *alike* on strong and prominent points, whether in disgust or approbation.

DISCIPULUS.

A SCRIPTURAL VIEW

OF

CHRISTIAN CHARACTER AND PRIVILEGE.

[CONTINUED FROM PAGE 557]

Sect. 7. "WHEREFORE, beloved, seeing that you look for such things, be diligent that you may be found of him in peace, without spot and blameless."—"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him: for all that is in the world;—the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passes away, and the lust thereof; but he that does the will of God, abides for ever."—"Wherefore, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."—2 Peter iii. 14.; 1 John ii. 16, 17.; Jude xx. 21.

The scripture quotations which constitute the preceding section, close with an allusion to that blessed hope of eternal life, and of the glorious appearing of the great God and our Saviour Jesus Christ, which the belief and obedience of the gospel authorize the believing and obedient to anticipate, as their blissful and glorious reward.—Now, it is to this blessed hope, that the commencement of the section under consideration directly alludes: that is, to the enjoyment of eternal life in the divine presence; in the new heavens and the new earth, exclusively designed for the righteous. See 2 Peter iii. 13. And it is to a diligent habitual preparation for this most blissful state, that the quotations composing the present section expressly call our attention; that so—"we may be found of him in peace, without spot and blameless. Now for this all-important purpose two things of most comprehensive import are most expressly inculcated. The first of these is a negative injunction, of indispensable necessity to the performance of the second. 1st. "Love not the world." 2d. "Keep yourselves in the love of God." Now we are most expressly assured in the above quotations, that no one can do the latter, till he has accomplished the former: for—"If any man love the world, the love of the Father is not in him."—Consequently to make way for the love of the latter, there must be a complete riddance of the love of the former. But here it may be asked,—'What are we to understand by this prohibited love of the world? Does it extend to the just supply of our necessary wants, and the natural relations of life, and the provisions necessary for these purposes, such as arts and sciences, &c. Certainly no; for it is written, "Thou shalt love thy neighbor as thyself." "And whatever you would that men should do to you, do you even so them." There is therefore a just natural self-love, which naturally inclines us to the use and enjoyment of the provisions divinely made for the supply of our natural wants, which ought to be received and used with thanksgiving. But there are also artificial wants, and artificial supplies for our natural wants, which are of no real service; which, were it not for tyrant Custom, we would do as well, if not better, without; the number of which swell to a vast amount; the expenses of which are

almost incalculable. Now these not being necessary to our natural welfare, we would be as well—yea, better without them: for they not only cost us more than they are worth, to the full amount of their supposed value, and therefore cost us useless labor to procure them; but many of them also cost us much time and labor to take care of, and enjoy them. Wherefore, upon the whole, to the full amount both of the possession and enjoyment, voluntary slaves to our unnatural lusts—our depraved appetites. Therefore the Apostle positively declares, that if any man love these things,—that is, have and indulge a taste for the possession and enjoyment of them,—“The love of the Father is not in him.” Indeed, how can it be otherwise? seeing that “no man can serve both God and Mammon:” and, that the indulgence of these unlawful lusts, is the grand object of the mammon of unrighteousness. The all-important query, then, is, how shall we get rid of those evil propensities?—how shall we defend ourselves against them, seeing that the *whole world* is under their influence: and that the imagination of man’s heart is evil from his youth”? Gen. viii. 21. Why, surely it must be a very difficult matter, seeing that both from within and from without, man is under the influence of vicious excitements; leading him continually to the very things he ought to avoid. There appears, therefore, no way of avoiding those evils, but absolute determined self-denial. Indeed, our Lord has expressly said so.—Matth. xvi. 24; Luke ix. 23.; and xiv. 26, 27, 33. Now let any man but duly consider these quotations, and he will clearly perceive, that nothing short of the most unlimited self-denial will qualify a person for becoming a real follower of Christ. This, however, ought not to discourage any, seeing that the reward is infinitely great; for “he that overcomes” those difficulties of self-denying obedience, “shall inherit all things; Rev. xxi. 7.—“shall be an heir of God—a joint heir with Christ.” Rom. viii. 17. And, in the mean time, for the encouragement of all such, ample provisions are made, and efficient means divinely appointed for the enjoyment of them; which, if duly used, will not only crown the devout practitioner with ultimate success; but will also, in the mean time, make him as happy in his present condition, as he can be out of heaven. Now of these, the second injunction in our premises, and the means divinely appointed for effecting it, are a most blissful and comprehensive specimen. The injunction—“Keep yourselves in the love of God”—is one of the most blissful and happy nature; and so are the means prescribed for effecting it—“Building up yourselves on your most holy faith,—praying in the Holy Spirit,—looking for the mercy of our Lord Jesus Christ unto eternal life.” Now can any exercises under heaven be more blissful than these? Or can any conceivable state of mind be more so, than that which these holy exercises are designed to maintain and promote? Nor, indeed, can we conceive of any means more direct and powerful for that blissful purpose. These things, then, being so happily adjusted to promote and secure both our present and future happiness, what remains but to understand and practise them as we ought? For this purpose we shall briefly review them. First—“Building up yourselves on your most holy faith.” Now this is first in order;—for faith is the principle and measure of all true religious enjoyment:—it is the intelligent belief of divine testimony; and is therefore defined by the

Apostle to be "the substance of things hoped for, the evidence of things not seen;" because it furnishes the mind with real substantial ideas upon which it dwells with a corresponding interest. Consequently, the mind must attain the knowledge of the truth in order to faith: and then contemplate, meditate, and reflect upon it; and also, for social improvement, converse about it, in order to maintain and increase it. These things being evidently so, this comprehensive exercise throws us back upon the entire subject of divine revelation; respecting the past, the present, and future; and, of course, calls up to our attention all the important facts and documents divinely intended for our edification, comfort, and salvation; and thus imprints them upon our minds, so that we cannot forget them. Thus are we happily prepared to walk in the light of those divine documents which constitute our faith; the direct tendency of which is to fill our hearts with the love of God, which is the very principle and substance of all true holiness; for which cause the Christian faith is called most holy. Our next and immediate duty, then, is to build ourselves up on this most holy faith, by continual additions to the subject matter of it, which, we have seen, is knowledge; and, also, to the virtuous attainments which proceed from this knowledge; that thus "giving all diligence, we may continue to add to our faith," not only "knowledge," but also "courage, temperance, patience, godliness, brotherly kindness and love." For we are divinely assured, that in so doing we shall never fall; but shall at last enjoy a most gracious and hearty welcome into the everlasting kingdom of our Lord and Saviour Jesus Christ. 2 Pet. i. 5-11. Next, in order to this blissful and successful up-building of ourselves on our most holy faith, we are divinely directed to continue praying in the Holy Spirit—an exercise this, as delightful as it is effectual. For what can be more natural, and, of course, more grateful to the Christian who is begotten and born of the Spirit, than believingly to cast himself upon his assistance and direction, when approaching the throne of grace? Nor, indeed, can we imagine any thing more effectual. For this is the confidence that we are authorized to have; "that if we ask any thing according to the will of God, he hears us." And, consequently, "that we have the petitions that we desired of him." 1 John. v. 14, 15. And also—that whatever we ask according to the dictation or suggestion of the Holy Spirit, is according to the divine will, and therefore will be certainly granted. Rom. viii. 26, 27. Thus in the exercise of our most holy faith in our great High Priest for acceptance, and in the Holy Spirit of promise for assistance, we are authorized and enabled to draw near with true hearts, in full assurance of faith. Heb. x, 21, 22.

Now, as this blissful assurance has a direct and powerful tendency to keep the believer in the love of God; so has it also to enable him to realize the third and last item of the means in our text divinely appointed for this most blissful purpose:—that is—"Looking for the mercy of our Lord Jesus Christ unto eternal life."—For surely this confident expectation of this crowning privilege, this ultimate consummation of all his hopes, cannot exceed his present confidence of access to God, and acceptance with him, through his great High Priest. But this divine assurance enjoyed and maintained, by the proper use of the divinely appointed means, the believer can look forward with undoubt-

ing certainty to this glorious consummation; and, of course, be filled—yea, captivated by the love of God. “For we love him because he first loved us.” John iv. 19. These things being evidently—necessarily so, it therefore becomes our most important duty and highest privilege, so to exercise ourselves in the due use of these divinely appointed means, as to keep the love of God, manifested in Christ, continually before our minds: and our hearts in the full assurance of our interest in it: for without this, neither the love of God to us, nor love to him, can be cherished and realized in our hearts. We must therefore make our holy religion our main business, our chief concern, if we would realize and enjoy it. T. C.

BY-LAWS OF BETHANY COLLEGE.

THE Faculty shall be composed of the President and Professors; a majority of whom, at any regular or legally notified meeting, shall constitute a quorum; and at all meetings of the Faculty the President, when present, shall preside.

The President shall exercise a general superintendence and control over the Institution.

A Secretary shall be chosen, who shall keep a faithful record of the proceedings of the Faculty; which, at all times, shall be subject to the examination of the Trustees.

The regular meetings of the Faculty shall be held on the first Monday of every month during the session. Special meetings shall be called by the President at his discretion, or upon request of any one of the Professors; of which due notice shall be given to the Faculty by the Secretary.

The collegiate year shall commence on the 1st day of September, and terminate on the 4th of July following.

Students who remain at College during the recess, shall be under the control of the Faculty, and may have access to the Library, subject only to a charge of twelve dollars for boarding, washing, &c.

Each Professor shall have a general charge or oversight of the Students, and especially when in attendance upon his department; subject in all cases, however, to the superintendence of the President.

It shall constitute a part of the duties of each Professor to keep a regular account of the absence of each member of his class, the degree of his attention and proficiency, and of his general demeanor, and report the same at the monthly meetings of the Faculty, to be forwarded by the Secretary to the parent or guardian of the Student.

Each Professor shall make a monthly report to the President—exhibiting the days and the subject of lecture and examination, and the time occupied by each respectively.

It shall be the duty of the President to prepare and lay before the Trustees at every annual meeting, a consolidated report, founded on the monthly reports of the Professors—exhibiting, 1st. A concise and clear statement of the heads of the lectures or subjects of instruction delivered or taught by each of the Professors during the year. 2d. A statement of the number of times which any Professor shall have

failed to lecture or attend his class on the regular days appointed for such purposes, the time occupied by each Professor in the delivery of his lectures and the examination of his classes, and the number of times each Professor shall have failed to make his monthly report.

The College Hall shall be opened every Lord's day morning for religious worship and instruction, to be performed by respectable ministers of various denominations; and it shall be the duty of all Students to attend worship either there or at some other place.—Ministers of the gospel, and pious young men of indigent circumstances, preparing for the ministry in any of the religious denominations, shall be permitted to attend College without charge of tuition.

No Student shall be guilty of non-attendance on school, inattention to the exercises prescribed, misbehaviour, or any indecorum in school.

No Student shall permit any disturbing noises in his room, or make them any where within the precincts of the College.

No Student shall introduce, keep, or use within the precincts of the College, weapons or arms of any kind, or gunpowder, or keep a servant, horse, or dog.

Riotous, disorderly, indecent, or contumacious conduct of any Student shall be punished by any of the modes hereinafter mentioned, at the discretion of the President, Professors, or Faculty.

Habits of expense, of dissoluteness, of dissipation, of playing at games of chance, of profane swearing, or of any immoral or useless indulgences, obstructive to the acquisition of science, or otherwise pernicious in their influence, shall be subject to any of the punishments hereinafter prescribed. And every Student who shall, within the precincts of the College, introduce, keep, or use any spiritous or vinous liquors, or any cards, dice, or other implements of gaming, shall be subject to like punishment.

Any Student violating or contemning any order of the President or Faculty, or insubordinate to any lawful sentence pronounced against him, shall be deemed guilty of contumacy, and punished at the discretion of the Faculty.

Smoking segars, or any other use of tobacco, is at all times strictly forbidden within the College precincts.

Injuring or defacing in any manner whatsoever, by writing or otherwise, the buildings, fences, gates, trees, shrubbery, &c., of the Institution, is strictly forbidden; and any Student so offending shall be subject to fine and punishment at the discretion of the Faculty.

Playing at any games, or indulging in any unbecoming conduct on the Lord's day, shall be regarded as disorderly conduct, subjecting the offender to the action of the Faculty.

The use of musical instruments is interdicted before dinner, after 10 o'clock at night, and on Lord's days.

No Student shall be permitted to absent himself from College without permission from the President.

Every Student shall deposite with the President, or some one of the Faculty, if his parents or guardians require it, all the money, checks, bills, drafts, and other available funds, which he shall have in his possession, or under his control, in any manner intended to defray his expenses while a Student of Bethany College.

In like manner, if requested, he shall deposite with the President, or

some one of the Faculty, all the funds he shall receive while a Student of Bethany College, for the purposes aforesaid.

At the end of the first half session he shall deposite enough to pay the expenses of the second half, or balance of the session; and if any Student fail to pay in advance the last instalment of his expenses, as herein required, and shall be in default ten days, the President shall report him to the Faculty, that proper measures may be taken to compel performance, and, if necessary, to punish the defaulter.

When the Student shall deposite any funds with the President, or any of the Faculty, he shall take from him a fair receipt, stating the amount deposited and the several purposes to which it is to be applied; and the person with whom he deposites shall disburse the same by payment and settlement with the Treasurer for his College dues, and in payment of such necessary personal expenses and pecuniary advancements as he may authorize or deem necessary—acting for the time as guardian over his pecuniary affairs. And at the end of each session, or when required, he shall render an account of his disbursements, and pay over the balance, if any. No Student, thus depositing, shall contract a debt or make any purchase without the written permission of his Bursar; and for every thing purchased by him he shall forthwith pay the cash or draw upon his Bursar, except upon license from the President as hereafter provided.

The President of Bethany College shall be, and is hereby empowered to grant licence to Students of this Institution to contract such debts as he may think proper, in the manner contemplated and authorized by the first section of the Act of the General Assembly, regulating and restraining the terms on which credit shall be allowed to Students, passed on the 1st of March, 1838.

Any Student contracting any debt forbidden by the provisions of the Act aforesaid, shall be subject to punishment at the discretion of the Faculty.

The bell shall be rung every morning throughout the collegiate year at dawn. The Students shall rise at this signal, and assemble in the rooms for general meeting, to attend on worship, at such hour as the Faculty may determine.

It shall be the duty of the President to keep a general supervision of the internal management of the Steward's Inn.

On matriculating each Student shall sign his name in a book, to be kept for that purpose by the Secretary; in which shall be stated his age, the name and residence of his father or guardian, under a caption in the following words, which shall be distinctly read to him before he signs his name, viz.—‘After having carefully read the Rules and Regulations of Bethany College, I subscribe myself a Student thereof; and promise to be punctual, orderly at worship, recitations, and all the College exercises; to be diligent in study; to be strictly moral in language and conduct; to be respectful to the Officers of the Institution and courteous to my fellow-Students; and that I enter the College with a desire to reap the benefit of its instruction, and with a determined resolution to conform to all its laws and regulations.’

The dress of the Students shall be uniform and plain—shall be of a dark grey, or black color—at a price not exceeding six dollars a-yard—and the coat shall be made single-breasted, and the collar bound

round with braid, and a star worked in black silk on each end of it: Provided, that a Student may be allowed to wear any clothes which he may have had when he matriculated; and in Summer any cheap light garments approved by the Faculty. It is also recommended by the Trustees that the Kentucky Jeans be selected as the cloth for common wearing apparel.

The punishments shall be—1st. Reproof by a Professor, or by the President, privately, or in presence of the class of the offender, or of the whole school, or dismissal from the class during the day. 2d. Rustication, dismissal, and expulsion. The first may be executed by the President or any one of the Faculty. The second shall require the action of the Faculty; and in case of expulsion the sentence shall not be final till confirmed by the Trustees.

Rustication shall be a suspension of College privileges, and removal from the precincts to some retired place, designated in the sentence of rustication, for a term not less than one, nor more than four weeks.

Dismissal shall be a discharge and removal from the College, and entire severance of all College rights and privileges for the balance of the collegiate year during which such sentence may have been pronounced.

Expulsion being a sentence of reprobation, shall be a cancelling of of all College honors, rights, and privileges forever; and no Student who may have been expelled from this or any other Literary Institution, shall, during the continuance of such sentence, ever be permitted to enter the precincts of this College.

Upon the infliction of any of the second class of punishments, it shall be the duty of the President promptly to inform the parent or guardian of the Student, of such sentence.

It shall be the duty of the Steward to visit the rooms of the Students at least once-a-week, for the purpose of seeing that the servants do their duty, and that the comfort of the Students is sufficiently attended to.

The Steward shall furnish the Students with clean sheets and pillow-cases at least once-a-fortnight, and with clean towels at least twice-a-week.

It shall be the duty of the Steward to have the rooms of the Students well swept and ventilated every day, and to take such other means for promoting the comfort and health of the department as the President may require.

The Steward shall be required to furnish to the President a list of such Students as may be absent from any meal, and of those who do not appear till half an hour after the bell has been rung.

The Steward shall not be required to furnish meals for Students who are not in the dining room within half an hour from the ringing of the bell—unless good reason can be shown for such absence.

From the 1st of September to the 1st of March following, the hour of breakfast shall be from 7 to 8 o'clock; of dinner, 1 o'clock; and supper, 6 to 7 o'clock, as the Faculty may decide. From the 1st of March to the 4th of July, the hours shall be 6 to 7 o'clock A. M., 1 o'clock, and 6 to 7 o'clock P. M., as the Faculty shall determine; at which hours the College bell shall be rung, and the dining-room opened.

When any servant about the Steward's Inn, from bad habits or misconduct, shall be deemed by the Faculty unfit to remain at Bethany College, it shall be the duty of the Steward to dismiss such servant; and upon failure to do so, upon proper notice, he shall be liable to fine at the discretion of the Faculty.

The Steward shall be responsible for the cleanliness of the tenements and grounds in his occupation, and shall cause the sweepings and offal from them to be daily removed to such places as may be designated by the President or Faculty. If he fail herein he shall be fined for each offence at the discretion of the Faculty.

The practice of keeping or raising hogs within the precincts is forbidden; and any one living within the precincts and violating this prohibition, shall be liable to a fine of not less than one, nor more than ten dollars, for each hog or pig kept within the precincts more than 24 hours, to be assessed by the Faculty.

The Steward shall not furnish luxurious fare to the Students; but the fare shall be plentiful, plain, served neatly, and well dressed—of good and wholesome viands—and in all its details conformable to such rules as the Faculty may prescribe.

The Steward shall furnish boarding, lodging, washing, fuel, and one candle for every two Students till bed hour; also, proper attendance of servants for domestic and menial duties, and attendance upon the immediate vicinage requirements of Students; the details of all which shall be regulated by the Faculty; for all of which his compensation shall be one hundred dollars for each Student per collegiate year. The clothes to be washed for each Student shall not exceed nine pieces in Winter, and twelve in Summer, per week; and whenever the washing shall not be done in proper manner, the Faculty may authorize the Students to have it done elsewhere, and deduct the price thereof from his board.

Students entering College after the commencement of the collegiate year, shall pay board only for the time unexpired, at the yearly rate.

If at any time the Steward shall fail to comply with the rules herein before prescribed, or with such as may hereafter be prescribed by the Faculty, there shall be such deduction made from the amount of board allowed him as the Faculty shall judge proper.

The Faculty shall have power from time to time to prescribe regulations of police, not inconsistent with the laws of the land or the enactments of this Board; which regulations shall be submitted to the Trustees at their next succeeding meeting, and shall be in force till disapproved by the Trustees or repealed by the Faculty.

The President, in connexion with the Professor of each department, shall decide upon the course of studies, the times to be occupied in lecturing and examining, by each and all the details connected with the studies, &c. of the Institution; and shall report such arrangements as may be adopted to the Board of Trustees at their next meeting thereafter.

Any person residing in the vicinage of the College may be permitted to attend College studies, boarding at his residence, subject to such tuition fees as the Faculty may think proper.

A. CAMPBELL, *President*.

W. F. M. ARNY, *Secretary*.

COMMENCEMENT OF BETHANY COLLEGE.

THIS Institution commenced its career on the day appointed, under more favorable auspices than could have been expected. The contemplated number of Students were not all in attendance, a few having been detained through personal or family afflictions, and some other difficulties, till the ensuing spring. Seldom have so many students from regions so various and remote, been assembled at the commencement of any literary institution. The Professors also, according to expectation, were all present—one only, Mr. W. W. EATON, of St. John's, New Brunswick, excepted. The appointment of this gentlemen to the chair of English Literature at the October meeting of the Board, was so recent as to preclude his presence at our commencement. Meanwhile, till his arrival, his place, in part, is filled by the other Professors, and in part by a special teacher appointed *pro tempore*.

To organize, arrange, and classify a new Institution, composed of so many youth of such diverse studies and attainments, from the Græca Majora, and various branches of mathematical and physical sciences, down to the elements of literature, without any previous knowledge of their habits, proficiency, or the methods of instruction under which they had been so far educated—is a task and a labor which none but the initiated and experienced can comprehend.

We have already formed more than twenty classes. Of these the first meets at half past 6 in the morning. To form and establish that most healthful and useful habit of rising early, I chose that early hour for my lectures on sacred history, for Bible-readings, and worship. My residence being just three-fourths of a mile from the College, gave me, for November and December, a very invigorating exercise of riding or walking that distance every morning before day-light. For January and February Professor STUART will occupy that hour, while I occupy his from 8 to 9. Our classees are not all disposed of till about half past 4 in the evening.

Having been no little retarded and disappointed in getting some rooms of our College edifice finished before this time, we have to contend with the difficulties of having the class-rooms in the Steward's Inn. Studying, reciting, and boarding in one edifice, though spacious, is by no means so desirable. A degree of confusion under the best police imaginable is, in such cases, inevitable. This calls for greater labors on the part of the Professors, and occasions more discipline than would likely occur under our anticipated arrangements. We expect to be in the College Edifice early in the Spring. It affords,

however, this advantage, that a more intimate acquaintance is formed with the manners and habits of every pupil than is possible in other circumstances, it being almost impossible to conceal, for any length of time, any impropriety of behaviour from the observation of some of the Professors.

We are peculiarly happy, in the main, in the assortment of students which has fallen to our lot. About one-third of them are professors of religion; and, with a very few exceptions, they are all good students. I have seldom known so many diligent and orderly students, in the same aggregate, in any Institution. We have had, indeed, a few cases of discipline; and, from the evident good effect of these, we are confirmed in our opinion that a prompt, decided, and impartial course will, notwithstanding the great defects in family culture and discipline, in most cases succeed well; provided only, that corresponding efforts are made to increase the intelligence and moral feeling of the subjects of such disciplinary proceedings.

It is worthy of remark, however, that those pupils who are pampered and indulged at home, whose passions are gratified, and whose habits are measurably left to the capriciousness of youthful impulse, are easily distinguished from those whose better fortune it is to have more prudent and strict parents—parents that do not regard luxurious eating, drinking, amusement, and all manner of indulgence as the best tokens of parental tenderness and affection, and the great end not only of education, but of human life. Solomon the Wise gives some useful hints on this subject; amongst which will be found some of considerable value even yet—such as, “He that loveth his son chastens him betimes,” and “Train up a child in the way that he should go, and when he is old he will not depart from it;” “Folly is bound up in the heart of a child, but the rod of correction” (or strict discipline) “will drive it far from him.”

From the indications before us, and the experiment begun, we are more sanguine than ever that if the Christian and benevolent public will second our efforts and our enterprize, as we are confidently of opinion that they ought, our begun Institution can and will be made a source and fountain of extensive blessings to society, both civil and religious. But from an exhibit of all that has been actually donated or subscribed to this Institution, which we intend soon to publish, it will appear that we have not been seconded with that liberality of feeling and assistance which an undertaking of such magnitude and promise would seem to command. The times, we admit, are hard, and form a very plausible and handsome excuse for those who believe more in investments in the various stocks and speculations of this day

promising ten, twenty, or fifty per cent. per annum, than in those stocks which, though they promise ten thousand per cent. through ages of ages, do not instantly fill the pocket with the filthy rags or tinkling *symbols* of our commercial and political currency. But we yet anticipate the liberality of the Christian and benevolent portions of our country, and will yet suffer our patience to have her proper and full effect.

A. C.

CONGRATULATIONS OF BETHANY COLLEGE.

EVER since the first announcement of the design of erecting a new Literary and Moral Institution, we have been assailed by various very complimentary notices from some of our editorial contemporaries.—Our Baptist brethren, have, indeed, been not only most forward, but most ardent in presenting their early offerings of good will to this infant Institution. The Religious Herald of Richmond, the Baptist Banner & Pioneer, and even the Cross & Journal, have been prompt to render their early homage by such insinuations as, 'It is nothing but!—O yes! it is designed to build up something!—Mind! he is Treasurer!'

Yes, indeed, it is designed to build up something. What generous insinuations! How indicative of a candid and honorable temper! I know not why these modest and magnanimous gentlemen should engross to themselves all the common sense, learning, and prudence in the world, and preclude us from the privilege of having a school to educate our own children. We have even on the borders of the Ohio a little common sense, and some honest and capable persons who can be Trustees and Managers of an Institution at least half as well as the Baptists have managed the Columbian or the Georgetown College.

True, indeed, we ask 100,000 dollars to erect, furnish, and endow an Institution for some five hundred Students. In this we include college edifices, boarding houses and their furniture, academies, with a library, laboratory, museum, and general apparatus. We desire this outfit for the treble purpose of having a good and extensive seminary for the purpose of making a good education accessible on moderate terms to the many who could not otherwise obtain it, and for the purpose distinctly stated in our By-Laws of bestowing education gratuitously on those whom God has evidently gifted with the power of doing good. Are these mischievous designs? And if not, have we not as good a right to undertake such an enterprize as they who assail us? And do they not ask most modestly, and yet most clamorously, for aid? Listen to the following from the very *Banner* of the Baptists:—

"GEORGETOWN COLLEGE.

"It has not been concealed that in carrying on this Institution until the notes obtained by President Giddings became due, there will be a large deficit. Whether the number of students be great or small, a corps of instructors must be kept up to carry forward all the studies of regular College classes. All the subscriptions yet paid in, amount to but about one instalment—four remain to be paid, of which three are not yet due. When these shall have all been paid, the interest of the fund will, if the number of students be not less than one hundred, support the College. In the meantime, the deficit will amount to about *twelve thousand dollars*.

"The Trustees feel anxious on this subject; and so ought every intelligent Baptist to feel. But it seems impossible to move the denomination to action. Elder W. C. Buck was appointed General Agent, in the strong confidence that he would be able to raise the money. But the total amount of subscriptions, obtained by him, was eight hundred dollars. I am confined to my post with daily duties in College, direct or indirect, amounting to eight or nine hours a-day; and can travel only in vacations. Such intervals have been improved, and most of the wealthy counties in the state visited. But the new subscriptions obtained amount to but about *two thousand dollars*, with promises of about as much more. This is for the *building*, and does not relieve the deficit.

"As the experience of brother Buck and myself show that the necessary amount cannot be made up by large donations, I proposed the plan of raising throughout the state, a sum equal to one dollar per member in each church. A number of our largest Associations have recommended the plan. If carried out, this measure will place the College where it will *never need further pecuniary aid*. All that is now wanting is \$12,000 to meet the deficit; \$5,000 to finish the building; \$10,000 for a Library; and \$5,000 for apparatus. The College will then be fully endowed, and occasional legacies will enable the Trustees to appoint more Professors, and additional buildings, and increase the number of beneficiaries.

"It will not be best, in every case, to introduce the above named proposal into church meeting. It is only necessary that some one brother, and one sister, draw up subscription papers, and set out to obtain subscriptions, to be paid within three months from the date of the paper. Let every member give what they please, less or more, even down to 25 cents. In distant counties what is made up, may be deposited with the local agent. Has not the College a few friends, in every church who will undertake this?

"If this plan fails, and relief is not obtained in some other way, I shall recommend that the College be wholly *suspended*, till the endowment fund be collected; and shall have remained at interest, till it accumulates to an amount sufficient to prevent all future embarrassment. The time necessary to produce an adequate accumulation, would be about ten or eleven years. Sad as it would be to be deprived of our only College for so long a time, it would be better than to consume our capital, and finally be just where we started. Brethren, the decision rests with you.

HOWARD MALCOM."

November 19, 1841.

Have they not already had subscribed some 50,000 dollars for this same Georgetown College? and yet by way of supplying the deficit, they ask for only 32,000. Comes it not, then, most gracefully from such an institution as the Georgetown, that yet demands 32,000 dollars—or from the Columbian, that has already swallowed down 150,000 dollars, or some such little sum, to annoy us for asking a less sum for an Institution large enough for 500 Students?

No strange or novel spirit has moved us on the subject of education. We have always plead the cause of education—of good common schools, academies, colleges, and all other means of relieving society of so much ignorance, vice, and misery. We have seldom refused any of the solicitors for the erection of schools, colleges, or even meeting-houses, who have called upon us for aid. And were it reasonable or allowable to boast a little under such a pressure of circumstances, we might say, that we did not upbraid either Baptist, Methodist, or Presbyterian, when they asked us for a token of our good will towards the erection of a college. We have, indeed, been debarred admission into the meeting-houses and colleges we have assisted to erect, when asked by some of the community to address them in those very buildings. But enough of this. The age of sectarian hate is fast passing away; and we intend that, so far as we can, our college shall endeavor to accelerate the progress of liberal and comprehensive views, and to expose the true character of those little spirits whose only element is controversy, and whose only aliment is the faults, real or imaginary, of those who stand in the way of their schemes of rivalry and personal or sectarian aggrandizement.

A. C.

News from the Churches.

Indianapolis, Indiana, June 16, 1841.

Our meeting is just over, and I snatch a moment from other matters to write you a little letter. Our annual meeting (considering the disappointment of your not coming) went off quite well. Ten were immersed during the meeting, and six others added to the congregation.

Brother John Smith of Kentucky, that veteran of the cross, was here; and if ever the truth as it is in Jesus was taught *by short hand* in Indianapolis, it certainly was during this meeting. Brethren Talle, Begg, and Brown, were here also, from Kentucky. We had much able teaching by various brethren; indeed all who spoke acquitted themselves like men. And could we have got the ears of the town, (for that the sects take care to secure against,) we would no doubt have seen a signal triumph of the truth. Indeed, I think much has been gained already. The Baptist brethren, seeing us very much crowded on Lord's day afternoon, (the forenoon service, being in a grove at some distance, kindly tendered us the use of their meeting house for the evening. We accepted the offer, and one of our brethren delivered a discourse in the Baptist house of worship on Lord's day evening. On Monday, the next day, the colored people (who have a house of worship here) requested, both verbally and in writing, that we should send them a preacher, which we did by old brother Smith giving them one of his best sermons.

These details are, however, not to the point. I commenced this letter for the purpose

• We had also a discourse at our own house.

of renewing our request that you should make us a visit this season yet. If you could come in about a couple of months, and follow up the efforts that have been made during this meeting, and remove prejudices that our being misrepresented causes many honest minds to entertain against us, I have no doubt but much good would be the result. Can you not come? *Dó try.*

There is another subject on which I wish to make a remark or two. It seems, from what Elder Smith tells us, that James M'Vay has been playing off in Kentucky his old tricks of gulling the community, and *swindling* (for I can call it by no softer name) the brethren out of their money and property. And after creating quite an excitement and baptizing a goodly number of persons, set them together by the ears and left them. Brother Campbell, I put it to you to know whether we have not all (you and us) done wrong to let the favorable opportunity pass that presented itself a couple of years ago, to place before the world in its proper light the character of that man?

Facts and circumstances abundantly sufficient *at that time* were on hand; and by a prompt and fearless course, would, in all probability, have saved the cause in Kentucky from the fatal stab it has recently received through his means. Now what say you? Shall we again lie still and let him patch up this matter and go on to another field of operation? I think you will say, *No*. Brother Smith (Elder John) is determined to make the *truth* known, and to know what it is, that he may make it known. If you should conclude to publish him, let me know, and I can probably furnish some evidence on the subject of which the Gilkinson affidavit treats.

In much love, yours for the truth,

B. K. SMITH.

Augusta, N. J., November 2, 1841.

DISCUSSION ON UNIVERSALISM.

MR. CAMPBELL:

Dear Sir—I have just returned from a public and oral debate, held between Rev. T. J. Sawyer of New York city, and Elder E. G. Holland of New York state.

The discussion was held in Hones Dale, Pa., a very pleasing and growing town. Mr. Sawyer is a man of collegiate attainments, and is known far and near as a champion of Universalism. Mr. Holland is a young man of about 21, and, as to erudition and scholarship, is probably much in advance of Mr. Sawyer; at least the lengthy discussion lately held between them has left this idea as a general and indelible impression.

The first question was, "Is all the punishment and misery due to sin committed in this life, wholly exhausted in, or confined to, this life; or are they continued beyond the Resurrection?" Notwithstanding Mr. Sawyer's previous knowledge of the question, on arriving he refused to discuss this proposition, since it would throw him on the affirmative. He said that *he did not know* but sin was punished hereafter for millions of millions of years untold! Therefore he preferred such a modification of it as would only require him to negate H's proofs, and to maintain that neither Reason nor Revelation taught any such sentiment!! Of course his faith was not very strong: and rather than urge it to its extremity, brother H. consented to the following modification—viz. "Is the doctrine of future punishment for sin, committed in this life, taught by Reason or Revelation?" The discussion was opened on last Thursday evening by Mr. Holland. He began with the evidences furnished by Reason. As it was taken as a given principle that a perfect retribution must exist in the universe, Reason is properly appealed to in furnishing evidence that such a retribution *does not* take place in *this world*. This necessarily carries it into the future state. And in Reason's domain were found arguments too numerous to mention, and of such conclusive character as proved in the main invulnerable and invincible. The *direct* testimonies of Revelation were then appealed to. On this proposition three days and four evenings were exhausted. New arguments were continually given. On the third evening Mr. Sawyer *pleaded* for the discussion of the question to be brought to a close!! He said that he could not stay—that he must return to his parish. The Universalist who had obtained his services for the debate, made a motion to have it closed! This was seconded by the Universalist Minister of the place! Mr. H. and his friends promptly opposed this movement; and as the congregation, which was large and respectable, and decidedly in favor of having it continued, the motion died and the controversy went on.

Mr. H's argument from *gehenna* was overwhelming. So it was felt by Mr. Sawyer. His reply was lame, accompanied by the apology that he was at so great a distance from his library, &c. Notwithstanding he had the principal Universalist looks present. Toward the close of the first question Mr. S. lost his self-control, and used language quite foreign to the subject.

On the second question, "Is the doctrine of the final holiness and happiness of all men taught in the Scriptures?" Mr. Sawyer had the lead, and of course could close the discussion of it when he pleased. Well how did it go? He took just one evening, and presented the philosophy and theology of his favorite dogma. Mr. H. followed him close, not leaving a text in his possession, and sweeping away his philosophy on the attributes of God entire. And what then? Why, with professed regret he bid adieu to the whole matter, and left the next morning for the city. As for the Universalists, some said they were tired of the discussion; and others, that they had not time to attend to it further!!

Mr. Holland offered to meet Mr. Sawyer at a more convenient season, if he wished. This offer, however, met with no encouragement. So ended the whole matter, greatly to the honor of Christian truth.

I never before saw the fallacy of that system so exposed, and cannot think Mr. S. will preach a universal heaven with the same confidence as heretofore. O "vain religion!" how long—how long will deluded men continue to rest upon thy promises?

Yours in Christ,

N. SUMMERBELL.

Pleasant Hill, Maury county, Tennessee, December 3, 1841.

In the counties of Maury, Giles, Marshall, and Bedford, we have about seventeen congregations, containing about 1376 members in all, of whom 25 are preachers (of some sort.) The churches in the above district have agreed to hold semi-annual meetings for co-operation purposes. A large portion of time at these meetings is to be appropriated to examining the scriptures, that we may ascertain thereby what *they* teach in relation to all things pertaining to the kingdom of God and the name of Jesus Christ. Our next meeting to be held in Columbia, commencing on Saturday before the 2d Lord's day in May next. We invite brethren from a distance to attend; not that we care so much about *their* preaching, but we wish to be taught the way of the Lord more perfectly. Dear brother Campbell, do exert all the powers of your giant intellect in stirring up the disciples in all the length and breadth of the circulation of the Millennial Harbinger, to the doing of the sayings of Jesus our common Lord!

May the blessing of God rest on Bethany College in all its holy undertakings!

JOSHUA K. SPEER.

Golconda, Kentucky, December 17, 1841.

An attempt was made in this place by brother McCool, the only public defender of our claims in any part of this region, to establish a church on the pure principles of the gospel. A church has been constituted, consisting of nine members. Three were received by baptism—the humble writer of this making one of the happy number. Three weeks from Wednesday last three others will unite themselves by repentance, faith, and obedience to the word. Can you not send us help? A pious, faithful, and devoted servant of the Cross, would be well received here, and might be instrumental in doing a great amount of good for the Redeemer's cause in these ends of the earth. Send help if possible; for we expect great opposition from the sects. I know I speak the sentiments of all the dear disciples of this place. Should you send help, direct him to call on me or brother Richmond, residing at this place.

SAMUEL ROPER.

Home, Scott county, Indiana, November 10, 1841.

Since my last to you the good cause of our blessed Redeemer has greatly advanced. The members of Union meeting-house formerly numbered fourteen only, now counts fifty-five, most of whom united with us from the Baptists, one from the Methodists, and three from the world.

JOHN F. WARMOTH.

Hopkinsville, Kentucky, December 11, 1841.

There is a meeting now in progress at this place. Already sixteen persons have been immersed, and a good prospect for many more. Brother Eley has thus far been the principal laborer. Brother J. H. Jones, of Ohio, and brother Anderson, together with other proclaimers, are here. The citizens of Hopkinsville are much interested. The brethren are talking about sustaining Evangelists; and while their hearts are warmed by the truth, and they sustain the good cause by their liberal contributions, I hope they will not forget or neglect to contribute something to the College.

J. D. FERGUSON.

Georgetown, Kentucky, November 20, 1841.

I have just reached home from a trip of nineteen days. I had the assistance of brother A. Kendrick at Harrodsburg, where we gained 20 additions; 5 of them were students of Bacon College, and 4 female pupils of the Greenville Institute, conducted by brother Mullins. Both institutions are in a good condition, and are doing well. Of the students in the College Proper 21 are members of the church, and 5 in the Preparatory Department. I then made my way to Louisville, where I labored with brother Hall for eleven days in the city and at a place 6 miles east of it. We were fortunate to gain 28 additions; making 48 in less than three weeks. There is no doubt that our labors will result in many more additions in a short time. Brother Kendrick at the same time labored at North Middletown and Mount Sterling, whilst brother Rice labored at Shaysburg and assisted him at the other places. The result of their labors was about 40 additions—Thus we have, by our joint labors, added near 100 members to the good cause. May the Lord bless the efforts of all the holy brethren in this best of all causes, and enable every one to act worthy of our high calling as sons and daughters of the Lord! May the Lord bless your efforts to establish your College, and may it prove a blessing to the rising generation!

J. T. JOHNSON.

Palmyra, Missouri, October 26, 1841.

Since my last communication we have, through the joint labors of brethren Brown, of Kentucky, and Hatchett, of Illinois, received by confession and otherwise, one hundred members more—seventy five in Palmyra; and the balance at brother Merritt's, ten miles north of this place, on the north of Fabus river. I have not heard of the ancient gospel

triumphing as it does here since the commencement of this reformation. The Lord adds daily to the congregations, and the disciples are filled with righteousness, and peace, and joy in the Holy Spirit.

Our meeting was carried on during the General Methodist Conference for the State of Missouri. They reported one hundred and twenty Preachers in the Conference, and a few mourners at the bench; and we had brother Brown and myself, and the above result. The congregations of Shelbyville, Monticello, Houston, and Palmyra have chosen brother Hatchitt and myself to evangelize for the coming or current year.

J. CREATH, Jr.

Vallonia, Indiana, October 12, 1841.

As you are always gratified to hear of the success of the good cause for which you have so triumphantly and with such untiring zeal contended, I therefore hastily inform you that at a meeting in last August, at Mount Ibird, Ky. five persons were immersed. Also, ten were added in Jefferson county, Ia.—four by immersion, and six from the Baptists; twelve at Marion, in the same county, by baptism. Brother Thompson, of Ohio, during last summer, disciplined fifty six, baptizing them in Denning county, Ia. From present appearances it seems that sectarianism in this state is destined to die temporally, spiritually, and, I hope, eternally.

NEWTON SHORT.

Lexington, Kentucky, December 13, 1841.

Since I last wrote you, a few days ago, the good work is still progressing. Within the last ten days we have had an accession to the cause in this city of 52 persons—40 by confession and immersion. Among the number one Episcopalian, one Presbyterian, and two Methodists; besides several that had been Methodists on trial. Two Baptists and one immersed Presbyterian, and nine brethren by letter and recommendation. We have meeting this morning and to night, and confidently expect more additions.

J. G. CHINN.

Winchester, Clark county Kentucky, November 22, 1841.

I have just returned from a trip to the Green River country, where we had a very pleasant time with the brethren. Brother John Steel was with me part of the time, who resides in that section, and who is a most excellent brother and fellow-laborer in the Lord. We commenced our labors in Columbia, Adair county, on Friday before the third Lord's day in September, where we labored in all for nine days. Thirty-two were immersed, and one united from the Baptists, making thirty-three additions. We then visited Bethel meeting house, where we labored for three days. Eleven were immersed, and two united from the Baptists, making thirteen additions. We then visited Mount Gilead meeting house, in Green county, where we labored for ten days. Twenty eight were immersed, and four united from the Baptists, making thirty two additions there. We then visited brother Dudley's meeting-house, where we labored for two days. Two were immersed, one united from the Baptists, and one restored; making four additions there. We then visited Jamestown, Russell county, Kentucky, where we labored for eight days. Ten were immersed, and two united; making twelve additions there. We then visited Burkesville, Cumberland county, Ky., where we labored five days. Sixteen were immersed, two united from the Cumberland Presbyterians, and two from the Methodists, who had been immersed, which made twenty additions there. We then visited Campbellsville, Green county, where we labored three days. One was baptized. We then came to Perryville, Mercer county, where we delivered one discourse, at the close of which we gave an invitation. One came forward and made the good confession, and we immersed her the next morning; which makes in all one hundred and sixteen additions to the army of the faithful during our trip of about six weeks. Thanks to the name of the Lord for his glorious gospel, through which life and immortality are brought to light!

W. P. CLARK.

Chagrin Falls, November 8, 1841.

After a rough passage on Lake Erie, I arrived at home the night of the 5th, having been gone eight weeks with my brother, A. S. Hayden, in the state of New York. The church at Williamsville, where A. P. Jones lives, is doing well. At our meeting there, September 12, seventeen were added. In Bennington, Wyoming county, nine. It was a new place; brother Jones had spoken there a few times, and immersed three. The people (a few only at first) heard with much interest and profit, and a first rate impression was made. One elderly lady who, with her two sons, were immersed, on parting with us at the water, said—

"This is the way I long have sought,
And mourn'd because I found it not."

The few converts there were exceedingly happy; and the Baptists, though their Elder opposed, came and heard, and said to us, "You should stay a week longer."

We went thence to Somerset, Niagara county, and immersed two. Thence to Throopsville, Cayuga county, 6 days—immersed eight. Brother Lowell came a few days after, and three more added. The church there have had much difficulty in consequence of the "antipreach" doctrine, which has kept them back for years; but they are completely saved from that now, and a happier people I never saw—united and affectionate. The good brother J. M. Bartlett labors with them, and has added one since.

In Pompey five were immersed. We stopped in Syracuse, and saw those few good brothers and sisters that remain there; but did not preach in the place.

The church in Cicero only wants a prudent patient man to take care of them, to render the church happy and triumphant over all opposition.

We passed thence to Ira, Cayuga county, where the Baptists cheerfully gave us their house from Friday to Tuesday morning, and came also to hear. The Presbyterians who, having no preaching, came to hear, the house was filled, and a happy effect upon all was apparent. The church was much aroused, and four were added. In Victory the brethren had been quite on the back ground; but begun to revive before we came; and in the short stay of two nights and a day, ten were immersed.

Spent but one day in Butler, Wayne county. Doing well there.

We spent four or five days in Tyre, Seneca county—eight immersed. Brother Bartlett has immersed a number there within the last year.

We parted then, and I came to Elba, Genesee county—labored in company with brother Jones three days. A number evidently convinced, but none obeyed the gospel.

A. S. Hayden went to Jordan, in Canada, where the people came some twenty, some thirty, and some sixty miles to hear the gospel. Three were immersed. They have had no visit of any of the preaching brethren for a year. The church is doing well, having a good eldership. There is good reason to believe that injustice has been done brother Z. T. Green on the pages of the *Millennial Harbinger* by one Mr. Ash. Brother Bradt, of Jordan, is a man to be depended on, and he informed us of Ash's character.

The brethren south will perhaps think that 70 additions in two months is small for two men having the help also of others on the way. But they must remember we are not equal to the mighty men in the South; also, there is a vast difference between the influence of the reformation at the South and at the North. I have no doubt but if many churches were planted all over New York, they would flourish and shine to the glory of Christ and his uncorrupted word, at least equal to any in any other part of America. But it is more difficult to begin. Indeed, there is no other way but to take a thorough course of teaching the people. Eloquence without it, will avail nothing.

WILLIAM HAYDEN.

THE COMING OF THE LORD.—No. XI.

FROM recent indications our periodical is likely to be more worthy of its title than was anticipated. Its fourteenth volume, or the seventh of the new series, will certainly usher in the Millennium if our friends and brethren of the North are competent and veritable interpreters of the prophecies. The new or millennial dispensation will commence in *eighteen hundred and forty-three*. The expectation is most delightfully entertained and loudly proclaimed by many fervid spirits in the North, and from them the contagion is spreading to the West and South-West. It is confidently believed and positively asserted that the present earth and heaven, and the present world, will come to their end in 1843—at the most distant moment. An eternal Millennium then commences; and, for the first time since the Sermon on the Mount, will the third of the nine benedictions of the Saviour be fulfilled—"Happy the meek, for they shall inherit the earth." The dead will be raised within two years, and all the wicked shall be destroyed. The kingdom will be given to the saints, and they shall for ever possess it. The Jews will neither be converted nor restored. Babylon will never fall any more than Jerusalem and Philadelphia, in the general catastrophe. The world will be 6000 years old in the month of September, 1843, and as a *thief in the night* will the SON of MAN certainly appear about that time.

We are, from our editorial position in society, and under the broad banner which we have assumed, compelled to attend more particularly to Millennial affairs, and propose during the current volume to give our readers both sides of this soul-absorbing question. We will impartially set their arguments in order before our readers, and as candidly state our objections:—

Extracts from the Signs of the Times.

"I believe the glorious appearing of the Saviour will be between the fall of the Ottoman empire, which will probably take place this year, and the termination of 1843; and that by the end of that year all the scenes of judgment and trouble will be passed, and, in the expressive language of inspiration, *'the sanctuary will be cleansed.'* But at what point of time between these periods Christ will make his appearance, whether in 1811-2, or 3, I know not. The signs of the times, as foretold in the Bible, will indicate his near approach; but for the precise time we are commanded to watch."

J. LEITCH.

"Mr. Miller has recently given a course of 18 lectures in this city. The effect has been very powerful on all classes of the community. The church has been aroused to action. Multitudes are under deep conviction of the truth. A goodly number have turned to the Lord with purpose of heart, and are now rejoicing in hope.

The great body of the clergy in this city affect to despise Mr. Miller for his ignorance, &c. But they have been made to feel his power, and from their various pulpit preparations it would seem that they were perfectly aware that Mr. M. and his subject are of more importance than they are willing otherwise to admit. Some are preaching against it. Some few are favorable: some are wise enough to avail themselves of the good influence produced, to build up their churches.

Well, the subject is agitated, and we rejoice. Whether they oppose or defend it, it will do its work—it cannot be suppressed—it will accomplish the object which God designed. It will prove a savor of life unto life, or of death unto death."

"*Solution 3.* 'And they shall not teach every man his neighbor, and every man his brother,' &c. When shall they not?—Answer: When this old covenant of faith lasts, it is incumbent on the faithful to say to their neighbors, 'Know the Lord.' But when this dispensation ends, and the Lord appears in his glory, every eye *shall* see him; every knee shall bow before him; no man shall need say to his brother, Lo, here! or Lo, there! 'Know the Lord; for all shall know me from the least to the greatest.' This vision is not of this world, but of the world to come. So long as the gospel stands, it must be preached; 'Know the Lord;' and when the glorious appearing of the Lord puts an end to the gospel dispensation, all will know him without the aid of a teacher, or preacher, a coming in his kingdom.

"*Solution 4.* 'The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever.' For the explanation we need only read on, as follows:—'And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; *because* thou hast taken to thee thy great power, and hast reigned, and the nations

were angry, and thy wrath is come, and *the time of the dead that they should be judged*, and that thou shouldst give reward unto thy servants the prophets, and to thy saints, and to them that fear thy name, small and great, and shouldst destroy them that destroy the earth.' Rev. xi. 15 to 18. The whole passage perfectly explains itself. The kingdoms of this world become the kingdoms of our Lord, and of his Christ, not by the repentance of all living nations, but by his resurrection of the dead; 'the times of the dead, that they should be judged.' And Christ's reign 'forever and ever' is not over this world of mortality; but over his servants, the prophets, saints, 'and them that fear thy name, small and great,' in immortal bodies; and them that destroy the earth he will destroy. This scene, therefore, has for itself no place in this world; it belongs with all the preceding, to the great day of judgment, and to the resurrection of the dead.

"*Solution 5.* 'And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, earth, and the sea, and the fountains of waters.' Rev. xiv. 6-7. This passage perfectly explains itself. The flying angel carries the gospel to all nations, *for a warning* to them that dwell on the face of the earth. The angel does not say, 'Give glory to God; for the time of this world's conversion is come!'—although this is the idea that the god of this world contrives to infuse into the hearts of the Lord's people. The angel does not say, 'Fear God; for Christendom is now to be made co-extensive with the earth; the saints are to rule over all nations;' although such is the language men are ready to put into their mouths; and on it they build a frail hope of this world's conversion. But this is the word of the flying angel, uttered with a loud voice, saying, 'Fear God, and give glory to him; *for the hour of his judgment is come!*' " *Signs of the Times.*

We ask from the friends and proclaimers of the "*second advent near*," especially from their editors and pamphleteers, a reciprocation of our civilities. We will give to our readers every prominent argument and exposition of particular prophecies found in their publications, and we will expect from them a republication of our objections to their expositions and views. We will state our difficulties and objections in the most candid manner, and will be desirous to have them obviated, if possible. We have no objections to the immediate personal return of the Messiah within their computations; on the contrary, we would regard it as glad tidings of great joy to all the children of God, who love the kingdom and the appearing of our Lord and Saviour Jesus Christ. Nothing can be more exhilarating than the thought that within the short period of two years from this date, all our misfortunes, cares, vexations, sins, sorrows, and afflictions will be for ever past; that we shall witness the destruction of one world and the creation of another; and that we shall see the whole family

of God redeemed from the grave, surrounding the throne of God and the Lamb! Who would not desire that such a consummation was just at the door! On that hypothesis, there are myriads of us who would never die—millions that will never be laid in the grave. In a moment, in the twinkling of an eye we shall be present with the Lord, transformed and converted into immortal men. This, indeed, would be an everlasting gospel. We have occasion only to regret that the evidence on which it is proposed to us is, in our esteem, insufficient. But, perhaps, we may be somewhat biassed in favor of a more extended conversion of the world to Christ than this view warrants; which, indeed, is the only valid drawback we can imagine to occur to any one whose hopes and whose treasures are in heaven.

A. C.

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From the Christian Publisher.

THE CAUSES WHICH IMPEDE THE PROGRESS OF THE GOSPEL.—No. III.

1. *Too great thirst for riches.*—This evil must be added to those noticed in our last number, as presenting a formidable obstacle to the progress of the good cause both in our own hearts and in the world. It is a sin the most prevalent of all others, and most pernicious and damning in its effects. It consumes all piety, dries up all religious interest, burns out the conscience, withers the hand of Christian liberality, makes men selfish, narrow-minded, unfeeling, inhuman, and reckless of their own peace of mind and comfort of circumstances. Under its blighting and corrupting influence, the church, which should present a band of honest, faithful, and benevolent citizens, sinks down into a swindling, faithless, cruel body.

The scriptures abound with strong and urgent declarations and denunciations of this golden sin: "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition"—"For the love of money is the root of all evil; which, while some have coveted, they have erred from the faith and pierced themselves through with many sorrows." The numerous apostates of this speculating and trading nation abundantly confirm the truth here uttered by Paul. Solomon says, "He that maketh haste to be rich shall not be innocent," or unpunished; and the wreck of fortune and of character, which are the fruitful results of the inordinate zeal and adventurous enterprize of this age, confirm the wisdom of the proverb, "He that trusteth in riches shall fall." This is Heaven's decree, and will be executed. How can Christianity flourish in the midst of such a mercenary and mammon spirit as this generation presents, since "it is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven." "Weep and howl, then, ye rich men."

He who was richer and wiser than any man of his age, said, "A good name is rather to be chosen than riches." But many professed Christians barter their fair reputations for filthy lucre. They involve themselves in accumulated debt, in their phrenzied excitement to trade

and make money, and under the aggravating pressure of pecuniary embarrassment their integrity and veracity are forfeited, and their want of punctuality and faithfulness becomes proverbial even among unbelievers. Inordinate thirst for gold, and the madness that prompts them "to make haste to be rich," cause them to forsake safe and sure business, which allowed peace of mind, while it afforded ample competency, to engage in overgrown and dangerous enterprizes, to the hazard of all certainty, of all tranquility, of all leisure, and consequently of all religious enjoyment and godliness. Scores, yea, thousands of Christians, once comfortable, happy, and useful, but now destitute, miserable, and devoid of moral weight and influence, can trace their downfall to this accursed passion, which first destroyed their contentment, then drove them to hazardous speculations, and finally engulfed them in inextricable bankruptcy, both of character and of property.

From such causes not only is the religious vitality of those involved in these disasters extinguished, but a general and injurious reproach is brought upon the cause of religion. Those who should have been ensamples of moderation and prudence have been instigators of inordinate and extravagant speculations,—those who should have restrained the wayward tendency of man to worldly ambition and worldly gain have led in the destructive course—those who should have been living examples of fidelity, punctuality, honesty, and unfailing veracity, have counted all these virtues as nought for filthy lucre's sake.

The restraining and chastening principles and dictates of our sublime and holy religion, must correct these evils before it can efficiently operate upon this age, and commend its heavenly origin.

We had rather see a church destitute of riches, and emphatically made up of "the poor of the earth," all walking in godliness and humble dependence upon the Father of mercies, than to have a church replete only with the rich extortioners,—with those whose wealth has been purchased at the hazard of all peace of mind, all approbation of conscience, and all the cherished principles of the gospel.

We earnestly entreat the brethren to cease their excessive efforts to "lay up treasures on earth where moth and rust corrupt and where thieves break through and steal," and to lend their time, their energies, their all to the accumulation of those treasures which "moth and rust cannot corrupt nor thieves break through and steal." Having a "competency let us be therewith content." "Godliness with contentment is great gain." "We brought nothing into the world, and can carry nothing out of it." Our time is short. The winding-sheet that shall shroud our last and only remains may be now ready prepared. "This night our souls may be required of us." Time is but a span—eternity is immeasurable! This life is but a vapor—eternal life is commensurate with the years of the Most High! If we lose the riches, pleasures, and honors of earth, we lose but an empty bubble, which, if obtained, would burst and dissolve away at the first touch of death; but if we lose heaven, we lose ALL! Heaven gained is all—its wealth outweighs the wealth of the universe besides. Jewels that never perish and pleasures lasting as the mind will eternally enure to the immortal spirit. "There's nothing true but heaven!" Lord, teach us to feel this truth.

J. W. G.

VARIOUS NOTICES.

"CONVERSATIONS at the Carleton House," an "Essay on the Necessity of a New Organization of Churches," together with other communications, have been reluctantly laid over till our next.

We expected long ere now to have received a reply of some sort from Elder Peck, touching his proposition for a discussion of the subject of spiritual influence; but we have neither heard nor seen one word from him since our last. Can any one inform us of the cause of this singular taciturnity?

"The Christian Publisher" has been constrained, either through the evangelical labors of the brethren who so ably and usefully conducted it, or because of the want of sufficient stimulus and sustenance, to assume the monthly form, and to re-appear in its old costume, at one dollar per annum, in advance. We have always regarded this paper as a judicious and excellent coadjutor in the work of reformation in Virginia.

"The Israelite," conducted by brother Field, is at work in Indiana, and redeeming its pledges.

"The Heretic Detector," having done its work in Ohio, the Editor has migrated into Kentucky; and having located himself at Bacon College, Harrodsburgh, has commenced "The Christian Family Library and Journal of Biblical Science," as before announced. We have seen its first number. It is handsomely got up, and is in good keeping with its Prospectus. A. C.

The indisposition of the Professor of Languages, in Bethany College, for some three weeks, having thrown his classes upon my hand—is my apology for numerous delinquencies to my correspondents. A. C.

"NEWTON FEMALE INSTITUTE."

Trustees—W. E. MATTHEWS, President; SAMUEL DAVIS, Secretary; D. L. PHARES, A. PATE, D. WILLIAMS, all of Wilkinson county; Judge N. MACDOUGAL, of Port Gibson; R. R. SHARKEY, of Claiborne county; WASHINGTON BIRCH, of Fayette; ROBERT BENTON, of Louisiana.

Faculty—D. L. PHARES, Principal; ———, Instructress;

This Institution will be opened for the reception of pupils on the 3d day of January, 1842. The location affords to parents strong inducements to send their children here to be educated. The place is not surpassed by any in the South for health and morality. In the village is the Whitesville Academy, (for males,) in which are taught all the branches comprising a collegiate course. The Trustees of the Institute will secure the services of the best teachers whom they can employ. There will be at least one instructor for every 15 pupils. It will be attempted to elevate the standard of female education. All the

faculties, physical, intellectual, and moral, will be so trained as to render the pupil an ornament to the best society, and useful to her fellow-beings

TERMS.

The year will be divided into two sessions, of 23 weeks each; and two vacations—viz. one to continue two weeks in the Winter; and the other in the Summer, of four weeks.

<i>Tuition</i> —In all the English branches, per sessions,	\$20 00
Ancient or Modern Languages,	16 00
Board and Lodging per month,	12 00
Washing,	1 50
Fuel and Lights in bed rooms,	1 00
in school-rooms,	0 50

ORNAMENTAL branches at teachers' prices, or as ordered by the Trustees.

No pupil will be admitted for less than one session. All charges for each session must be paid in advance.

The Institute will be furnished, at its opening, with a well selected Library of nearly 1000 volumes; and, as soon as practicable, with various apparatus, chemical and philosophical.

Whitesville, Wilkinson county, Mi. }
September 25th, 1841. }

THE NINTH SESSION OF THE

"FEMALE COLLEGIATE INSTITUTE,"

At Georgetown, Kentucky, will be opened on Monday, the 7th of March, and closed on the 22d of July following, with a Public Examination.

T. F. JOHNSON, A. M., *Principal*.

Miss GEORGETTA HAVEN, } *Assistants.*

Miss CAROLINE STANWOOD, }

Mr. GEORGE HEIDELBERG, *Prof. of Music.*

The Principal pledges himself to have, at all times, a Teacher of superior attainments and experience, to every 15 pupils.

The present Assistants are regular graduates of the best Female Seminaries in the United States, and have been teaching six years. They live in the family of the Principal, and have constant care of the boarders.

The advantages of a splendid Philosophical and Chemical Apparatus, enjoyed by the pupils of this Institution, will be appreciated by all who know any thing of the Natural Sciences, and the difficulty of teaching them by the catechetical system.

The Teacher of Music has no superior in this country, and devotes his whole time to the pupils of this School. He keeps five Pianos at the Institute for the benefit of his class, that each member may practise from one to two hours every day.

The pupils are made to take abundant exercise in the open air. Scrupulous regard is had to the condition of their sleeping apartments, which they are required to keep in the neatest order and well ventilated. On the lot is a never failing fountain of the purest water; also a large ice-house, filled every season, and a Bath-house, to which the pupils have free access.

These arrangements show the care which the conductors of this Institution feel for the health and comfort of their pupils. It may be stated further, that up to the close of this 8th session, only one case of serious illness has occurred among the pupils, and this was contracted at her home during the Christmas recess.

TERMS.

For Tuition, Boarding, Washing, Fuel, Candles, Fire in Bed-rooms, and Use of Li-	
brary, per session of 20 weeks,	\$75 00
Music Lessons, per quarter,	15 00
Use of the Piano, do	2 00

Wax-work, Shell-work, Embroidery, Drawing, and Painting, at Teacher's prices.

Pupils who desire it, will be taught to translate the French or Latin, without charge.—Those who prefer it, can always have the services of a French Teacher from Lexington, twice a week, for \$10 per quarter.

☞ The charges will be required invariably in advance.

Georgetown, December 25, 1841.

THE

MILLENNIAL HARBINGER.

NEW SERIES.

VOL. VI. BETHANY, VA. FEBRUARY, 1842. No. II.

FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.—No. XXIV.

NEW TESTAMENT.

Olympas. Not merely for the sake of variety, but for your farther improvement in the first principles of the Christian institution, I have thought it expedient to intermit for a few lessons the book of Genesis, and to take a few readings in the New Testament. You will, therefore, turn over to the evangelical history, and read this morning the first chapter of Luke.

Thomas. Why not begin with Matthew, seeing he is placed at the beginning of the book?

Olympas. Matthew, indeed, it is agreed is the oldest of the four Evangelists. He wrote first; but he is not so full, nor so methodical as Luke, especially in the early incidents of the Christian history. Now, as we wish to trace every thing with accuracy belonging to our holy religion, and to arrange in order and harmony the incidents, facts, and events found in the sacred biographers, and his views of the New Institution, I desire you to read Luke's preface, and to observe the reason which he offers by way of apology for his attempting the matter.

[*Thomas* having read the Preface, *Olympas* proceeded.]

You will observe from this apology and dedication to Theophilus, that the Christian religion, its author, and its propagators had even at this early period attracted much attention; and that the demand for information on the whole subject was so great as to call for numerous accounts and narratives from the hands of those who were first converted to the faith. From Luke's account both of these contemporaries and himself, we would expect from him a more copious and methodical history of the whole affairs of that day, than from any of his predecessors in the work. And as to his competence to the

task, and fidelity in executing it, the work itself and the concurring voice of all antiquity fully and satisfactorily avouch. Writing in Greece, and being better educated in that language, as well as more conversant with the characters of history amongst foreign nations, than any of the other three elect writers, his narrative has always been regarded, so far as the human character of the work is considered, as the most finished and instructive of them all, though in various particulars not so full as the testimonies of either Matthew or John.

It has another excellence that gives it superior claims to our attention at this time. Besides its being together with the book of the Acts of the Apostles, a concise and perspicuous narrative of all the great facts and events of the first sixty-three years of the gospel history, it affords us the greatest variety of facts and documents from which to deduce the doctrine of Christ in the inductive manner, which is a capital object of the examination which we are now about to undertake. The spirit and tendency of the age is in favor of the inductive mode of communicating and acquiring knowledge on all subjects. In the Christian religion it has scarcely, if at all, been introduced. We purpose, then, making an effort to acquire the knowledge of the doctrine of Christ by a strictly inductive method of considering the voluminous facts, precepts, and promises of the sacred writings of this Book of Life.

We shall, for the time being, seem to ourselves, as far as possible, mere learners, ignorant of all that we already know, and as seeking to acquire for the first time in our lives an understanding of Christ's religion. In attempting this we shall use all the terms, and only the terms found in the Book, indicative of new facts, ideas, or institutions. A most minute analysis of the whole narrative may then be expected, and such allusions and references to the other memoirs of Jesus Christ and the Apostles as will make out in our minds a congruous, orderly, and comprehensive view of the whole matters of fact and of faith reported to us by the original witnesses and Apostles of Christ.

We shall endeavor to cultivate a very intimate acquaintance with every name of place or person however remotely introduced, or connected with the subject of these writings—of course always noting those of the most interest and importance to the clear intelligence of the doctrine of Christ's religion.

These things premised, we shall now farther hear you read, Thomas, the first 25 verses of the 1st chapter of Luke; and then we shall attend to the preamble.

[The verses being read, *Olympas* farther proceeded.]

Tell me, William, of what does Luke propose to write?

William. "A declaration or narrative of the things most surely believed" among the Christians.

Olympas. From whom had he this information of the things *most surely believed*, Reuben?

Reuben. "From those who from the beginning were eye-witnesses and ministers of the word."

Olympas. What, then, is the difference between the information received from Luke and the Apostles, Eliza?

Eliza. Luke did not first see and hear from the lips of the Messiah and others the things here reported, while the ear-witnesses and first ministers of the word did.

Olympas. In what attitude, Thomas, does this place Luke before us?

Thomas. In the same attitude as that which Moses held in the book of Genesis. Moses reported what he had learned from indubitable authority. So does Luke.

Olympas. The Prophet, then, utters new and original ideas directly from inspiration; whereas the historian faithfully records what he has learned. The sacred historians are, however, said to be divinely assisted in the matter of the fidelity of their work, as we shall hereafter enforce.

Thomas. We are at a loss to know who Theophilus was, to whom Luke addresses himself in this narrative.

Olympas. So have been our most learned expositors. Many have thought him to be a fictitious character, because the word literally indicates a *friend of God*. But others more rationally suppose him to have been a real person, because of the epithet of nobility accompanying the name—*Kratiste*, (Most Excellent,) being prefixed by Paul to the Roman Governor Felix on two occasions, and once to Festus, as Luke himself narrates, Acts, ch. xxiii. xxiv. & xxv. All disciples are *theophiloi*; and to attach "*Most Excellent*" to one of them as indicative of his profession, would be a solecism in the New Testament. Theophilus was, then, some dignified personage in Greece, most probably converted by Luke, to whom he addresses both this book and that of the Acts of the Apostles. What appears to have been the design of this historian in this narrative, William?

William. That Theophilus might know the certainty of those things in which he had been instructed.

Olympas. We may then expect a clear, full, and well documented narrative of the things believed so confidently by the first Christians. Where does the narrative commence, Eliza?

Eliza. In the 5th verse, with the reign of Herod.

Olympas. What Herod was this, Thomas?

Thomas. Herod the Great, as Josephus calls him; or Herod the King of Judea.

Olympas. How many Herods are mentioned in the New Testament history?

Thomas. I am not sure that I know them all; but in reading Josephus I observe several persons of the same designations with those mentioned in the New Testament. Herod *the Great*, a proselyte to the Jews' religion, but an Idumean by birth, obtained from the Roman people the government of Judea about 36 years before the birth of the Messiah. He is called Herod the Great by way of contrast with the other Herods. He was the father of Herod Philip, and Herod Antipas, who married his brother Philip's wife during his life-time. By his son Aristobulus he had the grand-son Herod Agrippa, the same who murdered the Apostle James, the brother of John. This Herod Agrippa was the father of that King Agrippa, brother of Queen Bernice, before whom Paul made his defence, as written Acts xxvi.

Olympas. Can you, Eliza, enumerate all the Herods mentioned in the New Testament?

Eliza. I will try, sir. Herod the Great and his two sons; Herod Philip, and Herod Antipas, his grand-son Herod Agrippa, and his great-grand-son Herod Agrippa the King. In all, five.

Olympas. I once told you from Calmet, Josephus, and others, Reuben, the superlative vices of this family of Herods. Can you recite them?

Reuben. Herod the Great, you said, was a great monster. He married ten wives—murdered his oldest son Antipater—murdered his second wife, Ariamne, and her two sons, Alexander and Aristobulus—murdered the innocents at Bethlehem, for the sake of murdering the Messiah. His son Herod Antipas murdered John the Baptist. His grand-son Herod Agrippa murdered James the Apostle, and machinated the destruction of Peter, but fortunately died suddenly at Cesarea.

Olympas. They were certainly a bloody race. How long did Herod the Great reign over Judea, and who succeeded him, William?

William. He reigned seven and thirty years, and was succeeded by Archelaus his son, who reigned only nine years.

Olympas. After your introduction to the family of the Herods, we shall proceed to other matters in the passage, after a single remark on the prediction of Jacob—"The sceptre," said he, "was not to depart from Judah till Shiloh came." Herod the Idumean was the first prince of foreign blood that sat on the throne of David. Though a proselyte to the Jews' religion, he had nothing in common with the royal family of Judah. Still, under his reign, one year before its close, the

Shiloh appeared and verified the prediction of his father Jacob—"Unto Shiloh the gathering of the people has been." What other historical facts are related in the portion read, James, Susan, and William?

James. Zacharias was a Priest in the days of Herod, and Elizabeth his wife was also a Levite, of the daughters of Aaron. He was of Abijah.

William. But they had no child, and were both far advanced in years.

Susan. They were both righteous persons.

Thomas. According to this representation a "righteous man" is one that walks in all the commandments and ordinances of the Lord blamelessly.

James. While ministering in the Priest's office it became his lot to burn incense, and he did it.

Susan. "And there appeared to him an angel of the Lord standing at the right side of the altar of incense."

William. His appearance, however, much disconcerted the good man. The angel perceiving this, bade him lay aside his fear, and intimated to him that he should have a son in his old days who was to be "great in the sight of the Lord."

Olympas. Notice, my dear children, this phrase, "great in the sight of the Lord." This is a very different sort of greatness from that which is called by that name in the common acceptance of mankind. Many men have been great in the sight of men, who have been exceedingly little in the sight of God.

William. He was to be to his parents a source of joy and gladness, and many were to rejoice at his birth. He was to be filled with the Holy Spirit from his mother's womb.

James. What is this Holy Spirit?

Olympas. It is called "the Spirit of God," "the Spirit of Holiness." It is the author of our holiness.

Susan. What is holiness?

Olympas. It is sanctification—separation to God—or piety. Any thing devoted or set apart to God, is, in scripture language, holy. God himself is *holy*; therefore his Spirit is the Spirit of Holiness.

William. I know not how any one could be filled with it. The infant John was filled with it. What does that mean?

Olympas. When a person is said to be full of life, full of love, full of joy, or joyful, he is known to be replete with the effects of life, love, joy, &c. Now where the Spirit of God is felt or is present, it is by such manifestations as these. His gracious effects are there. They

are intelligence or light, love, joy, peace, holiness. The Holy Spirit thus replenished the infant Harbinger.

Reuben. But was it not extraordinary that an infant child should be so?

Olympas. It was, indeed, extraordinary; and therefore John was an extraordinary person all his life.

Susan. Are any children now filled with the Holy Spirit?

Olympas. Not as John was. But all those children who believe in the Lord, and who obey him, do enjoy in their hearts the Spirit of God. And sometimes they may be said to be filled with the Holy Spirit, because they have peace with God, and the love of God is in them, and rejoice in his salvation. Then they sing, and pray, and rejoice in the Lord.

What proofs are given of John's inspiration and sanctification, William?

William. I am not sure that I understand this word *inspiration*. It is indeed said of John that he should turn many of the children of Israel to the Lord, and go before him in the spirit of Elias.

Eliza. What means this spirit and power of Elias?

Olympas. What say you, Thomas?

Thomas. Elias, or Elijah, was a bold, zealous, and holy Prophet, who preached righteousness and reproved iniquity with great promptness and decision.

Olympas. When did he flourish?

Thomas. In the days of Ahab king of Israel, about 910 years before Christ. He reproved Ahab for his impiety and idolatry, and boldly opposed, and exterminated the false prophets of his day. He was finally translated to heaven, and was in this signal manner approved of God.

Olympas. The return of Elijah from heaven to earth was promised through Malachi to the Jewish people, and that prediction is verified in sending one of his spirit and power.

William. But did not Elijah literally visit Judea before the last end of that nation?

Olympas. Yes, he appeared on Mount Tabor, at the transfiguration, in company with Moses, when Peter, James, and John had a glimpse of these two greatest of men.

Susan. What means the word *inspiration*?

Olympas. Adam was literally inspired by the breath of the Almighty. This is the origin of the term. Every one who received the Spirit of God as the Spirit of Revelation, was said to be inspired in the figurative sense of that word. But this is not said of any but the holy men of God, who spake and wrote as they were moved by the Holy Spirit.

Thomas. Might not those who now receive the Spirit be said to be inspired as well as they?

Olympus. They might, indeed; but not with the Spirit as the Spirit of a new revelation; but as furnishing them with the principles of divine life. God has promised the influences and consolations of his Spirit to those believers who ask him for this splendid gift. Christians need it as much as they need breath. A man can as readily live without breath as a Christian without God's Holy Spirit, animating and sustaining him with his continual aids and comforts. What a mercy it is then, that, as without the Spirit of Christ we can do nothing, this unspeakable gift is tendered to all his disciples who ask for it sincerely and in faith.—But here we must pause for the present.

A. C.

THE COMING OF THE LORD.—No. XII.

THE immediate personal return, or coming of the Lord, is a subject daily assuming more importance and exciting greater interest in the esteem of many professors. We promise our readers an impartial view of the evidence for and against the doctrine of the immediate personal return. In examining the recent developments on that subject as they appear in sundry publications, I find "the History and Doctrine of the Millennium, by *Henry Dana Ward*, being a Discourse in the Conference on the Second Advent near, at Boston, Mass., October 14, 1810," occupying much space in the consideration of the present Millennarians. A few extracts from it may serve as an introduction to the views of those who are daily inculcating the Second Advent at hand. We shall number these extracts for the sake of future reference:—

1. "The word *millennium* simply means a thousand years. In this sense, the world has seen five millenniums, and above eight-tenths of the sixth. Tradition, by an erroneous chronology, has long regarded the seventh as near, and has expected it to bear such a relation to the previous six millenniums, as the Sabbath of rest bears to the six days of labor in the week; but it is not to be followed by another six of labor: it is to be an *eternal rest*, in holy bliss, for the chosen people and faithful. The time is definitely a thousand years; but it has ever been, and now is, more generally received, in an indefinite sense, for a longer period; nobody can tell how long, but as probably three hundred and sixty thousand years, as one thousand.

"In this common sense I chiefly use the word *millennium*, to designate a period of heavenly bliss, commencing in the conclusion of this world, and running into eternity with unknown limits; a period of which all prophets have prophesied, and poets sung; the golden age

and restitution of all things, for which creation longs with outstretched neck in earnest expectation, and we ourselves groan within ourselves, constantly praying, "Thy kingdom come, thy will be done, as in heaven so in the earth." It is the resurrection of the dead, in angelic natures, to inherit the promised land in the new earth forever and ever."

The word *millennium*, with the school of Mr. Ward, means an 'eternal rest, a period of bliss commencing in the conclusion of this world, and running into eternity with unknown limits.' "It is the resurrection of the dead, in angelic natures, to inherit the promised land in the new earth for ever and ever."

Mr. Ward and his brethren regard the Millennium of the Apocalypse as a *comet* in the prophetic heavens. His words are—

2. "THE MILLENNIUM OF THE APOCALYPSE. (*A Comet.*)

"This is revealed in Rev. xx., and from the first notice of it by Justin Martyr, has been a stumbling-block to the curious, a sort of absurd quantity to the prophetic mathematicians; an enigma of mystery, glorious, like Melchisedec among kings, and divine like Elijah among prophets; but abstruse as the lineage of that king, and unapproachable as the chariot of fire which carried that prophet into heaven. I have no solution of it quite satisfactory to my own mind, but I have learned to regard it as a comet in the heavenly system, forming and performing a true and important part in the economy of revelation; comet-like, of an orbit so eccentric, and a revolution so diverse among the great doctrines of the heavenly kingdom that no man has yet been able to measure its pathway, to determine its specific gravity, or to calculate its period: and seen in one view, its train on a time sweeps with terrific grandeur over a quarter of the skies, filling all hearts with dismay and alarm; and seen at another time, it dashes in among the moons of a planet, as if it would brush them all away, but absolutely passes off, and leaves them unharmed, unmoved, unshaken, itself pursuing its inscrutable way among the starry host of heaven, without any deviation or perceptible change.

"Before Justin Martyr we have Barnabas, Clement, Ignatius, Polycarp, and Hermas, whose writings record their hope of the coming and kingdom of Christ, as preached in the Evangelists; and I submit to every devout mind, how little we ought to be affected by any new view of divine truth, which first appears in the church after the middle of the second century: it seems to be safer to expound the millennium by the kingdom of heaven, as the apostles and primitive Christians did, than to open a new doctrine out of Rev. xx., which some in the third and fourth centuries attempted to do."

This "*comet* Millennium," so little understood, it will be noted, is the only Millennium of which the whole Bible speaks. This is the Millennium discarded, as I conceive, by this new school, to find room for an "*eternal*" Millennium. A third extract from Mr. Ward will suffice for the present. This has respect to the coming before the Millennium:—

3. "Many sorts of error have at one time or other been connected with the doctrine of the Lord's coming; but never was the Lord himself left out of the doctrine, until the present age of the reformation; never wise men were found of old, or learned men, willing to believe and teach the coming of the Lord without the Lord's *personally coming*; men willing to believe and stout to maintain the *hope* of the Lord's being personally absent from his own epiphany; (what an absurdity!) men bold to proclaim the Lord's *invisible* "appearing" at hand; (which is a plain contradiction;) men who "love his appearing," which they are sure never to behold, for it is to be afar off or else invisible: invisible, not for the brightness of its glory, but for its hidden spirituality; but now in this age, Christendom goes headlong after a doctrine that would have shamed, I think, the common sense of idolatrous Greece and Rome—to wit: that the Lord's *parousia*, or visible manifestation of *himself*, is one in which himself does not appear! So preposterous an idea does not admit of a plain statement without exposing it to contempt; and yet, as the blessed God has given understanding to man, this *invisible* "epiphany," "parousia," "coming," and "appearing," is now the millenists' doctrine, and deceitful hope: a hope of device which would astonish the primitive ages and martyrs of the church, and fill them with wonder above the admiration they could exhibit in view of our factories, steamers, and trains of men and merchandize, spinning and weaving, and running against wind and tide, through hill and dale, twenty-five miles an hour, without fatigue.

"Truly, an age of inventions this, and one of the most important is least understood; one of eternal moment is every where coming into use, and few consider it; which is, a scripture way to look for our "Nobleman's return" without at all expecting to see himself, or any other: *spiritual way* of enjoying the riches, pomp, and universal dominion of this world, for a long time, in the blood of the first Adam, by proffering the entire glory to the second Adam, in the unseen world!

"The intellectual absurdity and natural impossibility of this new theory would move our laughter, were it only a grave error of the head inoperative upon the heart; but it is connected with the tenderest life of the believer, withdrawing his affections from the Lord of glory. God is manifest in the flesh, a visible object of love and adoration; he left a lively assurance, when he ascended, that he will return with judgment to his enemies, and to be admired of all his holy and chosen people. The first love of the young church was manifest in daily looking for his *parousia*, and in breaking of bread in memory of his dying love, and in the hope of his speedy coming. The falling away has succeeded, until the church of the nineteenth century gives up for a thousand years his epiphany, and tires of the hope of his return, and dismisses from her heart "the love of his appearing."

"This fearful apostacy is one into which Protestants have fallen away beyond Rome herself; justifying the prophet's rebuke of treacherous Judah, whose wickedness exceeded that of backsliding Israel: "Yea, he thou confounded also, and bear thy shame, in that thou hast justified thy sisters," which are called Samaria and Sodom. Let us not triumph, but rather put on sackcloth, and go softly all the residue of our appointed time, seeing that we have been carried away with

this dissembling, and that our brethren are blindfold still in the pernicious error."

After this severe castigation for our dullness and dimness of vision, compared with Mr. Ward and his co-operatives in preaching "*the advent near*," we must take heed how we speak in his presence on this mysterious subject.

The mistake, upon the whole, is as much on Mr. W's side as on that of those whom he rebukes: for, be it observed, that we all believe in a literal personal and glorious appearing of the Lord Jesus Christ before "the eternal rest" of which he speaks. But we never read in the Bible of an eternal thousand years reign of the saints, and therefore we are indebted to our New England friends for the illumination recently communicated to us concerning this eternal thousand years—distinct from the "*comet*" Millennium, concerning which our friend Ward acknowledges so much ignorance.

The controversy or the difference is not about a true personal glorious appearance and coming of the Lord, for which all Christians earnestly look; but whether we shall have a Millennium before that coming. Our present Millennarians say No. They deny a Millennium before, and we ask for the evidence of a Millennium after that event. With them there is no general conversion of the world, no triumph of Christianity before the Lord's coming; and with us, and them too, there is no conversion of the world after that coming.

The difficulty seems to be not about a personal glorious return of the Lord—not about the creation of a new earth and heaven; but whether we shall have a verification of the 20th of the Apocalypse in this world at all, or whether it be a prophecy including an eternal rest. Either myself or the Millennarians seem essentially to have mistaken the subject of the Millennium. Is not the Millennium one distinct promise? Is it not a new testament—an apocalyptic intimation? We have but one Millennium in the Divine Volume, and is not that but once spoken of by inspiration? We have no "*comet*" Millennium, solar, lunar, or sidereal. We have but one Millennium—one thousand years literal or figurative, which is to be temporal, and not eternal.

Time is spoken of as surviving the Millennium: "When the thousand years are expired," says John, clearly intimating that there are certain things to transpire afterwards; nay, is it not said that *nations* shall exist when the Millennium shall have forever passed? Are we not told that Satan shall survive it too, and venture upon new schemes of destruction when the Millennium is ended? It is said he "shall go out to deceive the nations that are found in the four quarters of the earth, the number of whose inhabitants are as the sand of the sea." After the Millennium he shall be loosed a "little season."

To call the resurrection of the just "the Millennium"—to denominate eternity "the Millennium"—to speak of it as the ultimate state of glory and bliss, appear to be introducing a new vocabulary—to be changing the sacred style, and filling the mind with confusion and darkness, rather than with light and order.

Again, John's Millennium is not to be preceded by the coming of the Lord, but by the descent of an angel. An angel descends with a key in one hand, and a great chain in the other. Is this the Lord coming to judgment? Before the descent of this angel he is represented as having judged the great harlot, and as having received the alleluias of the universe for having avenged and destroyed this great confederacy of the allied enemies of Jesus. This descent of the angel and the events of this Millennium are not only afterwards to be, but are represented as a new scene in the drama of earth's existence.

This new Millennium, or this state of things, now called the Millennium, rests not at all upon the twentieth chapter of the Revelation, but upon some other foundation. On what does it rest? Is it not rather an imaginative sketch, a new vision, unsanctioned by New Testament prophecy? If the personal advent of the Lord or his glorious appearing is near at hand, may we not rather conclude that the Millennium is past, and that eternity is the scene that shall next open to the world?

Mr. Miller and many of the new brotherhood are quite definite and intelligible as to the immediate return of the Lord. It is an event just at the door. The world, they say, is 6000 years old, or wants at most but two years of its full time. In "*Eighteen Forty-Three*" the dead shall be raised, this present world pass away, the Lord will appear in glory, and a new order of things begin. This is all clear and intelligible. It would be important to make the premises as clear as the conclusion. I do hope they will labor this point, and give us full and ample evidence. The time is short. At present, so far as illuminated, I protest against their use of the word Millennium at all. It is certainly unauthorized. A. C.



THE NATURE OF THE CHRISTIAN ORGANIZATION.

No. II.

I CANNOT conceive of a kingdom without a constitution, an organization, a joint and common interest, and a constant co-operation in reference to its self-preservation and comfortable existence. If Christ have a kingdom on this earth, it must be a community organized,

united in common interests, in harmonious concert, and conservative of its own integrity and prosperity.

It must, then, have some ways and means of attaining and securing the ends of its existence. It must, then, have bishops or overseers to attend to such matters. The name imports supervision, and indicates authority. But beyond a single community, unless by concert or previous arrangement, or by some constitutional provision, a single bishop's jurisdiction extendeth not. Now if Christ's kingdom consists of ten thousand families, or churches—particular, distinct, and independent communities—how are they to act in concert, maintain unity of interests, or co-operate in any system of conservation or enlargement, unless by consultation and systematic co-operation? I affirm it to be, in my humble opinion, and from years of observation and experience, impossible. The Bible teaches also its impossibility, and suggests a different system.

The Jewish kingdom was a perfect theocracy administered by innumerable functionaries and distinct agencies. It was under Moses, Joshua, and the Judges, governed by elders or special agents raised up for the emergency. From a senatorial and consultative system, it became for a time a monarchical administration; but fell back again under a Sanhedrim, an episcopacy, or eldership, before the close of its various and eventful history.

Christianity, introduced by the Lord in person, by Apostles, Evangelists, and Prophets, was, as has been often demonstrated, placed under the supervision and administration of elders or bishops. These bishops, though raised up and ordained by certain churches, possessed in some way a supervision over cities and districts of country beyond a single congregation. Bishops were ordained in every city so soon as congregations were formed, and these bishops by consultation, either by the way of occasional or periodical meetings, or by internuncios, messengers, or epistles, consulted, advised, and directed the whole communities of Christians in reference to all matters of public interest to the kingdom. They were not lords over God's heritage, over their faith or their conscience, or their estates; but they watched for their souls, and executed the laws of the kingdom. They ruled or administered the affairs of the Christian nation, and directed the energies of the brotherhood in all matters of common interest.

In the course of things the system was greatly corrupted. Unholy and fleshly men sought to add temporal power to the spiritual; and, for filthy lucre's sake, assumed the office, and in the end perverted it into a political and temporal affair. The purer portions of the Christian communities from time to time remonstrated against these abuses,

and occasionally corrected them. But failing to counteract the onward march of corruption, the office having been usurped by fleshly and ungodly men, they began to dislike the very office and name of bishops and elders, and to seek out new powers and functionaries to administer the affairs of the kingdom. In this tumult of passion and disorder, a fierce democracy arose, and the current ran wholly in favor of what was by contrast called a lay hierarchy. These in time became as great tyrants and despots as the old bishops, and taught the important lesson that the changing of men's names does not change their nature, and that a lay administration differed nothing from a clerical one, save that it wanted the intelligence and the talent, while it possessed the ambition and vain glory of the order it displaced.

The prefixing or the affixing of the epithet *lay* to the title *bishop*, affects not in the least the capacity, disposition, or character of the occupant of the honor. Lay tyrants or ignoramuses are no more to be trusted than the most talented and educated functionaries; and in general the more enlarged the mental dimensions of any public functionary, the more generous and enlarged the principles and acts of his administration. But we need not expatiate on the abuses of things. We only intend to impress upon the mind of the reader that the abuse of any thing is no argument against the use of it.

Soon as a disrespect for hereditary office, or, what is the same thing in effect, under another name, for bishops by succession from the Apostles, the partiality for what we have called *lay bishops*, or those chosen without regard to such sacerdotal and hereditary ordination, gradually increased, and Independency was born. This among many Protestants became a popular theory, and they undertook to reform the church by making every congregation a sort of kingdom of Christ within itself. This view, under various new modifications and accidental attributes, has obtained amongst Congregationalists—much improved and enlarged, however, by the experience of its friends and supporters.

Our Baptist brethren have been partial to it, especially in all the branches and derivations from Welsh and English organizations. In this country they have much improved upon the plan of the Associations, State and Federal Conventions for general and great objects and undertakings. Still, in the fierce democracy of their Congregational movements and disciplinary proceedings, they have been the most disputatious, feeble, and factional people on earth. They are, in the most important and essential of all the ends and uses of government, under the chances of a *gunarchy*. The majority of their churches, nine times in ten, is female—matrons and their daughters. Hence

the vote on which hangs their disciplinary and congregational affairs and fortunes, is generally, or *may be*, the opinion or predilections of "the weaker vessels." For this reason we have called their government a *gunarchy*, a name indeed not known in church history, nor in our dictionaries; but which in its derivation from that language from which we have derived all our names of government, simply indicates that form of government in which females wear the diadem. Paul would not suffer a woman to speak, much less to vote in the church; yet on their votes, in such a community, may not merely the reception and repudiation of private members depend; but the election and consecration of all their officers, from the deacon to the delegate to the federal convention, or triennial meeting of the board of directory. But we are not without evidence of the indications of a spirit of reformation at work in that denomination which will in due time repudiate this most obnoxious feature of their ecclesiastic administrations.

Close attention to the tendencies of things in the administration of ecclesiastic organizations, will intimate important lessons to those who would test principles by their practical operation. All societies demonstrate in their history not merely the tendency to centralization, but the necessity of a general superintendency of some sort, without which the conservative principle cannot operate to the prosperity and furtherance of the public interests of the community.

But the New Testament itself teaches both by precept and example the necessity of united and concentrated action in the advancement of the kingdom. It lays down some great principles and applies them to the emergencies that arose in the primitive times:—

1. It inculcates the necessity of co-operation, and specifies instances.
2. It inculcates the necessity of two distinct classes of officers in every particular community.
3. It indicates the necessity of a third class of public functionaries, and gives examples of diverse ministries.
4. It exemplifies the utility and the need for special deliberations, and of conventions on peculiar emergencies.
5. It allows not persons to send themselves or to ordain themselves to office; but every where intimates the necessity of choice, selection, mission, and ordination.
6. It inculcates a general superintendency of districts and cities by those who preside over the churches in those districts; that is, it makes it the duty of the Christian ministry, by whatever name it may be called, to take care of the common interests of the kingdom in those places and districts in which it is located and resident.
7. It claims for every functionary the concurrence of those portions

of the community in which he labors, and holds him responsible to those who send, appoint, or ordain him to office.

Before we look more particularly into the provisions of the New Institution as found in the Record, either for proof or illustration of the items enumerated, we shall suppose that no such provisions existed in the Book itself; and that it contemplated such a perfect independence of communities, called churches, as to make their Christian care, inspection, and co-operation, precisely commensurate with the individual members of a single community. Would it not then follow that Christian communion would also be necessarily narrowed down to the same limits? Whatever are the legitimate boundaries of care, counsel, admonition, reproof, inspection, and co-operation, must necessarily limit Christian worship and the fellowship of saints; else we must suppose the possibility of communion regardless of the character and standing of those with whom we communicate.

But there is a still more delicate and responsible species of communion, sometimes called *ministerial communion*, on the proper exercise of which most essentially depends the character, dignity, and success of the Christian ministry, to which we more especially invite the attention of our brethren. I lay it down as a maxim not to be questioned, that where there is Christian communion of any sort, special or common, there must be an amenability of the participant's to some common tribunal, and a mutual responsibility to watch over, and nourish, and comfort one another.

Suppose, then, (but indeed we have not to suppose such a case; for it too often happens,) that numerous communities, each upon its own responsibility and at its own discretion, sends abroad public ministers of the word, without proper regard to the character and attainments of such public functionaries; and that, in their various and extensive peregrinations, they visit the churches and commune with them; will it not follow that, either directly or indirectly, such evangelists and missionaries are responsible to those churches, and to be as subject to reproof, admonition, and general supervision as they are entitled to the aids, encouragement, and Christian hospitalities of the congregations they visit? But is it so amongst us! Are all our public men of such a character, call, and mission as we approve? Or are not some of them their own messengers, or the Apostles of irresponsible communities—without piety, moral character or intelligence, worthy of the countenance, esteem, support, or affection of the Christian communities? And shall we commune with them and recognize them as ministers of Christ, or the messengers and evangelists of his church!—merely because they had either the vanity, self-esteem, or boldness to assume

an office and a character which neither the church on earth nor in heaven awards to them!

The cause of reformation has suffered more from this portion of its pretended friends than from all its enemies put together. This state of things is indeed generally attendant on the incipency of all public and social institutions. But we have had a very large portion of this unhappy and mischievous influence to contend with. Every sort of doctrine has been proclaimed by almost all sorts of preachers under the broad banners and with the supposed sanction of the begun reformation. We are glad to follow, rather than to lead public opinion amongst ourselves on this subject. Experience teaches with effect, what theory could not accomplish.

But to return: If the New Covenant made no provision for the induction of its public agents—if it have given to them no public care for one another; if it have allowed every community to do what seems right in its own eyes—if it have given to its public functionaries to go and come, and operate when, where, and as they please—and if they are only amenable, directly or indirectly, to the particular community from which they take their departure; then, indeed, the Great Prophet and Lawgiver of the church has been more negligent of the interests of his kingdom, more inattentive to the connexion between cause and effect, between means and ends, than any other author of a new order of society that ever lived; or his apostles and prime ministers have been less attentive to his instructions and less faithful to their Master and his cause than the common functionaries of our present corrupt systems of human prudence and authority.

There must, then, be some great mistake lurking in the minds of those who imagine that Christ's kingdom is a collection of ten thousand particular communities, each one being wholly absolved from any respect, co-operation, inspection, or subordination in reference to any work or purpose necessary to the carrying out and perfecting that grand system of sanctification and conversion which began in Judea under the rich effusion of the Holy Spirit, and which from Jerusalem has spread as from a radiating centre, through so wide an area as that which at one time or another since has acknowledged the divine character and mission of Jesus of Nazareth as the only Ambassador of Jehovah in setting on foot and in consummating a grand mediatorial and recuperative system, bringing glory to God, peace to earth, and good will among men.

A. C.

DEMONOLOGY.

JAMESTOWN, O., January 1, 1842.

Dear brother Campbell,

I NEVER have at any time been so gross a materialist as to suppose that the mere organization of matter was of itself that which thought and reasoned, or that life and thought were the mere effects of organization; but at the same time I have not been able to apprehend life nor thought abstract from organization. In the dead body I see organization without life or thought, and in the living body I can apprehend both life and thought; therefore, I conclude they are something added to organization; and this compound of organized matter, life, and thought constitute the *living soul*: thus man composed of all these parts, became a living soul; and neither of these parts separately constituted man a living soul. Therefore, when the immortality of man is spoken of, or alluded to in the scriptures, the whole compound is to be understood. The mere incorruptibility of his body would not fill the idea of his immortality, nor would the perpetual existence of life or thought fill the idea without the identity or organization.

The salvation proposed in the gospel I understand to include the whole man, and to preserve his identity forever. The mere salvation of his body, without life or thought, would be but little better than the embalming practised by the ancients; and the salvation of life and thought abstract from the body, would be but little better than the practice now prevailing of printing the cogitations of the man and preserving them in the form of a book. In both of these ways we might have the dead constantly among us; but this would be a poor thing I conclude, when compared with the salvation proposed by the resurrection of the dead. This salvation, in which my identity, my life, and my thoughts or ideas are all preserved from destruction, is the salvation I desire and the one which I think is promised in the gospel—then to the limited stock of ideas which is stored away in my memory here, I hope to make constant additions forever; so that the sheet so often written over, to which you allude in your excellent Address on Memory will still contain more and more forever and ever. When ten thousand times ten thousand, and thousands of thousands of such sheets, beginning at different periods of time, are all brought together into one great library, who could not spend an eternity in it? What an infinite field of knowledge is presented before us in contemplating the resurrection from the dead!

In this lively hope I remain yours,

M. WINANS.

JAMESTOWN, O., January 1, 1842.

Dear brother Campbell,

In the late "Harbinger" you have laid a part of my difficulties on Demonology before your readers, and have added some remarks which are duly appreciated. No man can be more desirous to learn the nature and design of all things mentioned in the New Testament than I am. Since I began to read the scriptures as a revelation from God, I have read them as a revelation, and not as a riddle. I read of demons, and believed in their existence; but I did not understand them

to be the spirits of dead men, but supposed them to be the messengers of the Devil, by which he inflicted torments on the human family by these agents. I supposed him to compel men to do things contrary to their interests; that they were a kind of task-masters over men, somewhat like the Egyptians were over the children of Israel by the commands of their king Pharaoh, that God for a time thus suffered the Devil to domineer over men; so that he actually claimed universal dominion, and offered to give his dominion to Jesus on the condition that he would worship him, which he refused to do, but determined to wrest the government from him, and deliver men from his tyranny; which work he soon after commenced, and with a display of supernatural powers, of which the miracles of Moses were but a shadow, he hurled those demons commissioned of the Devil down to Tartarus, from whence they will not return until the Egyptians who were overwhelmed in the Red Sea, return—they, with all the enemies of God, whether originally angels or men, will be judged in the day appointed, and cast into the lake of fire prepared for the Devil and his angels.

In regard to a spiritual system, I am not sceptical, but fully embrace the doctrine of angels and spirits; but that the system is composed in whole or in part of the spirits of dead men, *previous to the resurrection*, is a dogma to which I have not fully assented. I learn that the resurrected saints are to be like unto angels; but that they are so before the resurrection is not told.

The identity of abstract human spirits is beyond my *ken*. When united with bodies, either material or spiritual, I can apprehend and distinguish them; but pure abstract spirit, unmixed with mortal or immortal substance, is too remote to be seen in the lens of my microscope.

I have some curious questions in store about the influence of bodies on spirits and *vice versa*.

Go on and let us know all you have learned about demons; for I am anxious to apprehend that matter.

Yours, M. WINANS.

REMARKS.

Dear brother Winans,

You believe in a spiritual system. You are like Paul—a Pharisee, and not a Sadducee. You believe three things which the ancient and modern Sadducees have not believed—a resurrection of the body, the existence of angels, and of spirits. You believe that no more will come out of the grave than goes into it—you believe what Matthew reports, viz—that after Christ arose from the dead “many *bodies* of the saints came out of their graves and appeared to the living in Jerusalem” You do not believe that any *souls* came out of the graves, but you believe that *bodies* came out of the graves. All that dies goes into the grave, but all of man that dieth not goes somewhere else. The body you believe is a house, a home for the soul; and you believe that the spirit is the *ghost* or guest of that body. You believe that the Holy Spirit of the Old Testament is the Holy Guest or Ghost

of the New; and that it is so called because it now truly and really dwells in men on this earth. Such, my dear brother, is thy faith.—Now in this you believe in *demons*, or the spirits of dead men, living apart, or “*absent from the body.*” From the necessity of your own premises you must believe it, unless you have found a third sort of spirits, or a new race of spirits which the Bible has not revealed nor named. The controversy between Paul and Epicurus, between Priestly and the Christians, between the Materialists and Spiritualists, has but three points—the resurrection of the body, angels and spirits. Spirits and angels are not one point: they are two points. Now the Bible reveals no race of spirits distinct from angels but human spirits. If brother Winans knows of another race of spirits than these, he will confer a great favor on the readers of the Harbinger by giving us a description of them.

Now as demons are interchangeably called “spirits,” “unclean spirits,” “evil spirits,” in the New Testament, and as that which “returns to God” when the body returns to the dust, is called “the spirit of a man”—as that which Stephen commended to Jesus, when dying, was not his body, but his spirit, we are, from the necessity of the case, as well as from all the other reasons suggested in the Essay on Demonology, constrained to regard demons as the spirits of dead men. The sacred style authorizes no other distinction in spirits than God, angels, and human spirits, bodied and disembodied. If you know of a new class, brother Winans, please define and locate them, and oblige yours sincerely and affectionately,

A. CAMPBELL.

January 22, 1842.

January 22, 1842.

BROTHER WINANS:

My dear Sir—As you presented me with a double epistle on the first instant, I, though not so affluent in time as you, will add a few words more in the form of a second epistle. Are you sure that angels are *spirits* at all? They have not flesh and bones we are sure, and what authority have you for supposing them to be spirits at all? You will say, “He makes his angels spirits;” but you will remember he also adds, “And his ministers are flames of fire.” This is spoken of his messengers—the winds, the lightnings, and the agents of Nature. If the saints at the resurrection of the just are made like to the angels, will there not be spirits of angels and mere spirits? “Angels and spirits” are not angels or spirits. We never read of an angel of any sort entering into a man, unless in some figurative way, as Satan is said to have entered into Judas when his temptation took effect.

Angels, I presume, are not composed of body, soul, and spirit, as man is; but are simple and single existences. Man was not made in the image of angels; nor were they made in the image of God.—God exists in a bodied and disembodied form: so does man. So I am taught by Apostles and Prophets, and by the Great Teacher himself, who said, ‘Men can kill the body, but not the soul.’ Of course, then, when men are killed their bodies only are slain, and the spirit escapes. The body of Jesus was slain, but the spiritual existence within was not slain. “A body hast thou prepared me,” and that body of flesh he gave for the life of the world.

I make no objections to your opinions about the number of unclean spirits that have haunted the world in the times of the Messiah, or his having sent them down in great multitudes to Tartarus, &c. as affording him an opportunity for demonstrating his divine supremacy over all; and that consequently the earth has been rid of these innumerable hosts that once lorded it over the living race. I will not enter into these speculations; but, as we both wish to understand the *demons* or *unclean spirits* that possessed living men, and were so often exorcised and dispossessed by the Holy Spirit in Jesus and the Apostles, I stand up for the letter of the Old and New Testament and the real antiquities of the world, both Jewish, Pagan, and Christian, on this subject, and as yet remain firm in the conclusion that *demons*, literally and properly so called in the New Testament, were not *angels*, but spirits, human spirits; for we know of no other spirits, because the Bible makes known no other.

I have before said that *spirits* may be literally called angels; but it does not thence follow that angels are literally spirits, or may be so denominated. All men are animals; but all animals are not men. All spirits may be made messengers, or angels; but all messengers are not spirits. When Peter escaped from prison and came to the house of his friends, the disciples believed that it was his spirit or angel that came to the door. Thus we find spirit sometimes called angel. “Their angels do always behold the face of my Father who is in heaven,” has been a perplexing phrase to commentators for ages. I have vacillated less or more as to its true import, generally inclining to the notion that those little ones who believed in Jesus were honored with guardian angels who stood before God. But as we have Peter’s or “his angel,” and “their angels,” of the same category, I am not sure but a deeper insight into the demonology of the New Testament has furnished me with a clearer conception of that mysterious phrase. Thus it would mean that the spirits of such persons were favored with the light of God’s countenance. I have sometimes supposed that Peter’s angel, in the esteem of his Christian contemporaries, might

have been a *messenger* sent by him to inform the disciples of something he wished them to know. But as we have the two phrases, "his angel" and "their angels" of the same authority, antiquity, and style, I deem it safer to interpret them both by one law; and therefore make them stand for *spirits* here, as they were occasionally so contemplated by the ancients.

We believe many facts we cannot explain. You and I believe a spiritual system; but can we explain it, its mode of existence or operation? We cannot; but we rise to it analogically, as we rise to the conception of the ether. We understand some of the laws of water, of atmosphere; but how little do we know of that ethereal expanse in which all the sublime agents that so incomprehensibly influence the winds, the floods, the lights and lightnings of heaven, and all manner of life terrestrial or planetary—that flood of sublimated matter in which floats a universe of worlds, itself so refined, so attenuated, and so subtile, that it eludes, and will forever elude, the analysis and comprehension of man. Of that unearthly matter, so elastic, imponderable, and pure, who can say what creations have been made, or shall hereafter be made. But enough. You believe in a spiritual system; so do I. We can no more explain how spirits operate on matter or on mind than we can explain how lightnings are generated, animated and influenced by the subtle agents that conglomerate, direct, and wield their power.

I therefore go for facts which I can believe, and for definitions which I can understand; of which is the word demon, angel, spirit, and the powers and attributes assigned them. I value the doctrine concerning demons, so far as it is taught, not by the Pope, but by the Spirit, as unanswerable proof a spiritual system, of that power which spirits good and bad may exercise upon men.

Fraternally yours in the hope of perfect knowledge,

A. CAMPBELL.



THE CORINTHIAN SPIRIT.

A PLAIN but well-informed pupil and useful brother in Ohio, sent me the following Sermon. After reading it, I thought of the following anecdote for a text. A preacher of much piety and talent, having made an unusually eloquent discourse on one occasion, was immediately accosted by one of that class of parasites spoken of by our brother, in the following manner:—"Well, Doctor," said he, "you made an excellent discourse to-day—one of the very best." "Yes, brother, so it would seem, for the Devil told me so before I left the pulpit."

A. C.

THE CORINTHIAN SPIRIT.

If, as is supposed, the faithful delineation of character in the scriptures, is a convincing proof of their inspiration; the *sumeness* of the character there revealed, with that disclosed in the living volume of society, will doubtless be deemed a sufficient proof that human nature is unchanged. And does not this reflection yield evidence in another direction in favor of the Bible? For if the accuracy of its delineation of the character of its own time, prove it divine; human nature being the same, does not the suitableness of character of later ages to the descriptions there given, afford proof that the Book we have is the veritable document written by Old Testament Prophets and New Testament Apostles? Avaunt, then, all ye sceptical doubts and difficulties, as to the authenticity of the holy scriptures. This consideration will satisfy hundreds who have not opportunity to consult the critical and historical evidence of the identity of the *Book*.

But this observation is made at this time only to introduce to deserved attention some remarks in relation to a spirit which began to be developed in the church in the days of the Apostles; which increased to a great and dangerous evil in succeeding ages; and which is even yet discoverable in religious society. I mean the *partiality evinced for favorite public speakers*. The workings of this spirit first appeared in the church of Corinth. Paul, aware of its dangerous tendency, promptly endeavored to correct the evil. Thus he describes it: "Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." *Heresy*, then, arose in the church, by an exclusive attachment to particular men; first, perhaps, as *favorites*; and then as *leaders*. But although the Apostle keenly and justly reproves them; saying, "While one of you saith, I am of Paul; and another, I am of Apollos, are you not carnal?"—he could not wholly eradicate the roots of heresy.

Tacitus declares, "that from all quarters, all that is vile and shameful, flows into Rome;" and who but an Apostle could have foretold that this spirit, finding its way to the "Eternal City," would have originated the *Papacy*? When the episcopate of Rome was to be filled, there was not more rivalry in ambitious candidates, than partiality in the members for their favorite. Those in office or high standing often procured the place for one more conspicuous for shining talent, or oratorial display, than for the more grave and useful virtues that save the church. The industrious electioneering that attended these occasions, frequently caused more feuds and jealousies, than the candidate elect could suppress during the period of his occupancy of the office.

Nor was it confined to the days when Romanism was in its infancy. When the "Holy Father" received from the murderer of Mauritius the title of Universal Bishop, this Corinthian spirit experienced a corresponding enlargement. When the papistical chair became vacated by the death of the incumbent, the Cardinals and Bishops, ambitious of preferment, began to survey their prospects and to calculate their chances of success. The members of the church general, or church particular, as the case might be, readily ranged themselves for one or another; and, supported by these factions, the rival candidates, in

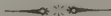
mimic greatness, contended, like Cesar and Pompey, for the empire of Rome.

I would not lead the reader to suppose that this spirit is found alone in the ancient church; or that it is peculiar to the Roman Catholic hierarchy. It is far otherwise: although it is to be hoped, that, with the other corruptions of "the Man of Sin," it is on the decline. But it is still to be seen in all its odious and pernicious features. A 'pulpit,' or an episcopal see is to be filled. The parishioners look around for the man of their choice. Some are for 'Paul,' and some for 'Apollos.' They form into parties; and the persons proposed are regularly served up and dissected. Their comparative merits and talents; their excellencies and defects, are discussed. At length one party prevails; and the person elected is informed of his preferment. Understanding well the part he has to play, he qualifies himself to meet the expectations of his friends. He prepares a few discourses with great care, in which the rules of logic, grammar, and rhetoric are consulted full as much as the "word of the truth of the gospel." He utters them in the softest tones of refined elocution. The ear of criticism is pleased; and the charmed auditory retire in admiration of the preacher. Thus the modern clergymen, professing to derive his doctrines from Paul, cherish and strengthen that very spirit which Paul brands as heresy in his letter to the Corinthians.

Let none suppose that this spirit, like water or oil, runs in channels, or that it may be confined in particular vessels. It is rather like electricity, that pervades and enters all bodies that have an affinity for it. And do we suppose that the mere sound of reformation can exorcise it from those who are standing on the ancient foundation? It will require something more than a few essays on paper. Nothing but a constant and vigilant watchfulness on the part of all the brotherhood, can detect and destroy this subtle and baleful enemy of all Christian confidence and communion. These partialities for favorite speakers often give occasion for rivalries; rivalries always excite jealousies; and jealousy has more death in it than the poisoned pot of the young Prophets. Is there no desire now to be the greatest? Are there not those even yet who preach Christ from envy, striving to equal or excel in the estimation of the hearers, some brother who is known to be popular? Is not the preacher sometimes tempted to adorn his discourses to excite the admiration of the audience, rather than to speak the truth with simplicity and fervor, that the light and love of heaven may fill the hearts of his hearers? All this but proves the antecedent existence of this Corinthian spirit. For who would thus adorn himself, if he did not know it would secure the applause of the people? Now this is often merely an error, and not to be imputed as a crime. There are many thoughtless people who are always talking, and who never seem to consider the tendency of their indiscreet discourses. But the effect is none the less pernicious. I have known a very good and useful brother, but of no great splendor of talent, totally eclipsed by one of perhaps less moral worth and Christian excellence, who happened to possess some more brilliant and attractive qualities. The brethren were understood to speak, by way of contrast, disparagingly of the humble and persevering man, and he felt himself neglected and injured by them. Now I do not claim to have made any original discovery, but it is true, on this subject at least, that all the evil lies in the two higher degrees of

comparison. The *positive* is harmless; but the *comparative* and *superlative* contain a *virus* that seldom fails to inoculate the persons under contrast or comparison; the one with jealousy, and the other with vanity. This inoculation may not always take a very deep root; but such decidedly is its evil tendency. All are desirous of showing their respect for the popular orator. They praise his eloquence, and admire his skill and learning. They seek his company, and are delighted in his presence. He is repeatedly urged to renew his visit; while visits from the less showy and more practical brother, are seldom solicited, and little valued. Moreover, if ever a spirit of liberality, in communicating for the temporal necessities of the evangelist, is felt, it is pretty sure to be shown in favor of the eloquent brother. He is liberally rewarded; while a scanty and insufficient pittance sends the other in coldness away. Such gifts are not tendered to the *Lord*, but to *man*. But why should we hold the showy and more successful speaker in higher estimation? He may not, after all, be so useful a man as the more unostentatious and retiring laborer. A husbandman purchased a piece of untamed ground for a garden, and hired four men to prepare and till it. The laborers parcelled out the work: the first taking it upon himself to clear the ground; the second, to break it up and plant the seeds; the third, to keep it clear of weeds and nurse the growing plants; the fourth, to gather in and secure the fruits. Now who thinks the last deserving more reward than the others? Had not a stordy man cleared off the ground four months before, he would have gathered no fruit.

There is another evil related to this—nay, a branch of the same, which deserves to be mentioned here. It is the practice of bestowing public praise on successful speakers. Judging from epistolary communications sometimes made public, we would conclude that the writers of them were themselves inflated with this *Corinthian gas*. I am aware that Luke bestows an adjective of praise on Apollos; but I imagine it was only to set off in clearer light another and a better quality of which he was possessed; for it seems he had humility enough to be “taught the way of the Lord more perfectly,” by an old brother and sister who wrought with their own hands for their support! No praise is bestowed on Peter for that moving discourse which converted three thousand! Perhaps you say he was inspired, and no praise to *Peter*. Well, brother, art thou not inspired? Hast thou no argument or a power to turn men to God, which thou hast not received? If all these arguments, and these “powers of the world to come,” were taken from thee, thou mightest be seen, like the heathen, gazing with thine eyes on Mount Olympus. Brethren, praise the Lord, and let him praise his servants. S. H.



INFLUENCE OF THE SPIRIT—No. III.

TO ELDER A. CAMPBELL:

My dear Sir—The proof-sheet of your communication No. 2, reached my office during a long absence. The pressure of business in preparing for a tour of five months, and indispensable engagements since, have prevented an earlier reply.

I cheerfully give you all due credit for ingenuity in evading the subject, by availing yourself of a clause in your proposition of August, 1839; the *intended* bearing of which escaped my notice. Taking your explanation, it appears the "Baptist Doctor or respectable Scribe" who should have the temerity to enter the lists with the veteran champion of the "Ancient Gospel," has to perform what no other writer ever thought of, and which strikes me as an after-thought of your own, "*put an end to the controversy.*" If the discussion is to be prolonged only on this stipulation, I frankly acknowledge my inability to comply. I can never engage to achieve such an enterprize. I claim no prerogative over any member of the Baptist, or any other denomination—far less over the controvertists of all future time! Hence I can give no such pledge. Really, sir, you have multiplied conditions with startling rapidity. First you require on the part of your opponent, not only the consent, but the entire and respectful silence of his co-editors. Next he must be recognized the champion of the whole Baptist denomination. Then he must subscribe to your misrepresentation and perversion of the distinguished writers of the denomination of former days. Finally, he must pledge himself to "end the controversy" before it is fairly commenced. "This," you say, "is the very object proposed." The proposed "stereotyped volume" once finished, no one hereafter must have the hardihood to touch upon, or breathe a thought on the subject of divine influence.

So simple were my thoughts, and so obscure my perceptions of the proposition you sent forth in August, 1839, that I really supposed an "end of the controversy" meant no more than a close of the discussion between the parties immediately engaged. Am I now to understand you to claim a pledge from me before you can condescend to discuss the subject at issue, that no other persons shall engage in a controversy on the influence of the Spirit, either during the period of our discussion, or at any subsequent period? As all arrangements are presumed to be reciprocal, I inquire if in making the proposition for a discussion "to end the controversy," you regard yourself bound to prevent all other persons from speaking or writing on this subject? Can you control others? Will you engage that no one shall ever agitate the subject after you and I have furnished a book as "an end of the controversy" between us?

You are mistaken—wholly mistaken in your assertion that my co-editors "have refused the identical overture made, of having the discussion to appear simultaneously on the pages of the Baptist Banner and Pioneer." You do them and your readers injustice by such an assertion.

In a former communication you called on me to endorse a particular dogma, that the Spirit, *without the word*, regenerated the soul of the sinner. This you alleged to have been the old Baptist faith. This dogma you charged upon Gill, Fuller, and the old Baptist writers generally. In this you are certainly mistaken. None of these writers depreciated the value and importance of the gospel of Christ, or divine truth in conversion. Probably you have heard this dogma preached by some illiterate Baptists of antinomian cast of doctrine, during your connexion with the denomination; but you do great injustice to the fathers of the last age by such allegations. You will never find such

a sentiment announced in the writing of Andrew Fuller. "*The gospel worthy of all acceptance*," was the earliest and most distinguished polemical writings of this great and good man, from the principles of which proceeded most of his other works, and this work in its whole process of argumentation taught the reverse of your allegation. The obligation of every sinner who hears the gospel, to believe it unto salvation, is the fundamental principle of Fuller's polemical writings. Surely you have never read his works; or, reading, you have forgotten, or you would not charge upon Andrew Fuller of teaching the dogma "that the Spirit without the word regenerates the soul!"

The late Robert Hall, a man of transcendent abilities, wrote a tract on the work of the Spirit, which has had an extensive circulation.—Hall was the intimate friend and companion of Fuller, and accorded with him in principles of doctrine. He no where teaches the dogma of regeneration without the word.

The "*Baptist Confession of Faith*," you are aware, was put forth by the ministers and messengers of seven congregations, in and about London, about two hundred years since, and revised, enlarged, and modified by the ministers and messengers of upwards of one hundred congregations in England and Wales, in 1669, and adopted and republished by the Philadelphia Association, in 1742; yet it teaches a doctrine on the work of the Spirit the very reverse of what you allege.

It teaches that "the whole council of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is contained in the Holy Scriptures"—that "nothing is at any time to be added, whether by a new revelation of the Spirit, or traditions of men"—that "the inward illumination of the Spirit of God is necessary to the saving understanding of such things as are revealed in the word." [See Con. Faith, chap. i, sect. 6.] In describing the office of Christ, as Mediator, (chapter viii, sect. 8.) the Confession says, "To all those for whom Christ hath obtained eternal redemption, he doth certainly and effectually apply and communicate the same; making intercession for them, uniting them unto himself by his Spirit, revealing unto them, IN AND BY THE WORD, the mystery of salvation; persuading them to *believe and obey*, governing their hearts *by his word and Spirit*." Believe and obey what? Why the word of truth, or gospel. In chapter x., section 1., on "Effectual Calling," (the same doctrine as is now termed regeneration,) the "Confession" affirms the saints are "effectually called BY HIS WORD AND SPIRIT, out of that state of sin and death, in which they are by nature, to the grace of salvation by Jesus Christ," &c. And section 3d reads—

"Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth; so also are all other elect persons, *who are incapable of being outwardly called by the ministry of the word*." I quote this last section, not to excite an unprofitable controversy about infants, but to show that this ancient and numerous convocation of Baptist ministers and messengers from more than one hundred congregations, limited the influences of "the Spirit *without the word* in regeneration" to "infants dying in infancy," and "other elect persons, who are incapable of being outwardly called by the ministry of the word." If you are disposed to controvert this dogma respecting infants, I will freely

yield all the trophies you may win in maintaining the opposite notion. Your readers will now understand that Baptists in former periods, as at present, held that "saints are effectually called *by his word and Spirit*," from a state of sin "to the grace of salvation by Jesus Christ."

Should you reply to this, I hope and expect you will define now your own belief on this subject. Your own adroitness in keeping back your peculiar notions, artfully evading the point in question, and striving to place your opponents in a false position, does credit to your tactics as a controvertist, but lessens your claims to Christian candor and love for the truth.

With much respect, I am your friend,

J. M. PECK.

Louisville, December 18, 1841.

P. S.—The Agency of the Baptist Publication Society, in which I have engaged since our correspondence commenced, will prevent early and regular replies at present. During the winter I shall be engaged in the Southwestern States, but will avail myself of such opportunities as offer to see and respond to the Harbinger on this subject.

J. M. P.

REPLY TO MR. PECK—No. III.

ELDER PECK:

My kind Sir—You commend *my* ingenuity to the great detriment of *your* ingenuousness. An *ingenuous* man is much more amiable than an *ingenious* one. I have not, as you well know, sir, changed my proposition one single condition. I have neither added to it nor subtracted from it one word. Nay, sir, do I not, in the very last words of the letter to which you would seem to respond, distinctly say, "I have nothing more to stipulate—*my proposition contains every thing*." Am I to regard you, then, as meeting me on that proposition? Say it at once, and candidly advance into the subject, or recede from the ground which you have assumed.

Your playing off so gallantly on the phrase '*end of the controversy*'—a phrase, in its proper contextual acceptation, no one less cunning than you could possibly pervert—is a striking demonstration how admirably calculated you are for religious manœuvring—an art at this day of as much utility as the art of rhetoric once was among the ancients. "The end of the controversy" between me and the Baptists on the subject of Divine Influence, is a very different proposition from a perpetual end to controversy either among themselves or with any one else, now or hereafter, on this or any other subject! Surely, Mr. Peck, you, in common with others, understand this to be my meaning. Why, then, spend time so idly in descanting upon what never entered my head, nor any one's else, except your own; and that only as far as the teeth.

You say I am mistaken as to the refusal of your co-editors, &c. I am glad of it. They speak very ambiguously, then. Will you please quote and comment on their words? You have no excuse on their part, and I hope you will promptly proceed.

You next enter upon the dogma that *the Spirit, WITHOUT THE WORD, regenerates the soul of the sinner*. My controversy with the Baptists began on this dogma. You admit it was the dogma of some of them; but you say they were of an antinomian cast: yet you only except Andrew Fuller. Well, if the old Baptists were all or chiefly antinomians—and especially all those with whom I was associated; and if the new Baptists since Fuller's time have discarded this antinomianism, is it not time that, at least on this point, there should be an end of the controversy between the good Fullerite Baptists and us?

But have you read the discussion of the *previous holy principle, or regeneration before faith*, between Andrew Fuller and Archibald MacLean of Edinburgh? If not, you ought to read it before you endorse so freely for the "great and good" Mr. Fuller. But if you have read it, I wonder how you could write as you have done touching his views. You say, I "will never find such a sentiment announced in the writing of Andrew Fuller." I perceive, sir, you have never read the works of Andrew Fuller; or, having read them, you certainly have forgotten them. Do you recollect to have read the "Appendix to the Gospel worthy of all acceptance," in which he animadverts on Archibald MacLean's Treatise on the Commission? In this he certainly teaches "regeneration before faith"—regeneration without belief; and certainly that which is done without the word believed, is done without the word. The whole object and drift of the Appendix is to teach *a change of heart before belief*, or regeneration before faith and independent of it; that faith is an *effect* of regeneration. Mr. Fuller's views seem evidently to be formed after the model of Messrs. Hopkins and Bellamy, then of high esteem among some of Mr. Fuller's brethren. Mr. Hopkins says in a sermon on John i. 13., that the Spirit of God is the only and the immediate agent of regeneration. "The change," says he, "is wrought by the Spirit immediately; that is, it is not effected by any medium or means whatever. I would," says he, "particularly observe here that light and truth, or the word of God, is not in *any* degree a mean by which this change is effected: it is not wrought by light. Men are first regenerated to introduce light into the mind; therefore, they are not regenerated by light or the truth of God's word." Now hear Mr. Fuller:—"A spiritual perception of the glory of divine things appears to be the first sensation of which the mind is conscious; *but it is not the first operation of God upon it.*" p. 212.

Again, in summing up his views on this subject, he says, "All that I contend for is, that *it is not by means of a spiritual perception or belief of the gospel that the heart is for the first time effectually influenced towards God*; for spiritual perception and belief are represented as the *effects*, and not the *causes* of such influence." p. 211. On this subject he is ample. He elsewhere says, "Every thing which proves spiritual perception and faith to be holy exercises, proves that a change of heart must of necessity precede them." p. 227. And on another page he says, "But if a spiritual perception of the glory of divine truth precede believing, this may be the same in effect as regeneration preceding it." Mr. Fuller certainly teaches regeneration without faith, and without the word, if language have any meaning. When you have fully disposed of these Fullerisms we may furnish you with a few more. Mr. Fuller, sir, great and good as he is esteemed, was very ably refuted and exposed by the Scotch Baptists of that day, at the head of whom deservedly stood Archibald MacLean of Edinburg. See his Reply to Fuller's Appendix above quoted.

If, then, as you allege, the "transcendant Mr. Hall" (a name which I highly esteem, as well as that of Fuller, on various accounts,) was of the same views with Fuller, they both taught that very dogma which I oppose as making the word of God of non-effect. Hall's works stand on my shelf, but I have not time to open them now. I will believe you that he and Fuller both concurred in teaching the same views of regeneration "strict and general;" for Fuller has a strict regeneration, or regeneration proper, as well as regeneration general; and you, confounding these, may have wholly misconceived him—if, indeed, you have ever read his works. Mr. Fuller, my dear sir, was too much captivated with the American Divines of that day—Bellamy, Hopkins, and the great Edwards. He did not comprehend the whole tendency of their system as well as some of the American Baptists have since done.

You next introduce the Baptist Confession of Faith; but too confidently assert that it teaches not the doctrine that I assert it does.—Because it asserts at one time views which cannot be reconciled with its other assertions, are we obliged to believe whichever of the contradictions our theory requires, and to deny the other! Yet after all, your candor overcomes your prejudices against me, and you admit that the Confession *does teach regeneration without the word*; but fortunately limit it to elect infants and other elect persons, Indians, Pagans, &c. &c.—"persons who are incapable of being outwardly called by the word."

Now, sir, you have conceded all that I have ever said of that good

little Confession of Baptist Faith. It teaches regeneration by the Spirit, without the word; and perhaps more than half the saved are of the class which it so specifies. Now if it admit that man is sometimes regenerated by the Spirit through the word, is not this a species or accident of regeneration? for if in any case it be *without the word*, it might be so in all cases; inasmuch as the word is not essential to it. Matter, for example, is frequently in motion; but motion is not essential to matter, for matter can exist without it. Just so faith and the word may sometimes accompany regeneration; but as regeneration can be without either, they are mere accidents, and not essential to it. It is then proved, and that beyond all doubt, my friend himself being judge, that the Baptists do believe and teach regeneration by the Spirit without the word. If, as I believe, the Baptists are generally receding from this dogma, the causes of opposition to us on their part are certainly diminishing. For we believe with all our heart that the heart must be changed by the Spirit of God through the truth believed, before any one can enter into the kingdom of God. I sincerely thank Mr. Peck for this full concession of the dogma in dispute, as having been the faith of the Old Baptists, and, till very recently, of almost all the denominations. I will soon begin to look for better treatment from you, sir, and the more magnanimous and conscientious portion of your denomination. If you candidly give up the dogma in the Confession, you and I will have a more pleasant and agreeable discussion of the great question; and, perhaps, will very soon come to an amicable close: for so full am I of the conviction and belief of divine influence, the influence of God's Spirit on the heart, that I believe without its aid a Christian man can do nothing at all commendable before God. A religion without the Spirit of God is like a dead body, a putrid carcass; for as the body without the Spirit is dead, so a profession of faith without the Spirit of Christ, is dead also.—Fraternally, and with the kindest regard, yours, &c.

A. CAMPBELL.

P. S. You see I pay no attention to the little oblique thrust at the fifth rib, with which you take leave of me in the last sentence of your communication. That you have inherited from the old Adam. I hope the new Adam, the Lord from heaven, will cure that disemper in you after a little.

A. C.

EDUCATION.

AFFAIRS OF BETHANY COLLEGE.

CONVINCED from years of experience and observation that Colleges are public nuisances unless under the control of religion and morality—unless the heart as well as the head of the inmates be subjected to the

supremacy of moral influence and training; persuaded also that both the families of the faithful and the churches of the saints call for schools and colleges of a new type for the education of their youth—for the fitting of the young men of the present day for the various ministries of social life—we have undertaken the onerous and responsible task of founding and rearing an institution of learning and morality, with a special reference to the exigencies of the times, to the views and wishes of the more enlightened and moral castes of society.

For the accomplishment of this, as we conceive, humane and benevolent object, we sought three things of primary importance—a rural location; enlightened, energetic, and moral Professors; and youth as uncontaminated as the times would afford. The last object we regarded as the most difficult of the three; therefore required testimonials of the moral character of all who should be admitted over a certain age. When the students began to assemble at the organization of the institution, we discovered that a misconception of the nature and character of these testimonials had occurred in several instances; and that some parents had sent on their sons merely on their own recommendation; and, indeed, in two or three instances, a vague reference to some other source of information, constituted all the testimonials in their case.

To be placed in circumstances in which it becomes necessary to hesitate for a moment on the character or acceptability of parental recommendation, is, to a sensitive mind, a rather unenviable position. And yet, too often, alas! such is the blindness of parental affection, that no testimony is of more dubious construction than the commendations of a son or a daughter, depicted by the hand and colored by the imagination of an affectionate parent. They have sometimes formed a very pleasing fiction of all the excellencies of a good and dutiful son; and under the influence of vivid hopes and brightening indications, they imagine they discover the incipient dawnings of every perfection of character in their offspring; and in the anticipation of an early and full development, they hesitate not to speak of the things that be not as though they were, no doubt in the full assurance that in a very little time all that they imagine and all that they desire, will suddenly burst into life, and verify their fond expectations. I hope no one will infer from these remarks that in no case the commendations of a son from the hand of a parent, is to be esteemed good testimony. Far from it. In many instances, it is quite satisfactory, especially when the character of the parent is already duly understood and appreciated by the party to whom the testimonial is offered. But in

the absence of this corroboration, is not at all either inexpedient or unnecessary. Few parents, I am sorry to say it, are intimately acquainted with the whole character of their children at the age of 15. Scarcely one in a hundred bestows the attention and the pains necessary to such an intimacy with all their ways and their habits; and being imposed on themselves, it is no wonder they sometimes impose on others.

One thing is certain, we have been imposed on in some instances in the students admitted into our college. In no case, however, so far as I remember, when a good certificate came from the Principal of an academy or respectable school, or some third person of known reputation. And, indeed, in some instances where parents alone have testified, we have found them not at all mistaken in the estimate formed either of the capacity or character of their children.

Some, however, it would seem, have either wholly mistaken the character of their sons, or the character and intentions of our Institution. They seem to have regarded it as a sort of Penitentiary institution, to which youth of either doubtful or desperate character may be sent in the hope of reformation. This is a grand mistake of our intentions. An institution of that sort, I have no doubt, is much needed in our country; but we will leave the erection, discipline, and government of it to more experienced hands. We intend a school for the acquisition of learning and science, and for the formation, corroboration, and salvation of moral character.

We need a College for the salvation of the morals of the uncontaminated as much as for the formation of good character. Such a one we are endeavoring to build up; and if sustained by that portion of the community who are, or ought to be, deeply interested in such an undertaking, we doubt not of complete success. But we need their countenance, their prayers, and their encouragement. We have been just passing through a severe ordeal, occasioned, in part, at least, by the want of a strict compliance on the part of some of our patrons in the department of certificates.

In most Colleges there is a reverence for wealth and aristocracy, and hence these are supposed to be a passport not only to the reception of students, but to a connivance at their follies and vices. Hence the corruption of Colleges, like that of society, is owing chiefly to this fruitful source of general contamination. There is no royal, no aristocratic road to intelligence or virtue. No partiality, then, ought to be shown to these influences in seminaries of learning and virtue. Talent, genius, science, and moral excellence are not to be purchased with lordly titles or pretensions—"the boasts of heraldry, or the pomp of power." They could not be secured with the wealth of a Cræsus

or a Solomon. The prince and the beneficiary must equally dig in the mines of knowledge, and climb up the hill of science with equal labor, care, and pain.

It is a superlative presumption to calculate on wealth as friendly to education or morals. Equally inconsiderate and presumptuous to rely upon it as a protection from scholastic discipline and censure. Preposterous it would be in the highest degree to make it a passport to collegiate honors, or a palladium against the penalties of transgression.

The passions which it pampers and the habits which it generates are decidedly hostile to the three best things in creation—learning, morals, and religion. We always find even the prospects and the anticipations of it decidedly injurious to study, and by no means favorable to pure morality or elevated piety. Sometimes, indeed, it becomes an instrument of beneficence, a blessing to society; but for once it so happens, a thousand times it proves a snare and a curse to its possessor, and generally involves him in moral ruin and destruction.

We have already had some cases of severe discipline in our infant institution. Two have been recently expelled, some dismissed for the present session, and several rusticated for violations of its by-laws and ordinances. These have been generally of the class on whom fortune smiled most propitiously, whose prospects in life were the brightest and the best; but unfortunately they could not study, and must necessarily do mischief: for it has passed with us into an adage, that an attentive and diligent student is generally moral and respectful in his manners and habits.

These instances have occurred, too, among the sons of our most influential and devoted patrons and friends. We are truly sorry, indeed, that it should have so happened; but reason, remonstrance, and admonition having failed, it became our duty to inflict on them the penalties of our laws. The safety of our Institution demanded a few examples of this sort; and determined that the respectability of connexions, the wealth, high standing, or personal attachments of their parents and friends to us, should not shield them from the penalties which our laws inflict—we give in their case a demonstration, I trust satisfactory to all, that law and good order shall be sustained here at all risks and hazards.

The offences of the highest malignity perpetrated here were imported from the colleges of which some of these transgressors had been members. It is a remarkable fact that our most daring and ungovernable spirits here have all come from one or two colleges. Those who have not been members of other colleges are generally moral and

orderly in their behaviour. This fact commands us with an authority of paramount sanctions to sustain the moral discipline and uphold the laws of this institution.

We have proposed a *moral* institution as well as a literary and scientific one. It is agreed on all hands that we ought to have at least a few such in our country. Surely there are moral partialities, moral feelings, and conscientiousness enough in our community to sustain us in this great undertaking to raise up one such. We can have it, we must have it, and we shall have it, if our friends and the friends of religion and good order will do their duty. We shall do ours! We will retain none here but those friendly to the genius of our institution. We know what an ordeal we must pass through—what clamors, misrepresentations, and perversions of our actions and motives, we must encounter in such an effort as this. We anticipated it in part, and now realize it. The echo from some points of the compass already fulfils our predictions. Our discipline is too severe—we rise too early—we expect too much—we starve the body to fatten the mind—boarding is not what it might be—lodging is not downy—study-rooms are too crowded—we prescribe too large lessons—we are too severe in executing the laws, &c. &c. But who are the complainants! Hard students, moral and exemplary members of the institution! or homesick, indulged, pampered, and stall-fed striplings, whose only prayers and aspirations are, "What shall I eat, and what shall I drink, and wherewithal shall I be feasted." I do not wonder at this: for there are many parents who bestow their parental affections on the stomach rather than on either the head or the heart. They will condole with a child for the want of sweetmeats and confectionary, rather than for the lack of conscience, character, or learning.

The Bill of Fare, by the way, at the Steward's Inn, is, as far as I have witnessed, and as far as reported by the senior Students and Professors, as variegated and plentiful as the laws of the Institution command. The Bill of Fare is that of the University of Virginia, as far as the diversities of climate and soil will permit. And that no fond parent may be affrighted by complaints of this sort, we have appointed a standing committee of twelve Students to report to the Faculty weekly, or when called upon, on the whole subject of the table and its provisions.

We are thankful to those parents and friends of the institution who have given information here of those idle and mischievous reports. They may, however, rely upon the attention of the Faculty to every thing that is reasonable or right in this affair. Few of those spirits who neglect their studies and dislike a strict supervision, will write

to their friends informing them that they dislike their studies and a system of training and surveillance that takes cognizance of their whole behaviour both by night and by day. Desirous of escape from such restraints they will seize every incident and every occasion for imputing to other causes than the real one the reasons of their discontent.

But a few such reports, and all from one or two neighborhoods, have returned to us; and I doubt not that in consequence of some recent cases of discipline here, they will soon cease to annoy us either at home or abroad. We have a very excellent and worthy class of Students in this Institution, who are well disposed to sustain good order and to observe its laws and enactments. To them we look for aid in the preservation of good order, and in the accomplishment of the high destinies to which we aspire in the erection and supervision of this College.

Under the present system of domestic government, as correctly and laconically detailed in the accompanying extracts from Mr. Peabody's late Thanksgiving Sermon, it will be exceedingly difficult to secure that subordination to authority, and that orderly deportment in Students indispensable to their intellectual and moral improvement, unless sustained by the unyielding authority of parents and guardians. If parents have not confidence in the capacity, fidelity, and integrity of teachers, they ought not to place their children under their tuition and management; but when placed under them, they ought to exercise an absolute and paramount control over their whole behaviour. In this way only can intelligent and conscientious Professors become responsible for the education of a Student.

Parents do not always know their children in matters of morality and education so well as their instructors do, especially in such an institution as this, in which they are under the supervision of Professors out of classes as well as in them. We do not come to this conclusion simply from the fact that we have found some parents entirely mistaken in some important attributes in the character given us of their sons, but from years of past observation and experience. The fondness of parental affection generally exaggerates every virtue and diminishes every frailty of their children.

No institution, literary, civil, or religious, can be long kept pure without strict supervision. I never knew a school or college succeed well destitute of a steady, firm, and scrutinizing discipline. Parents, then, must not hear the complaints of boys—they must not yield to their clamors; but, having confidence in those to whom they are entrusted, they must aid them in carrying out a system of education

commensurate with their views and desires. I do not think that all the Students now with us will endure that government and attention to studies essential to either literary or moral eminence. We will have good scholars and good characters, if possible; and those who send us bad materials may expect disappointment, and perhaps the vexation of having them sent home in a few weeks. If the community will not sustain and patronize such an institution, then we are released from our engagements; but of this determination we cannot admit a doubt. There are hundreds—nay, thousands who desire good learning, good morals, and good health, as the richest inheritance of their children! In pursuance of such wishes and desires we are going on to enlarge our buildings and to increase our means of accommodation. We expect to get into our College Proper in April. At that time we can receive some forty students more. We wish those who have been talking to us and writing on the subject indefinitely to apply forthwith for places in April or May. And be it observed most emphatically, that should any student be sent here unworthy of the institution, they shall be soon returned to their homes. What supineness or indifference has seized the churches, that they do not send some of their promising youth as offerings to the Lord, to be instructed in that learning and science so essential to extended usefulness in the world? May the Lord open their hearts and strengthen our hands to further the progress of light and knowledge in the land, and to extend the triumphs of redemption over the ruins of sin and Satan over our fallen and degraded race! And to his name be all the glory forever and ever! Amen! A. C.

From the Christian Herald.

DISOBEDIENCE TO PARENTS.

AN ancient Apostle predicted that in the last days children would be disobedient to the counsel and dictation of their parents. And has not that season arrived when there is a wide-spread unwillingness on the part of the son to observe the mandates of the father, or the daughter to be swayed by the gentle instruction and mild reproof of the interested mother? Truly, we are called on to deplore the evil which has and must follow the reckless regard which is evinced by the young to the right and safe path pointed out by the aged or those of riper years. Says a worthy eminent preacher, A. P. Peabody, in his Thanksgiving Sermon, "It seems to me that even within my remembrance there has been in this respect a very great change for the worse. 'The commandment used to be taught, 'Honor thy father and mother,' and 'Children, obey your parents in the Lord.' But now, from what I witness frequently of the mutual relation of children and parents, I should almost imagine that it had been written, 'Honor thy son and thy daughter,' and 'Parents, obey your children.'"

If, in these days of irreverence, there is any thing that is treated with universal reverence, it is the wayward impulses and whims of children. And often have I seen parents of large and well informed minds, instead of moulding their children's characters, submitting themselves to be moulded by them, brow-beaten out of sound opinions, driven from respectable and worthy habits, and drawn where neither good sense nor conscience would go with them. It is children thus trained, or rather thus untrained, who, when they grow up, push their elders aside. It is such that despise laws and speak evil of dignities. Therefore let it be enforced by all—*Children, obey your parents.*

THE PAST, THE PRESENT, AND THE FUTURE.

THE following beautiful and correct thought is from a sermon preached by the Rev. Mr. Peabody in Portsmouth, on the occasion of the State Thanksgiving:— *West. Transcript.*

"Ours, it is to be feared, is an irreverent age and land. The number of those who neither fear God nor regard man, is greatly multiplied. The whole providentially arranged system of things is reversed; and if there is any one motto which might be inscribed on the surface of society as it now is, or as modern innovators and radicals would have it, it would be this—"The elder shall serve the younger." Youth no longer hangs upon the counsels of age or experience, or deigns to ask of the former times; but the less one knows of the past, the surer and wiser guide for the future is he esteemed by many. Men often talk of the past as if God had never worked, virtue never breathed, philanthropy never lifted a finger, and wisdom never given a true response until now. We hear much concerning the *dead past*, and are bidden to let it *bury its dead*. Oh! how soon, if our children are no wiser than ourselves, will they be talking the unmeaning cant about our boasted present!"

From the Israelite.

SOLEMNITY IN PUBLIC WORSHIP

A CORRESPONDENT of the Christian Watchman gives the following particulars as to the mode of entering and leaving places of public worship in London:—

"When the people enter their pews, they at once engage, for one or two minutes in silent prayer. Episcopalians knelt for the purpose; Dissenters bowed their heads against the front of the pew. This gave to the whole scene an air of solemnity befitting the day and the place.

"When the benediction was concluded, the Minister and people remained for a moment in silence. Not a pew door was opened, not a hat or glove taken, nor a foot moved.

"They were exceedingly moderate in leaving the house. In no instance did I see the aisles crowded. They seemed willing to wait for one another.

"Gentlemen retired from the house of God as respectfully as from the house of a friend; they did not put on their hats until they reached the door."

We must confess, that we have always admired the decorum of our Episcopalian and Presbyterian brethren. It is a redeeming trait in the character of their respective systems, which is entirely wanting in some others. Methodism, for example, knows neither law, order, nor decorum; especially when it encamps in the woods, and gets warmed up by the poetry of Nature. Then it is, that heart-religion usurps the throne of reason, proscribes common sense and propriety, and rends the welkin with its hideous shouts.

But we commend the foregoing extract to *our* brethren, and recommend them to imitate the example. We are, many of us, deficient in that decorum and reverence, which should pervade a worshipping congregation.

The filthy and disgusting practice of chewing tobacco, and sometimes *smoking segars* in the house of God, cannot be too severely reprobated.



CHRISTIANITY.

"The religion of Jesus," says Bishop Taylor, "trampled over the philosophy of the world, the arguments of the subtle, the discourses of the eloquent, the power of princes, the interest of states, the inclination of nature, the blindness of zeal, the force of custom, the solicitation of passions, the pleasure of sin, and the busy arts of the devil."

Sir Isaac Newton set out in life a clamorous infidel; but, on a nice examination of the evidences of Christianity, he found reason to change his opinion. When the celebrated Dr. Edmund Halley was talking infidelity before him, Sir Isaac addressed him in these or the like words:—"Dr. Halley, I am always glad to hear you when you speak about astronomy, or other parts of the mathematics, because that is a subject you have studied, and well understand; but you should not talk of Christianity, for you have not studied it. I have, and am certain that you know nothing of the matter." This was a just reproof, and one that would be very suitable to be given to half the infidels of the present day; for they often speak of what they have never studied, and what, in fact, they are entirely ignorant of. Dr. Johnson, therefore, well observed, that no honest man could be a Deist; for no man could be so after a fair examination of the proofs of Christianity. On the name of Hume being mentioned to him, "No, sir," said he, "Hume owned to a clergyman in the bishoprick of Durham, that he had never read the New Testament with attention."

INFLUENCE OF CHRISTIANITY.

The primitive Christians endured the fiery trial with insuperable constancy; and the most powerful argument that inspired their courage, despising life and death, was, that Christ was their leader in those terrible conflicts; he was their spectator when they encountered wild beasts and fiercer tyrants for the defence of his truth and glory of his name; and while they were suffering for him he was preparing immortal crowns for them. This St. Cyprian, in his pastoral letters to the Christians in Africa, represents with such powerful eloquence, that it kindled in their breasts a love to Christ *stronger than death*.

Basil affirms that the primitive saints showed so much comfort and courage, so much heroic zeal and constancy, that many of the heathens turned Christians. Lactantius boasts of the fortitude of the martyrs in his time.

"Our children and women (not to speak of men) do in silence overcome their tormentors, and the fire cannot so much as fetch a sigh from them." Hegissippus reports an observation of Antonius the Emperor—viz. that the Christians were always most courageous and confident in earthquakes, whilst his own heathen soldiers were, on such occasions, most fearful and dispirited. The suffering saint may be assaulted and troubled, but can never be conquered; he may lose his head, but cannot lose his crown, which the righteous Lord hath laid up for him.

CHRISTIANITY EXEMPLIFIED.

Christianity is not only a system of truth, but of peace. Pliny the Younger was obliged to bear his testimony to this. He presided over Pontus and Bithynia, in the office and with the power of Proconsul. By his humanity the persecution which had been begun against the Christians of his province was stopped; for he solemnly declared to the Emperor Trajan, that the followers of Christ were a meek and inoffensive sect of men; that their morals were pure and innocent; that they were free from all crimes, and that they voluntarily bound themselves, by the most solemn oaths, to abstain from vice and to relinquish every sinful pursuit. What can be a more charming exposition of the words of the Apostle, 1 Peter ii. 12., than this testimony? How well is it to explain and illustrate the scriptures by the purity of our conduct?

SECURITY OF A CHRISTIAN.

How noble is the triumph of the Christian! Although exposed to manifold difficulties, and persecuted by powerful and dangerous enemies, yet he knows he is safe; yea, even though death is before him, and he fall a martyr to truth, he can still rejoice.

Socrates, when unrighteously prosecuted to death, said of his enemies, with a courage becoming the heart of a Christian, "They may kill me, but they cannot hurt me." So a Christian may truly say; for his life is hid with Christ in God.—[*Buck's Relig. Anecdotes.*]



THE BEING AND ATTRIBUTES OF GOD—No. I.

HEAR, O Israel; the Lord our God is one Lord. Deut. vi. 4. I am the Almighty God; walk before me, and be thou perfect. Gen. xvii. 1. That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee: *shall not the Judge of all the earth do right?* Gen. xviii. 25. And Abraham planted a grove in Beersheba, and called there on the name of the Lord, *the everlasting God.* Gen. xx. 31. And I will make thee swear by the Lord, *the God of heaven and the God of earth.* Gen. xxiv. 3. Blessed be the Lord God of my master Abraham, who hath not left destitute my master of his *mercy* and his *truth.* Gen. xxiv. 27. Moreover he said, I am the God of thy father, the

God of Abraham, the God of Isaac, and the God of Jacob **Exod. iii. 6.** And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? What shall I say unto them? And God said unto Moses, **I AM THAT I AM:** and he said, Thus shalt thou say unto the children of Israel, **I AM** hath sent me unto you. And God said, moreover, unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name forever, and this my memorial unto all generations. **Exod. iii. 13, 14, 15.** I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The Lord is my *strength* and *song*, and he is become my *salvation*: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him. The Lord is a man of war: the Lord is his name. Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red Sea. The depths have covered them: they sank into the bottom as a stone. Thy right hand, O Lord, is become *glorious in power*: thy right hand, O Lord, hath dashed in pieces the enemy. And in the *greatness* of thy *excellency* thou hast overthrown them that rose up against thee: thou sendest forth thy wrath, which consumed them as stubble. And with the blast of thy nostrils the waters were gathered together: the floods stood upright as an heap, and the depths were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. Thou didst blow with thy wind, the sea covered them; they sank as lead in the mighty waters. Who is like unto thee, O Lord, among the Gods? Who is like thee, *glorious in holiness, fearful in praises, doing wonders.* **Exod. xv. 1, 11.** I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God, am a jealous God, &c. **Exod. xx. 2, 3, 4, 5.** And the Lord passed by before him, and proclaimed, The Lord, the Lord God, *merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty,* &c. **Exod. xxxiv. 6, 7.** For the Lord thy God is a consuming fire, even a jealous God. Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Know, therefore, this day, and consider it in thy heart, that the Lord *he is God in heaven above and upon the earth beneath*; there is none else. **Deut. iv. 24, 33, 39.** See now that I, even I, am he, and there is no God with me: I *kill*, and I *make alive*; I *wound*, and I *heal*; neither is there any that can deliver out of my hand. For I lift up my hand to heaven and say, **I LIVE FOREVER.** **Deut. xxxii. 39, 40.** There is none like unto the God of Jeshurun, who rideth upon the heavens in thy help, and in his *excellency* on the sky. The eternal God is thy refuge, and

underneath are the *everlasting* arms. Deut. xxxiii. 26, 27. There is none holy as the Lord; for there is none beside thee: neither is there any rock like our God. Talk no more so exceeding proudly; let not arrogancy come out of your mouth; for the Lord is a God of *knowledge*, and by him actions are weighed. The Lord killeth, and maketh alive; he bringeth down to the grave, and bringeth up. The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up. 1 Sam. xi. 2, 3, 6, 7. The Lord is my rock, and my fortress, and my deliverer. The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, and my saviour. 2 Sam. xxii. 2, 3. As for God, his way is perfect; the word of the Lord is true: he is a buckler to all them that trust in him. For who is God, save the Lord? And who is a rock, save our God? 31, 32. But will God, indeed, dwell on the earth? Behold the heaven and the heaven of heavens cannot contain thee; how much less this house that I have builded? 1 Kings viii. 27. For *great* is the Lord, and *greatly to be praised*; he is also to be *feared* above all gods. For all the gods of the people are idols: but the Lord *made* the heavens. Chron. xvi. 15, 26. O Lord God of heaven, the *great and terrible* God. Neh. i. 5. AN EVANGELIST.

News from the Churches.

Lancaster, Kentucky, December 22, 1841.

After long silence and absence, I have concluded to address you a few lines. During one whole year I was away from the country, to which, above all others, I feel most attached—(Kentucky.) I travelled much in the State of Missouri; and endeavored, after my manner, to teach the followers of our Lord the Christian scriptures, and to proclaim the gospel of God's beloved Son to sinners.

I thank the good Lord for the success with which the labors of his servants were crowned during my stay with them in Missouri. I had the pleasure of seeing, while in Missouri, between three and four hundred units with our friends who take the Bible alone as the standard of faith and manners. They were mostly from the world, but many from the various sects. I claim not the credit of doing this good work alone—generally I had brother Thomas M. Allen with me, who is a very efficient proclaimer; sometimes brothers Wilks, Lancaster, and others. The kindness shown by the people of Missouri I hope never to forget. I often think of them with no common emotions. The society generally seemed not inferior to any with which I had the honor of associating.

Among other things I fought one *little battle* in favor of the Bible, in opposition to human creeds. Lapsly Yantes, a Presbyterian preacher, was my opponent. The question was, "Is the unity of the church, as intended by the Bible, prevented by written human creed?" By written human creeds are meant such as are used by the Methodists and Presbyterians in this community." I took the affirmative—Mr. Yantes the negative. We argued two days. Mr. Yantes used your name very freely. I told him if you were there it was probable to me he would not open his mouth against you. He did not say he would or not. I think the Bible cause did not suffer by the discussion.

Since my arrival in Kentucky I have been greatly interested in seeing many join the Bible cause. At our last meeting in this place, commencing Saturday before the first Lord's day in this month, including the two following Lord's days, forty-five additions were obtained, generally persons of great moral worth, calculated to add great weight to the society in Lancaster; thirty-eight confessions; the rest from the sects, &c. Brother Carro Kendrick and brother White were among the most efficient laborers at this meeting. Brother White did not continue all the time, being compelled to leave; but our beloved brother Kendrick continued one whole week, a part of which time I was constrained to leave him to fill another appointment. Brother K. seems to me to be more pious and devoted to the good cause than common. This I love to see. Among those who came forward to confess and obey the Lord, we had five Doctors and one of the best Lawyers in the place. This being rather uncommon is the reason I name it. I pray the good Lord that we may continue to prosper in Lancaster.

Brother Campbell, permit me to suggest to you an idea which recently occurred to me on the operation of the Spirit. It may not be new to you, though I have no recollection of having seen it any where, in the manner presented, in which it occurred to me. You know that the Arminian and Calvinistic part of the community believe that man by nature is totally depraved—made opposite to all good—that he is by nature dead. Now we know that a dead man cannot act; he can neither receive nor reject any thing: such a being can neither obey nor disobey any command. Such language would be truly absurd in such a case. The Arminian says that God does impart to all men a certain portion of his Spirit, so as to place them in a salvable condition. In this condition the dead sinner can obey or disobey, receive or reject the calls and operations of the Spirit. No principle is better settled than this, that an effect can never exceed its cause; it can never be greater. If the Spirit be imparted to the dead sinner, it must be the effect of this Spirit, that does all which the dead sinner can do; because, remove the Spirit from him, and the power to act is gone. When the sinner, then, according to this system, rejects the gospel, it is the effect of the Spirit in the dead sinner that rejects it. In other words, the Lord opposes himself—the Lord without opposes the Lord within the man.

The Calvinists to be more consistent, as they suppose, say that the Lord works irresistibly; so that the dead sinner is wholly passive. You know the difficulty of reconciling the Bible with this idea; for Stephen says, "You do always resist the Holy Spirit." We see the Spirit is resistible according to the Bible. Both the above views release man from responsibility; so it appears to me. The view given above, managed by a mind like yours, seems to me would overturn the whole Calvinistic and Arminian world.

THOMAS SMITH.

Brother Smith—I rejoice in all your labors of love both in Missouri and Kentucky and thank you for the good news which you announce to us. Your remark on the Calvinian and Arminian theories of spiritual operations is a very forcible *argumentum ad hominem*. True, indeed, some of the more intelligent Calvinists now a days do not regard a person so dead as to be incapable of obedience. I opine, however, that we have paid too much attention to their speculations. If all would preach the gospel as you have been doing, we would have more of the Spirit of God, and much less talk about it.

Truly yours,

A. C.

Georgetown, Kentucky, January 7, 1842.

The congregations of the Lord in Georgetown, at Hebron, and Dry Run, have made arrangements to have the gospel preached in destitute places, and it is hoped and expected that the other churches in the country will co-operate in this benevolent evangelical enterprise. We have already raised several hundred dollars for this purpose, and the brethren seem resolved to act worthy of the high profession which they have made.—The general plan is as follows:—The fund is raised and committed to the Officers of the congregation. These Officers are to meet and make all necessary arrangements for the expenditure agreeably to the design of the donors. Reports are to be submitted regularly to the respective congregations, setting forth the manner in which the fund has been expended.

On the 1st of January, 1842, we commenced operations. We selected brother J. T. Johnson for the first mission. He accepted our invitation, and repaired to Turkey Foot, where he labored from Lord's day until Thursday evening following. The meeting was most delightful and triumphant. There was an accession of 17 members to the good cause. Thus in a few days the small congregation at that place was built up and established, and the prospects were good for many more; but the evangelist was attacked with sciatica severely, and was compelled to cease his efforts. Brother R. C. Rice was present part of the time, and rendered substantial and successful assistance. We hope the example of the brethren in this county will be emulated by the congregations every where. Without co-operation we can do but little, and we are resolved to keep competent evangelists constantly engaged until the fund is exhausted.

May the good Lord bless and prosper you in the good work in which you are engaged!

JOHN W. CRUMBAUGH,
THOMAS J. SHEPARD,
H. C. GRAVES,
JAMES W. GRANT,
WILLIAM BELL, Jr.,

(Officers.)

Norristown, Ohio, January 13, 1842.

I would just inform you that on the 14th of November, 1841, brother John Henry, of Trumbull county, commenced a four days meeting at the Norristown meeting house, at which we gained eighteen members—three from the Methodists, two from the Lutherans, and the rest from the world; and could he have tarried a few days longer, I think many more would have obeyed the gospel.

J. TURNER

Youngstown, Ohio, January 20, 1842.

I have been thinking that we have been rather remiss in giving you and your readers information of the progress of reform in Youngstown and its immediate vicinity; and if you please you may take this letter as an evidence of the progress of reform in those a part of whose business it ought to be to communicate information of this kind. Through the efforts of some very liberal-hearted brethren the old Academy has been purchased and converted into a very comely and commodious meeting-house, and a congregation consisting of 27 members were reduced to gospel order on the 3d Lord's day of July last, and the gospel batteries opened upon the allied powers of this world; and although we have had the most unparalleled opposition to contend with, we now number 72, having had an increase of 45 since that time. Some of the above number were from the Baptist, Episcopal and Reformed Methodists, Presbyterians, and one man, a Reformed Methodist, who said some two or three years since he would go to h—ll rather than be immersed among the number. If I am not greatly mistaken, there never was finer prospects in any place for an abundant harvest than there is here. All that is wanting to secure certain success on our part, is apostolic zeal, unremitting perseverance, patience, and every Christian grace. May our heavenly Father preserve us all blameless unto the coming of the Lord Jesus Christ.

WESLEY LANPHEAR.

Flat Rock, Kentucky, December 21, 1841.

Brother Campbell,

With the aid of Drs. Clarke and Macknight, and some of our best informed teaching brethren, I am unable to reconcile Rom. i. 20., with 1 Cor. i. 21. I am not willing to believe the Apostle contradicts himself. The fault may be mine, or it may be in the translation. Will you be so good as to favor me with your views on these (to my mind) difficult and conflicting passages?—Your brother in Christ,

B. F. ROGERS.

Dear Brother,

The passages to which you refer are, Rom. i. 20. "For the invisible things of him from [since] the creation of the world are clearly seen, being understood by the things that are made—even his eternal power and godhead."—1 Cor. i. 20. "For after that in the wisdom of God the world by wisdom knew not God."

Paul to the Hebrews, xi. 3, says also, "Through faith we understand that the worlds were made by the word of God," &c. The defenders of Natural Theology make out of Rom. i. 20. a city of refuge when assailed on the assumptions of their theory. Rom. i. 20. certainly does not assert that the universe will now originate in the human mind the idea or impression of the being called God. This conception is as supernatural as the Bible. But if we consider what David and Paul have said, we will find no difficulty in expounding their words, or in understanding their meaning. The heavens do, indeed, declare the glory of God—they show forth his handy work—the universe proves what the scriptures assert. But it is by faith, and not by reason nor by the light of Nature, we first possess the idea. The world by wisdom knew not God.

The tradition of the God of Abraham pervaded the world. You would think that Paul had the words of Aristotle, *De Mundo*, in his mind when he used the words in Rom. i. 20.—*Thnecce phusei genomenos atheoarcetos, ap autoontoon ergoon theooratai otheos*—"God, who is invisible to every mortal being, is seen by his works." In the Romans Paul affirms the inexcusableness of idolatry from the evidences of the being and perfections of God seen in his works; and in the Corinthians he affirms the impotency of human philosophy to teach the perfections of God, from the fact that the world had never thence learned the Divinity. In the preface to Thomas Scott's Bible you will find more good sense on this subject, than in all the allusions to it in the works of Macknight, Adam Clark, and Samuel Clark.

A. C

Fayetteville, Arkansas, October 13, 1841.

Favor and peace be multiplied to you and Bethany College! I have just returned from a tour in Johnson and Scott counties in this state, in company with brethren William Sterman, Harper, and Harp. In Johnson eleven were immersed; five previously immersed were added, making sixteen in all. In Scott ten were immersed, and three who had been previously immersed were added, making thirteen in all. The brethren in those counties are improving in their manners. They are under the presidency of moderately intelligent Elders, who rule according to the King's law.

STEPHEN STRICKLAND.

NEWS FROM THE CHURCHES.

Lexington, Kentucky, December 6, 1841.

I am about to make Terre Haute, Vigo county, Indiana, the centre of my evangelizing service during the ensuing year. I spent the three past months in the states of Indiana and Illinois, in an arduous effort to promote the cause of primitive Christianity; during this time I enjoyed much, suffered some, and sacrificed a little. The chief points of effort were at Vincennes and Terre Haute on the Wabash river, and in Hitesville and its vicinity in Illinois. At Vincennes, during my visit, there was much fever prevailing; and this, combined with religious prejudice, prevented a full and fair hearing. There is, however, a respectable, though small church of Christ, there, and brother John H. Harrison is a useful public servant; sickness for a while deprived me of his company; I was, however, mercifully preserved from the fever. Vincennes seems to be a strong hold of Roman Catholicism, and this system has many votaries in the neighboring counties.

At Terre Haute I found a small church (almost lifeless) that had been constituted in June last. By a judicious and persevering effort I was instrumental in reviving this church and increasing the number of its members from twenty four to thirty two.—While operating in this city, the Methodist Conference for Indiana was in session. Having a number of Methodist preachers as hearers on one occasion, I took that opportunity to allude to the difference between them and John Wesley (note on Acts xxii, 16.) on the subject of baptism for remission. I expressed a disbelief of the Methodist Discipline being the gospel, or, in toto, founded upon and agreeable to the word of God. I openly and publicly invited them, or any person in Terre Haute, (of course including in the invitation the White Methodist Conference,) to meet me on the next night, and if in aught they judged they reasonably or scripturally might, object to what I had advanced, or defend what I had attacked or questioned. But next night produced neither opponent nor defendant; so that, on the principle that, in such a case, silence gives consent, I was confessedly right.

The church of Christ in Terre Haute solicited my pastoral care and evangelical services, and confirmed this call, to which I assented conditionally; intending to devote the half of my time to evangelizing in the region around Indiana and Illinois. My visit to Hitesville was crowned also with success, and seven from the world submitted to the King of kings. By various accounts from brethren from different places, I learn that the cause of Christ is steadily and even rapidly progressing in Indiana and Illinois.

On my return to Kentucky I reached Georgetown on Thursday night in time to see the immersion of four persons—the closing scene of a several days' meeting—the result of which was an accession of thirteen to the Christian church.

I passed on to Lexington and aided in a meeting, which, on to day, the third, gives an accession of eight, by application, to the church, and ten confessions; the meeting is continuing and the prospect good—Brethren J. T. Johnson and A. Kendrick (who with brethren J. A. Gano and R. C. Rice conducted the Georgetown meeting) are the principal laborers.

Desiring your prayers for success in Terre Haute and its vicinity, whither I proceed immediately, I remain, as ever, yours in the Lord,

WILLIAM BEGG.

Bowling Green, Kentucky, October 6, 1841.

Brother Johnson and myself have now been five weeks laboring in the Green River counties, and have travelled about 300 miles; during which time we added seventy-two souls to the "Disciples," notwithstanding we travelled over much new ground where the principles we plead for were but very imperfectly understood. Our first meeting was held in Hartford, Ohio county, where we obtained in five days eighteen additions, six of whom were from the Baptists, although they kept up a meeting during the whole time, and got, as I understood, two or three. At a Baptist meeting house 13 miles east—to wit, Green River Church, we were invited to speak. We spent one day and received nine, seven of whom were Baptists who resolved to stand upon the Bible and that alone.

Our next meeting began at Russellville, where we were very kindly received into the Baptist meeting-house; and it gives me pleasure to bear testimony to the hospitality and Christian courtesy of our Baptist brethren and sisters during our stay of six days. We had a very patient and respectful hearing from the citizens generally, and had the pleasure of immersing six very valuable persons into our Lord, and I am much disappointed if we do not succeed very soon in organizing an interesting church.

At this place the prejudices of all parties seemed to give way, and I doubt whether any misrepresentation of our views can destroy the impression made upon that community. From Russellville we went to Friendship, a Baptist meeting house nine miles east, where we were again very kindly received; and after speaking some five days we gained sixteen additions, four of whom were Baptists. I do thank God that the cause of the Bible, and that alone, is rapidly gaining ground in the affections of all parties in this county. Such indeed has been the rapid advance of the Bible against all creeds, that many of the Baptist preachers do not hesitate to affirm publicly that they have nothing but the Bible, although the contrary is notorious, but, thank God, they are forced to speak against creeds; and the time is not far distant when the Baptists in this country will stand upon the true foundation of "Christian union," as we trust.

From that point we went to Franklin, Simpson county, where but very few ever heard the principles of the ancient gospel. We found some ready to hear, and others ready to oppose; but, thank God, we found the citizens kind and hospitable, and we very soon de-

molished their prejudices in the general, and succeeded in getting three to obey the gospel, and one Baptist to unite upon the Bible. When we left many were solicitous for another visit. We rejoice to say that we found some of all parties there very kind and friendly.

We have confined our operations to three topics generally—Christian Union, the Conversion of Sinners, and the Purity of the Disciples. I rejoice to say that the brethren on Green River, so far as my acquaintance extends, are zealous and exerting every and all their powers to sustain the cause. I wish our rich brethren in the northern part of our state would send to their aid a good Evangelist. The cause demands an effort at their hands. Will you, brethren, act and act speedily upon this appeal? We spent several days after leaving Franklin at Bethel, in Warren county, a meeting-house of our brethren, where eight were added. We spent two days at Bowling Green, the weather bad, and a partial hearing. At Smith Grove, 13 miles east, we have now closed a meeting with five additions—making the total number of seventy-two; out of which there were twenty-one Baptists, one Methodist, and one Cumberland Presbyterian. My whole time will be devoted, the Lord willing, to the cause for the ensuing year, in this region of country. I trust that through the help of God, much will be done for the cause of our Master.

GEORGE W. ELLEY.

Maysville, Kentucky, January 22, 1842.

We had a meeting of a week in November last. The result was 26 immersions and 3 restored. The speakers were brethren Moss, Lucas, Scott, and Pool. We have had other additions during the past year.

W. C. HOLTON.

TEMPERANCE SOCIETIES.

Bracken county, January 5, 1842.

—For my own part, I fear the result. To see the Disciples of Christ forming such an alliance with the world, has, to me, an awful squinting at fornication. I think the Apostle told the truth when he said "the man of God was thoroughly furnished to every good work;" and if men by their wisdom and experience have discovered a necessity and utility for another moral institution by which to reform the world, and to which the sons of God may give themselves, they have, in my humble judgment, surpassed Deity himself. I am in extreme agony because of this thing. I am wounded to the heart, and scarcely know what to be at. I have determined to stand in opposition so far as Disciples are concerned, until I am convinced; and if wrong, I pray conviction.

J. H. H.

January 22, 1842.

Brother Campbell—There is a great excitement in our county at this time about temperance or total abstinence. I believe the excitement is spreading throughout the state. A large number of our brethren have joined temperance societies; others oppose Christians attaching themselves to such societies. In many cases already the feelings of brethren have been hurt with each other, and I look forward with some dread of the consequences. On one hand, in their great zeal for temperance societies, brethren have accused their brethren who differ with them, of sinning, &c. And on the other hand, brethren think it wrong for Christians to attach themselves to any human institution, either for their own reformation or that of the world. Brother Campbell, I am one who have not been able to yet see that Christians are permitted to join such societies—although I, as a Christian, have for years set my face against the use of intoxicating liquors in any way except as medicine. It may be that I am wrong in the stand that I have taken. If so, I wish to be corrected.

W. C. H.

THE EDITOR'S RESPONSE TO THE PRECEDING.

WE have long since expressed a conviction that the church of Jesus Christ is a Missionary, Temperance, Bible, Education, and Philanthropic Society;—that, in the church capacity, Christians move in all spiritual and moral good;—that we ought not to transfer to any human establishment the honors and the glory due to the Christian Institution. But in the present crisis, when many in the church are daily dram-drinkers, and sometimes absolutely intemperate persons, some argue that they too ought to take a temperance pledge, as the Christian pledge has, in their case at least, failed. Handsome compliment to the Christian pledge, truly!

We would rather say exclude those dram-drinkers, julip-sippers, chronic tipplers, and biters lovers out of the church, and then let them join the Temperance Society—if that, indeed, can heal them.—The church, in pulling down this mammoth evil, as Mr. Everett in one of his temperance efforts has shown it to be,* may in good earnest plead the temperance cause amongst those without. Her members may exhort those without to join the Temperance Society when they see it necessary or expedient. And certainly if any Christian choose to vow that he will never drink wine nor strong drink for the sake of saving some from drunkenness, no other Christian has a right to get angry with him for so doing. He has this liberty, and no one should feel disposed to take it from him.

I think some of our brethren are, perhaps, too fastidious on this subject. They should rejoice in the present temperance movement,

* Governor Everett enumerates the following as among the evils intemperance has inflicted upon the country within the last ten years, viz —

1. It has cost in direct expenses five hundred millions of dollars.
2. It has cost in indirect expenses six hundred millions of dollars.
3. It has destroyed three hundred thousand lives.
4. It has sent one hundred thousand children to the poor-houses.
5. It has consigned at least one hundred and fifty thousand persons to jails and prisons.
6. It has made at least one thousand maniacs.
7. It has instigated the commission of one thousand five hundred murders.
8. It has caused two thousand persons to commit suicide.
9. It has burnt and otherwise destroyed property to the amount of five millions of dollars.
10. It has made not less than two hundred thousand widows.
11. It has made one million orphans.
12. It has endangered the inheritance left us by our fathers, and fixed a foul blot on the fair fame of America.

Western Temperance Journal.

and countenance it so far as to induce those without the church, who need some such restraint, to take the vow of temperance. While I could not myself, as a Christian, either take a pledge or recommend to a church to take such a pledge, as if Christianity required it, or as if the gospel restraints had become too weak, I would on every proper occasion recommend to those who have not been able to govern this unsanctified appetite, to seek the first opportunity of putting themselves under the control of those who have taken the vice of intemperance into their especial care and keeping, and adopt all the measures and appliances of that institution to save themselves from a vice which, besides all its native ruin and disgrace, has the fatal power of precluding them from the possibility of salvation by the means which divine wisdom and benevolence have provided for that end.

A. C.

NOTE TO M. WINANS.

Brother Winans—You must not suppose that while I represent the terms *spirit* and *angel*, as used in contrast, that the word *spirit* may not be applied to angels in some special sense as “ministering spirits.” But when the one term is either added to the other or contradistinguished from it by any indication of contrast, it intimates a different existence. For example, ‘If an angel or a spirit have spoken’ to Paul; or say the Sadducees, “There is neither angel nor spirit.” In these cases it is obvious they indicate two distinct classes of agents. In no place do we find the phrase ‘*spirit of an angel*,’ as we find the phrase “*Spirit of God*” or “*spirit of man*.”

Demons are called *spirits*; but in no case do we find a demon designated by the term *angel*. They are frequently called “spirits,” “evil spirits,” “unclean spirits.” As to the ability of such agents to torment men we have something to say at a more suitable time. Adieu.

A. C.

PUBLICATIONS.

“The Genius of Christianity,” by brother A. G. Comings, of Salem, Mass., has commenced its second volume. This excellent brother is struggling hard to introduce into New England correct views of the cause we are pleading so successfully in the West. Will not the brethren encourage him in this laudable enterprize? His communications, original and selected, so far as I have read them, are such as the brethren all would approve.

Brother Cridfield’s first number of the “Christian Family Library” has reached us. We have also seen the “Israelite,” from Indiana; and the “Christian World,” from Philadelphia—all got up in an improved style. I am sorry for the names of some of these valuable periodicals. They are such as reflection will not entirely approve.

A. C.

ELDER ANDREW BROADDUS.

For the first time I have just now read in the Religious Herald a communication from our esteemed friend Andrew Broaddus, of Virginia, giving a definition of his position in reference to our views and proceedings. I regret that I did not read it at an earlier day, and find room for it in this number. We shall treat our friends with a perusal of it next month, and perhaps accompany it with a few remarks.

Feb. 3.

A. C.

BETHANY COLLEGE.

EXPECTING to be admitted into the College Proper about the first of April, some forty or fifty Students may at that time obtain a place in the Institution. None need apply for places that cannot come well recommended for moral character. Those direct from other Colleges must have good testimonials from the Faculty or President of such Institution. The formation of moral character, and the preservation of it, are, at this Institution, paramount and indispensable objects.

A. C.

AN OLD GEM.

BY THE REV. JOHN FLAVEL.

JUDGE in thyself, O Christian! is it meet
To set thy heart on what beasts set their feet?
'Tis no hyperbole, if you be told,
You dig for dross with mattocks made of gold.
Affections are too costly to bestow
Upon the fair-faced nothings here below.
The eagle scorns to fall down from on high,
The proverb saith, to catch the silly fly;
And can a Christian leave the face of God
To embrace the earth, or dote upon a clod?
Can earthly things thy heart so strangely move,
To tempt it down from the delights above;
And now to court the world at such a time,
When God is laying judgment to the line?
Its just like him that doth his cabin sweep
And trim, when all is sinking in the deep;
Or like the silly bird, that to her nest
Doth carry straws, and never is at rest
Till it be feather'd well; but doth not see
The axe beneath that's hewing down the tree.
If on a thorn thy heart itself repose
With such delight, what if it were a rose?
Admire, O saint! the wisdom of thy God,
Who of the self-same tree doth make a rod,
Lest thou shouldst surfeit on forbidden fruit,
And live not like a saint, but like a brute.

THE
MILLENNIAL HARBINGER.

NEW SERIES.

VOL. VI. BETHANY, VA. FEBRUARY, 1842. No. II.

FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.—No. XXIV.

NEW TESTAMENT.

Olympas. Not merely for the sake of variety, but for your farther improvement in the first principles of the Christian institution, I have thought it expedient to intermit for a few lessons the book of Genesis, and to take a few readings in the New Testament. You will, therefore, turn over to the evangelical history, and read this morning the first chapter of Luke.

Thomas. Why not begin with Matthew, seeing he is placed at the beginning of the book?

Olympas. Matthew, indeed, it is agreed is the oldest of the four Evangelists. He wrote first; but he is not so full, nor so methodical as Luke, especially in the early incidents of the Christian history. Now, as we wish to trace every thing with accuracy belonging to our holy religion, and to arrange in order and harmony the incidents, facts, and events found in the sacred biographers, and his views of the New Institution, I desire you to read Luke's preface, and to observe the reason which he offers by way of apology for his attempting the matter.

[Thomas having read the Preface, *Olympas* proceeded.]

You will observe from this apology and dedication to Theophilus, that the Christian religion, its author, and its propagators had even at this early period attracted much attention; and that the demand for information on the whole subject was so great as to call for numerous accounts and narratives from the hands of those who were first converted to the faith. From Luke's account both of these contemporaries and himself, we would expect from him a more copious and methodical history of the whole affairs of that day, than from any of his predecessors in the work. And as to his competence to the

task, and fidelity in executing it, the work itself and the concurring voice of all antiquity fully and satisfactorily avouch. Writing in Greece, and being better educated in that language, as well as more conversant with the characters of history amongst foreign nations, than any of the other three elect writers, his narrative has always been regarded, so far as the human character of the work is considered, as the most finished and instructive of them all, though in various particulars not so full as the testimonies of either Matthew or John.

It has another excellence that gives it superior claims to our attention at this time. Besides its being together with the book of the Acts of the Apostles, a concise and perspicuous narrative of all the great facts and events of the first sixty-three years of the gospel history, it affords us the greatest variety of facts and documents from which to deduce the doctrine of Christ in the inductive manner, which is a capital object of the examination which we are now about to undertake. The spirit and tendency of the age is in favor of the inductive mode of communicating and acquiring knowledge on all subjects. In the Christian religion it has scarcely, if at all, been introduced. We purpose, then, making an effort to acquire the knowledge of the doctrine of Christ by a strictly inductive method of considering the voluminous facts, precepts, and promises of the sacred writings of this Book of Life.

We shall, for the time being, seem to ourselves, as far as possible, mere learners, ignorant of all that we already know, and as seeking to acquire for the first time in our lives an understanding of Christ's religion. In attempting this we shall use all the terms, and only the terms found in the Book, indicative of new facts, ideas, or institutions. A most minute analysis of the whole narrative may then be expected, and such allusions and references to the other memoirs of Jesus Christ and the Apostles as will make out in our minds a congruous, orderly, and comprehensive view of the whole matters of fact and of faith reported to us by the original witnesses and Apostles of Christ.

We shall endeavor to cultivate a very intimate acquaintance with every name of place or person however remotely introduced, or connected with the subject of these writings—of course always noting those of the most interest and importance to the clear intelligence of the doctrine of Christ's religion.

These things premised, we shall now farther hear you read, Thomas, the first 25 verses of the 1st chapter of Luke; and then we shall attend to the preamble.

[The verses being read, *Olympas* farther proceeded.]

Tell me, William, of what does Luke propose to write?

William. "A declaration or narrative of the things most surely believed" among the Christians.

Olympas. From whom had he this information of the things *most surely believed*, Reuben?

Reuben. "From those who from the beginning were eye-witnesses and ministers of the word."

Olympas. What, then, is the difference between the information received from Luke and the Apostles, Eliza?

Eliza. Luke did not first see and hear from the lips of the Messiah and others the things here reported, while the ear-witnesses and first ministers of the word did.

Olympas. In what attitude, Thomas, does this place Luke before us?

Thomas. In the same attitude as that which Moses held in the book of Genesis. Moses reported what he had learned from indubitable authority. So does Luke.

Olympas. The Prophet, then, utters new and original ideas directly from inspiration; whereas the historian faithfully records what he has learned. The sacred historians are, however, said to be divinely assisted in the matter of the fidelity of their work, as we shall hereafter enforce.

Thomas. We are at a loss to know who Theophilus was, to whom Luke addresses himself in this narrative.

Olympas. So have been our most learned expositors. Many have thought him to be a fictitious character, because the word literally indicates a *friend of God*. But others more rationally suppose him to have been a real person, because of the epithet of nobility accompanying the name—*Kraliste*, (Most Excellent,) being prefixed by Paul to the Roman Governor Felix on two occasions, and once to Festus, as Luke himself narrates, Acts, ch. xxiii. xxiv. & xxv. All disciples are *theophiloi*; and to attach "*Most Excellent*" to one of them as indicative of his profession, would be a solecism in the New Testament. Theophilus was, then, some dignified personage in Greece, most probably converted by Luke, to whom he addresses both this book and that of the Acts of the Apostles. What appears to have been the design of this historian in this narrative, William?

William. That Theophilus might know the certainty of those things in which he had been instructed.

Olympas. We may then expect a clear, full, and well documented narrative of the things believed so confidently by the first Christians. Where does the narrative commence, Eliza?

Eliza. In the 5th verse, with the reign of Herod.

Olympas. What Herod was this, Thomas?

Thomas. Herod the Great, as Josephus calls him; or Herod the King of Judea.

Olympas. How many Herods are mentioned in the New Testament history?

Thomas. I am not sure that I know them all; but in reading Josephus I observe several persons of the same designations with those mentioned in the New Testament. Herod *the Great*, a proselyte to the Jews' religion, but an Idumean by birth, obtained from the Roman people the government of Judea about 36 years before the birth of the Messiah. He is called Herod the Great by way of contrast with the other Herods. He was the father of Herod Philip, and Herod Antipas, who married his brother Philip's wife during his life-time. By his son Aristobulus he had the grand-son Herod Agrippa, the same who murdered the Apostle James, the brother of John. This Herod Agrippa was the father of that King Agrippa, brother of Queen Bernice, before whom Paul made his defence, as written Acts xxvi.

Olympas. Can you, Eliza, enumerate all the Herods mentioned in the New Testament?

Eliza. I will try, sir. Herod the Great and his two sons; Herod Philip, and Herod Antipas, his grand-son Herod Agrippa, and his great-grand-son Herod Agrippa the King. In all, five.

Olympas. I once told you from Calmet, Josephus, and others, Reuben, the superlative vices of this family of Herods. Can you recite them?

Reuben. Herod the Great, you said, was a great monster. He married ten wives—murdered his oldest son Antipater—murdered his second wife, Ariamne, and her two sons, Alexander and Aristobulus—murdered the innocents at Bethlehem, for the sake of murdering the Messiah. His son Herod Antipas murdered John the Baptist. His grand-son Herod Agrippa murdered James the Apostle, and machinated the destruction of Peter, but fortunately died suddenly at Cesarea.

Olympas. They were certainly a bloody race. How long did Herod the Great reign over Judea, and who succeeded him, William?

William. He reigned seven and thirty years, and was succeeded by Archelaus his son, who reigned only nine years.

Olympas. After your introduction to the family of the Herods, we shall proceed to other matters in the passage, after a single remark on the prediction of Jacob—"The sceptre," said he, "was not to depart from Judah till Shiloh came." Herod the Idumean was the first prince of foreign blood that sat on the throne of David. Though a proselyte to the Jews' religion, he had nothing in common with the royal family of Judah. Still, under his reign, one year before its close, the

Shiloh appeared and verified the prediction of his father Jacob—"Unto Shiloh the gathering of the people has been." What other historical facts are related in the portion read, James, Susan, and William?

James. Zacharias was a Priest in the days of Herod, and Elizabeth his wife was also a Levite, of the daughters of Aaron. He was of Abijah.

William. But they had no child, and were both far advanced in years.

Susan. They were both righteous persons.

Thomas. According to this representation a "righteous man" is one that walks in all the commandments and ordinances of the Lord blamelessly.

James. While ministering in the Priest's office it became his lot to burn incense, and he did it.

Susan. "And there appeared to him an angel of the Lord standing at the right side of the altar of incense."

William. His appearance, however, much disconcerted the good man. The angel perceiving this, bade him lay aside his fear, and intimated to him that he should have a son in his old days who was to be "great in the sight of the Lord."

Olympas. Notice, my dear children, this phrase, "great in the sight of the Lord." This is a very different sort of greatness from that which is called by that name in the common acceptance of mankind. Many men have been great in the sight of men, who have been exceedingly little in the sight of God.

William. He was to be to his parents a source of joy and gladness, and many were to rejoice at his birth. He was to be filled with the Holy Spirit from his mother's womb.

James. What is this Holy Spirit?

Olympas. It is called "the Spirit of God," "the Spirit of Holiness." It is the author of our holiness.

Susan. What is holiness?

Olympas. It is sanctification—separation to God—or piety. Any thing devoted or set apart to God, is, in scripture language, holy. God himself is *holy*; therefore his Spirit is the Spirit of Holiness.

William. I know not how any one could be filled with it. The infant John was filled with it. What does that mean?

Olympas. When a person is said to be full of life, full of love, full of joy, or joyful, he is known to be replete with the effects of life, love, joy, &c. Now where the Spirit of God is felt or is present, it is by such manifestations as these. His gracious effects are there. They

are intelligence or light, love, joy, peace, holiness. The Holy Spirit thus replenished the infant Harbinger.

Reuben. But was it not extraordinary that an infant child should be so?

Olympas. It was, indeed, extraordinary; and therefore John was an extraordinary person all his life.

Susan. Are any children now filled with the Holy Spirit?

Olympas. Not as John was. But all those children who believe in the Lord, and who obey him, do enjoy in their hearts the Spirit of God. And sometimes they may be said to be filled with the Holy Spirit, because they have peace with God, and the love of God is in them, and rejoice in his salvation. Then they sing, and pray, and rejoice in the Lord.

What proofs are given of John's inspiration and sanctification, William?

William. I am not sure that I understand this word *inspiration*. It is indeed said of John that he should turn many of the children of Israel to the Lord, and go before him in the spirit of Elias.

Eliza. What means this spirit and power of Elias?

Olympas. What say you, Thomas?

Thomas. Elias, or Elijah, was a bold, zealous, and holy Prophet, who preached righteousness and reproved iniquity with great promptness and decision.

Olympas. When did he flourish?

Thomas. In the days of Ahab king of Israel, about 910 years before Christ. He reproved Ahab for his impiety and idolatry, and boldly opposed, and exterminated the false prophets of his day. He was finally translated to heaven, and was in this signal manner approved of God.

Olympas. The return of Elijah from heaven to earth was promised through Malachi to the Jewish people, and that prediction is verified in sending one of his spirit and power.

William. But did not Elijah literally visit Judea before the last end of that nation?

Olympas. Yes, he appeared on Mount Tabor, at the transfiguration, in company with Moses, when Peter, James, and John had a glimpse of these two greatest of men.

Susan. What means the word *inspiration*?

Olympas. Adam was orally inspired by the breath of the Almighty. This is the origin of the term. Every one who received the Spirit of God as the Spirit of Revelation, was said to be inspired in the figurative sense of that word. But this is not said of any but the holy men of God, who spake and wrote as they were moved by the Holy Spirit.

Thomas. Might not those who now receive the Spirit be said to be inspired as well as they?

Olympus. They might, indeed; but not with the Spirit as the Spirit of a new revelation; but as furnishing them with the principles of divine life. God has promised the influences and consolations of his Spirit to those believers who ask him for this splendid gift. Christians need it as much as they need breath. A man can as readily live without breath as a Christian without God's Holy Spirit, animating and sustaining him with his continual aids and comforts. What a mercy it is then, that, as without the Spirit of Christ we can do nothing, this unspeakable gift is tendered to all his disciples who ask for it sincerely and in faith.—But here we must pause for the present.
A. C.



THE COMING OF THE LORD.—No. XVII.

THE immediate personal return, or coming of the Lord, is a subject daily assuming more importance and exciting greater interest in the esteem of many professors. We promise our readers an impartial view of the evidence for and against the doctrine of the immediate personal return. In examining the recent developments on that subject as they appear in sundry publications, I find "the History and Doctrine of the Millennium, by *Henry Dana Ward*, being a Discourse in the Conference on the Second Advent near, at Boston, Mass., October 14, 1840," occupying much space in the consideration of the present Millennialians. A few extracts from it may serve as an introduction to the views of those who are daily inculcating the Second Advent at hand. We shall number these extracts for the sake of future reference:—

1. "The word *millennium* simply means a thousand years. In this sense, the world has seen five millenniums, and above eight-tenths of the sixth. Tradition, by an erroneous chronology, has long regarded the seventh as near, and has expected it to bear such a relation to the previous six millenniums, as the Sabbath of rest bears to the six days of labor in the week; but it is not to be followed by another six of labor: it is to be an *eternal rest*, in holy bliss, for the chosen people and faithful. The time is definitely a thousand years; but it has ever been, and now is, more generally received, in an indefinite sense, for a longer period; nobody can tell how long, but as probably three hundred and sixty thousand years, as one thousand.

"In this common sense I chiefly use the word millennium, to designate a period of heavenly bliss, commencing in the conclusion of this world, and running into eternity with unknown limits; a period of which all prophets have prophesied, and poets sung; the golden age

and restitution of all things, for which creation longs with outstretched neck in earnest expectation, and we ourselves groan within ourselves, constantly praying, 'Thy kingdom come, thy will be done, as in heaven so in the earth.' It is the resurrection of the dead, in angelic natures, to inherit the promised land in the new earth forever and ever."

The word *millennium*, with the school of Mr. Ward, means an "eternal rest, a period of bliss commencing in the conclusion of this world, and running into eternity with unknown limits." "It is the resurrection of the dead, in angelic natures, to inherit the promised land in the new earth for ever and ever."

Mr. Ward and his brethren regard the Millennium of the Apocalypse as a *comet* in the prophetic heavens. His words are—

2. "THE MILLENNIUM OF THE APOCALYPSE, (*A Comet.*)

"This is revealed in Rev. xx., and from the first notice of it by Justin Martyr, has been a stumbling-block to the curious, a sort of absurd quantity to the prophetic mathematicians; an enigma of mystery, glorious, like Melchisedec among kings, and divine like Elijah among prophets; but abstruse as the lineage of that king, and unapproachable as the chariot of fire which carried that prophet into heaven. I have no solution of it quite satisfactory to my own mind, but I have learned to regard it as a comet in the heavenly system, forming and performing a true and important part in the economy of revelation; comet-like, of an orbit so eccentric, and a revolution so diverse among the great doctrines of the heavenly kingdom, that no man has yet been able to measure its pathway, to determine its specific gravity, or to calculate its period: and seen in one view, its train on a time sweeps with terrific grandeur over a quarter of the skies, filling all hearts with dismay and alarm; and seen at another time, it dashes in among the moons of a planet, as if it would brush them all away, but absolutely passes off, and leaves them unharmed, unmoved, unshaken, itself pursuing its inscrutable way among the starry host of heaven, without any deviation or perceptible change.

"Before Justin Martyr we have Barnabas, Clement, Ignatius, Polycarp, and Hermas, whose writings record their hope of the coming and kingdom of Christ, as preached in the Evangelists; and I submit to every devout mind, how little we ought to be affected by any new view of divine truth, which first appears in the church after the middle of the second century: it seems to be safer to expound the millennium by the kingdom of heaven, as the apostles and primitive Christians did, than to open a new doctrine out of Rev. xx., which some in the third and fourth centuries attempted to do."

This "*comet* Millennium," so little understood, it will be noted, is the only Millennium of which the whole Bible speaks. This is the Millennium discarded, as I conceive, by this new school, to find room for an "*eternal*" Millennium. A third extract from Mr. Ward will suffice for the present. This has respect to the coming before the Millennium:—

3. "Many sorts of error have at one time or other been connected with the doctrine of the Lord's coming; but never was the Lord himself left out of the doctrine, until the present age of the reformation; never wise men were found of old, or learned men, willing to believe and teach the coming of the Lord without the Lord's *personally coming*; men willing to believe and stout to maintain the *hope* of the Lord's being personally absent from his own epiphany; (what an absurdity!) men bold to proclaim the Lord's *invisible* "appearing" at hand; (which is a plain contradiction;) men who "love his appearing," which they are sure never to behold, for it is to be afar off or else invisible: invisible, not for the brightness of its glory, but for its hidden spirituality; but now in this age, Christendom goes headlong after a doctrine that would have shamed, I think, the common sense of idolatrous Greece and Rome—to wit: that the Lord's *parousia*, or visible manifestation of *himself*, is one in which himself does not appear! So preposterous an idea does not admit of a plain statement without exposing it to contempt; and yet, as the blessed God has given understanding to man, this *invisible* "epiphany," "parousia," "coming," and "appearing," is now the millenists' doctrine, and deceitful hope: a hope of device which would astonish the primitive ages and martyrs of the church, and fill them with wonder above the admiration they could exhibit in view of our factories, steamers, and trains of men and merchandize, spinning and weaving, and running against wind and tide, through hill and dale, twenty-five miles an hour, without fatigue.

"Truly, an age of inventions this, and one of the most important is least understood; one of eternal moment is every where coming into use, and few consider it; which is, a scripture way to look for our "Nobleman's return" without at all expecting to see himself, or any other: *spiritual way* of enjoying the riches, pomp, and universal dominion of this world, for a long time, in the blood of the first Adam, by proffering the entire glory to the second Adam, in the unseen world!

"The intellectual absurdity and natural impossibility of this new theory would move our laughter, were it only a grave error of the head inoperative upon the heart; but it is connected with the tenderest life of the believer, withdrawing his affections from the Lord of glory. God is manifest in the flesh, a visible object of love and adoration; he left a lively assurance, when he ascended, that he will return with judgment to his enemies, and to be admired of all his holy and chosen people. The first love of the young church was manifest in daily looking for his *parousia*, and in breaking of bread in memory of his dying love, and in the hope of his speedy coming. The falling away has succeeded, until the church of the nineteenth century gives up for a thousand years his epiphany, and tires of the hope of his return, and dismisses from her heart "the love of his appearing."

"This fearful apostacy is one into which Protestants have fallen away beyond Rome herself; justifying the prophet's rebuke of treacherous Judah, whose wickedness exceeded that of backsliding Israel: "Yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters," which are called Samaria and Sodom. Let us not triumph, but rather put on sackcloth, and go softly all the residue of our appointed time, seeing that we have been carried away with

this dissembling, and that our brethren are blindfold still in the pernicious error."

After this severe castigation for our dullness and dimness of vision, compared with Mr. Ward and his co-operatives in preaching "*the advent near*," we must take heed how we speak in his presence on this mysterious subject.

The mistake, upon the whole, is as much on Mr. W's side as on that of those whom he rebukes: for, be it observed, that we all believe in a literal personal and glorious appearing of the Lord Jesus Christ before "the eternal rest" of which he speaks. But we never read in the Bible of an eternal thousand years reign of the saints, and therefore we are indebted to our New England friends for the illumination recently communicated to us concerning this eternal thousand years—distinct from the "*comet*" Millennium, concerning which our friend Ward acknowledges so much ignorance.

The controversy or the difference is not about a true personal glorious appearance and coming of the Lord, for which all Christians earnestly look; but whether we shall have a Millennium before that coming. Our present Millenarians say No. They deny a Millennium before, and we ask for the evidence of a Millennium after that event. With them there is no general conversion of the world, no triumph of Christianity before the Lord's coming; and with us, and them too, there is no conversion of the world after that coming.

The difficulty seems to be not about a personal glorious return of the Lord—not about the creation of a new earth and heaven; but whether we shall have a verification of the 20th of the Apocalypse in this world at all, or whether it be a prophecy including an eternal rest. Either myself or the Millenarians seem essentially to have mistaken the subject of the Millennium. Is not the Millennium one distinct promise? Is it not a new testament—an apocalyptic intimation? We have but one Millennium in the Divine Volume, and is not that but once spoken of by inspiration? We have no "*comet*" Millennium, solar, lunar, or sidereal. We have but one Millennium—one thousand years literal or figurative, which is to be temporal, and not eternal.

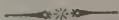
Time is spoken of as surviving the Millennium: "When the thousand years are expired," says John, clearly intimating that there are certain things to transpire afterwards; nay, is it not said that *nations* shall exist when the Millennium shall have forever passed? Are we not told that Satan shall survive it too, and venture upon new schemes of destruction when the Millennium is ended? It is said he "shall go out to deceive the nations that are found in the four quarters of the earth, the number of whose inhabitants are as the sand of the sea." After the Millennium he shall be loosed a "little season."

To call the resurrection of the just "the Millennium"—to denominate eternity "the Millennium"—to speak of it as the ultimate state of glory and bliss, appear to be introducing a new vocabulary—to be changing the sacred style, and filling the mind with confusion and darkness, rather than with light and order.

Again, John's Millennium is not to be preceded by the coming of the Lord, but by the descent of an angel. An angel descends with a key in one hand, and a great chain in the other. Is this the Lord coming to judgment? Before the descent of this angel he is represented as having judged the great harlot, and as having received the alleluias of the universe for having avenged and destroyed this great confederacy of the allied enemies of Jesus. This descent of the angel and the events of this Millennium are not only afterwards to be, but are represented as a new scene in the drama of earth's existence.

This new Millennium, or this state of things, now called the Millennium, rests not at all upon the twentieth chapter of the Revelation, but upon some other foundation. On what does it rest? Is it not rather an imaginative sketch, a new vision, unsanctioned by New Testament prophecy? If the personal advent of the Lord or his glorious appearing is near at hand, may we not rather conclude that the Millennium is past, and that eternity is the scene that shall next open to the world?

Mr. Miller and many of the new brotherhood are quite definite and intelligible as to the immediate return of the Lord. It is an event just at the door. The world, they say, is 6000 years old, or wants at most but two years of its full time. In "*Eighteen Forty-Three*" the dead shall be raised, this present world pass away, the Lord will appear in glory, and a new order of things begin. This is all clear and intelligible. It would be important to make the premises as clear as the conclusion. I do hope they will labor this point, and give us full and ample evidence. The time is short. At present, so far as illuminated, I protest against their use of the word Millennium at all. It is certainly unauthorized: A. C.



THE NATURE OF THE CHRISTIAN ORGANIZATION.

No. II.

I CANNOT conceive of a kingdom without a constitution, an organization, a joint and common interest, and a constant co-operation in reference to its self-preservation and comfortable existence. If Christ have a kingdom on this earth, it must be a community organized,

united in common interests, in harmonious concert, and conservative of its own integrity and prosperity.

It must, then, have some ways and means of attaining and securing the ends of its existence. It must, then, have bishops or overseers to attend to such matters. The name imports supervision, and indicates authority. But beyond a single community, unless by concert or previous arrangement, or by some constitutional provision, a single bishop's jurisdiction extendeth not. Now if Christ's kingdom consists of ten thousand families, or churches—particular, distinct, and independent communities—how are they to act in concert, maintain unity of interests, or co-operate in any system of conservation or enlargement, unless by consultation and systematic co-operation? I affirm it to be, in my humble opinion, and from years of observation and experience, impossible. The Bible teaches also its impossibility, and suggests a different system.

The Jewish kingdom was a perfect theocracy administered by innumerable functionaries and distinct agencies. It was under Moses, Joshua, and the Judges, governed by elders or special agents raised up for the emergency. From a senatorial and consultative system, it became for a time a monarchical administration; but fell back again under a Sanhedrim, an episcopacy, or eldership, before the close of its various and eventful history.

Christianity, introduced by the Lord in person, by Apostles, Evangelists, and Prophets, was, as has been often demonstrated, placed under the supervision and administration of elders or bishops. These bishops, though raised up and ordained by certain churches, possessed in some way a supervision over cities and districts of country beyond a single congregation. Bishops were ordained in every city so soon as congregations were formed, and these bishops by consultation, either by the way of occasional or periodical meetings, or by internuncios, messengers, or epistles, consulted, advised, and directed the whole communities of Christians in reference to all matters of public interest to the kingdom. They were not lords over God's heritage, over their faith or their conscience, or their estates; but they watched for their souls, and executed the laws of the kingdom. They ruled or administered the affairs of the Christian nation, and directed the energies of the brotherhood in all matters of common interest.

In the course of things the system was greatly corrupted. Unholy and fleshly men sought to add temporal power to the spiritual; and, for filthy lucre's sake, assumed the office, and in the end perverted it into a political and temporal affair. The purer portions of the Christian communities from time to time remonstrated against these abuses,

and occasionally corrected them. But failing to counteract the onward march of corruption, the office having been usurped by fleshly and ungodly men, they began to dislike the very office and name of bishops and elders, and to seek out new powers and functionaries to administer the affairs of the kingdom. In this tumult of passion and disorder, a fierce democracy arose, and the current ran wholly in favor of what was by contrast called a lay hierarchy. These in time became as great tyrants and despots as the old bishops, and taught the important lesson that the changing of men's names does not change their nature, and that a lay administration differed nothing from a clerical one, save that it wanted the intelligence and the talent, while it possessed the ambition and vain glory of the order it displaced.

The prefixing or the affixing of the epithet *lay* to the title *bishop*, affects not in the least the capacity, disposition, or character of the occupant of the honor. Lay tyrants or ignoramuses are no more to be trusted than the most talented and educated functionaries; and in general the more enlarged the mental dimensions of any public functionary, the more generous and enlarged the principles and acts of his administration. But we need not expatiate on the abuses of things. We only intend to impress upon the mind of the reader that the abuse of any thing is no argument against the use of it.

Soon as a disrespect for hereditary office, or, what is the same thing in effect, under another name, for bishops by succession from the Apostles, the partiality for what we have called *lay bishops*, or those chosen without regard to such sacerdotal and hereditary ordination, gradually increased, and Independency was born. This among many Protestants became a popular theory, and they undertook to reform the church by making every congregation a sort of kingdom of Christ within itself. This view, under various new modifications and accidental attributes, has obtained amongst Congregationalists—much improved and enlarged, however, by the experience of its friends and supporters.

Our Baptist brethren have been partial to it, especially in all the branches and derivations from Welsh and English organizations. In this country they have much improved upon the plan of the Associations, State and Federal Conventions for general and great objects and undertakings. Still, in the fierce democracy of their Congregational movements and disciplinary proceedings, they have been the most disputatious, feeble, and factional people on earth. They are, in the most important and essential of all the ends and uses of government, under the chances of a *gunarchy*. The majority of their churches, nine times in ten, is female—matrons and their daughters. Hence

the vote on which hangs their disciplinary and congregational affairs and fortunes, is generally, or *may be*, the opinion or predilections of "the weaker vessels." For this reason we have called their government a *gunarchy*, a name indeed not known in church history, nor in our dictionaries; but which in its derivation from that language from which we have derived all our names of government, simply indicates that form of government in which females wear the diadem. Paul would not suffer a woman to speak, much less to vote in the church; yet on their votes, in such a community, may not merely the reception and repudiation of private members depend; but the election and consecration of all their officers, from the deacon to the delegate to the federal convention, or triennial meeting of the board of directory. But we are not without evidence of the indications of a spirit of reformation at work in that denomination which will in due time repudiate this most obnoxious feature of their ecclesiastic administrations.

Close attention to the tendencies of things in the administration of ecclesiastic organizations, will intimate important lessons to those who would test principles by their practical operation. All societies demonstrate in their history not merely the tendency to centralization, but the necessity of a general superintendency of some sort, without which the conservative principle cannot operate to the prosperity and furtherance of the public interests of the community.

But the New Testament itself teaches both by precept and example the necessity of united and concentrated action in the advancement of the kingdom. It lays down some great principles and applies them to the emergencies that arose in the primitive times:—

1. It inculcates the necessity of co-operation, and specifies instances.
2. It inculcates the necessity of two distinct classes of officers in every particular community.
3. It indicates the necessity of a third class of public functionaries, and gives examples of diverse ministries.
4. It exemplifies the utility and the need for special deliberations, and of conventions on peculiar emergencies.
5. It allows not persons to send themselves or to ordain themselves to office; but every where intimates the necessity of choice, selection, mission, and ordination.
6. It inculcates a general superintendency of districts and cities by those who preside over the churches in those districts; that is, it makes it the duty of the Christian ministry, by whatever name it may be called, to take care of the common interests of the kingdom in those places and districts in which it is located and resident.
7. It claims for every functionary the concurrence of those portions

of the community in which he labors, and holds him responsible to those who send, appoint, or ordain him to office.

Before we look more particularly into the provisions of the New Institution as found in the Record, either for proof or illustration of the items enumerated, we shall suppose that no such provisions existed in the Book itself; and that it contemplated such a perfect independence of communities, called churches, as to make their Christian care, inspection, and co-operation, precisely commensurate with the individual members of a single community. Would it not then follow that Christian communion would also be necessarily narrowed down to the same limits? Whatever are the legitimate boundaries of care, counsel, admonition, reproof, inspection, and co-operation, must necessarily limit Christian worship and the fellowship of saints; else we must suppose the possibility of communion regardless of the character and standing of those with whom we communicate.

But there is a still more delicate and responsible species of communion, sometimes called *ministerial communion*, on the proper exercise of which most essentially depends the character, dignity, and success of the Christian ministry, to which we more especially invite the attention of our brethren. I lay it down as a maxim not to be questioned, that where there is Christian communion of any sort, special or common, there must be an amenability of the participants to some common tribunal, and a mutual responsibility to watch over, and nourish, and comfort one another.

Suppose, then, (but indeed we have not to suppose such a case; for it too often happens,) that numerous communities, each upon its own responsibility and at its own discretion, sends abroad public ministers of the word, without proper regard to the character and attainments of such public functionaries; and that, in their various and extensive peregrinations, they visit the churches and commune with them; will it not follow that, either directly or indirectly, such evangelists and missionaries are responsible to those churches, and to be as subject to reproof, admonition, and general supervision as they are entitled to the aids, encouragement, and Christian hospitalities of the congregations they visit? But is it so amongst us! Are all our public men of such a character, call, and mission as we approve? Or are not some of them their own messengers, or the Apostles of irresponsible communities—without piety, moral character or intelligence, worthy of the countenance, esteem, support, or affection of the Christian communities? And shall we commune with them and recognize them as ministers of Christ, or the messengers and evangelists of his church!—merely because they had either the vanity, self-esteem, or boldness to assume

an office and a character which neither the church on earth nor in heaven awards to them!

The cause of reformation has suffered more from this portion of its pretended friends than from all its enemies put together. This state of things is indeed generally attendant on the incipency of all public and social institutions. But we have had a very large portion of this unhappy and mischievous influence to contend with. Every sort of doctrine has been proclaimed by almost all sorts of preachers under the broad banners and with the supposed sanction of the begun reformation. We are glad to follow, rather than to lead public opinion amongst ourselves on this subject. Experience teaches with effect, what theory could not accomplish.

But to return: If the New Covenant made no provision for the induction of its public agents—if it have given to them no public care for one another; if it have allowed every community to do what seems right in its own eyes—if it have given to its public functionaries to go and come, and operate when, where, and as they please—and if they are only amenable, directly or indirectly, to the particular community from which they take their departure; then, indeed, the Great Prophet and Lawgiver of the church has been more negligent of the interests of his kingdom, more inattentive to the connexion between cause and effect, between means and ends, than any other author of a new order of society that ever lived; or his apostles and prime ministers have been less attentive to his instructions and less faithful to their Master and his cause than the common functionaries of our present corrupt systems of human prudence and authority.

There must, then, be some great mistake lurking in the minds of those who imagine that Christ's kingdom is a collection of ten thousand particular communities, each one being wholly absolved from any respect, co operation, inspection, or subordination in reference to any work or purpose necessary to the carrying out and perfecting that grand system of sanctification and conversion which began in Judea under the rich effusion of the Holy Spirit, and which from Jerusalem has spread as from a radiating centre, through so wide an area as that which at one time or another since has acknowledged the divine character and mission of Jesus of Nazareth as the only Ambassador of Jehovah in setting on foot and in consummating a grand mediatorial and recuperative system, bringing glory to God, peace to earth, and good will among men.

A. C.

DEMONOLOGY.

JAMESTOWN, O., January 1, 1842.

Dear brother Campbell,

I NEVER have at any time been so gross a materialist as to suppose that the mere organization of matter was of itself that which thought and reasoned, or that life and thought were the mere effects of organization; but at the same time I have not been able to apprehend life nor thought abstract from organization. In the dead body I see organization without life or thought, and in the living body I can apprehend both life and thought; therefore, I conclude they are something added to organization; and this compound of organized matter, life, and thought constitute the *living soul*: thus man composed of all these parts, became a living soul; and neither of these parts separately constituted man a living soul. Therefore, when the immortality of man is spoken of, or alluded to in the scriptures, the whole compound is to be understood. The mere incorruptibility of his body would not fill the idea of his immortality, nor would the perpetual existence of life or thought fill the idea without the identity or organization.

The salvation proposed in the gospel I understand to include the whole man, and to preserve his identity forever. The mere salvation of his body, without life or thought, would be but little better than the embalming practised by the ancients; and the salvation of life and thought abstract from the body, would be but little better than the practice now prevailing of printing the cogitations of the man and preserving them in the form of a book. In both of these ways we might have the dead constantly among us; but this would be a poor thing I conclude, when compared with the salvation proposed by the resurrection of the dead. This salvation, in which my identity, my life, and my thoughts or ideas are all preserved from destruction, is the salvation I desire and the one which I think is promised in the gospel—then to the limited stock of ideas which is stored away in my memory here, I hope to make constant additions forever; so that the sheet so often written over, to which you allude in your excellent Address on Memory will still contain more and more forever and ever. When ten thousand times ten thousand, and thousands of thousands of such sheets, beginning at different periods of time, are all brought together into one great library, who could not spend an eternity in it? What an infinite field of knowledge is presented before us in contemplating the resurrection from the dead!

In this lively hope I remain yours,

M. WINANS.

JAMESTOWN, O., January 1, 1842.

Dear brother Campbell;

In the late "Harbinger" you have laid a part of my difficulties on Demonology before your readers, and have added some remarks which are duly appreciated. No man can be more desirous to learn the nature and design of all things mentioned in the New Testament than I am. Since I began to read the scriptures as a revelation from God, I have read them as a revelation, and not as a riddle. I read of demons, and believed in their existence; but I did not understand them

to be the spirits of dead men, but supposed them to be the messengers of the Devil, by which he inflicted torments on the human family by those agents. I supposed him to compel men to do things contrary to their interests; that they were a kind of task-masters over men, somewhat like the Egyptians were over the children of Israel by the commands of their king Pharaoh, that God for a time thus suffered the Devil to domineer over men; so that he actually claimed universal dominion, and offered to give his dominion to Jesus on the condition that he would worship him, which he refused to do, but determined to wrest the government from him, and deliver men from his tyranny; which work he soon after commenced, and with a display of supernatural powers, of which the miracles of Moses were but a shadow, he hurled those demons commissioned of the Devil down to Tartarus, from whence they will not return until the Egyptians who were overwhelmed in the Red Sea, return—they, with all the enemies of God, whether originally angels or men, will be judged in the day appointed, and cast into the lake of fire prepared for the Devil and his angels.

In regard to a spiritual system, I am not sceptical, but fully embrace the doctrine of angels and spirits; but that the system is composed in whole or in part of the spirits of dead men, *previous to the resurrection*, is a dogma to which I have not fully assented. I learn that the resurrected saints are to be like unto angels; but that they are so before the resurrection is not told.

The identity of abstract human spirits is beyond my *ken*. When united with bodies, either material or spiritual, I can apprehend and distinguish them; but pure abstract spirit, unmixed with mortal or immortal substance, is too remote to be seen in the lens of my microscope.

I have some curious questions in store about the influence of bodies on spirits and *vice versa*.

Go on and let us know all you have learned about demons; for I am anxious to apprehend that matter.

Yours,

M. WINANS.

REMARKS.

Dear brother Winans,

You believe in a spiritual system. You are like Paul—a Pharisee, and not a Sadducee. You believe three things which the ancient and modern Sadducees have not believed—a resurrection of the body, the existence of angels, and of spirits. You believe that no more will come out of the grave than goes into it—you believe what Matthew reports, viz—that after Christ arose from the dead “many *bodies* of the saints came out of their graves and appeared to the living in Jerusalem.” You do not believe that any *souls* came out of the graves, but you believe that *bodies* came out of the graves. All that dies goes into the grave, but all of man that dieth not goes somewhere else. The body you believe is a house, a home for the soul; and you believe that the spirit is the *ghost* or guest of that body. You believe that the Holy Spirit of the Old Testament is the Holy Guest or Ghost

of the New; and that it is so called because it now truly and really dwells in men on this earth. Such, my dear brother, is thy faith.—Now in this you believe in *demons*, or the spirits of dead men, living apart, or “*absent from the body*.” From the necessity of your own premises you must believe it, unless you have found a third sort of spirits, or a new race of spirits which the Bible has not revealed nor named. The controversy between Paul and Epicurus, between Priestly and the Christians, between the Materialists and Spiritualists, has but three points—the resurrection of the body, angels and spirits. Spirits and angels are not one point: they are two points. Now the Bible reveals no race of spirits distinct from angels but human spirits. If brother Winans knows of another race of spirits than these, he will confer a great favor on the readers of the Harbinger by giving us a description of them.

Now as demons are interchangeably called “spirits,” “unclean spirits,” “evil spirits,” in the New Testament, and as that which “returns to God” when the body returns to the dust, is called “the spirit of a man”—as that which Stephen commended to Jesus, when dying, was not his body, but his spirit, we are, from the necessity of the case, as well as from all the other reasons suggested in the Essay on Demonology, constrained to regard demons as the spirits of dead men. The sacred style authorizes no other distinction in spirits than God, angels, and human spirits, bodied and disembodied. If you know of a new class, brother Winans, please define and locate them, and oblige yours sincerely and affectionately,

A. CAMPBELL.

January 22, 1842.

January 22, 1842.

BROTHER WINANS:

My dear Sir—As you presented me with a double epistle on the first instant, I, though not so affluent in time as you, will add a few words more in the form of a second epistle. Are you sure that angels are *spirits* at all? They have not flesh and bones we are sure, and what authority have you for supposing them to be spirits at all? You will say, “He makes his angels spirits;” but you will remember he also adds, “And his ministers are flames of fire.” This is spoken of his messengers—the winds, the lightnings, and the agents of Nature. If the saints at the resurrection of the just are made like to the angels, will there not be spirits of angels and mere spirits? “Angels and spirits” are not angels *or* spirits. We never read of an angel of any sort entering into a man, unless in some figurative way, as Satan is said to have entered into Judas when his temptation took effect.

Angels, I presume, are not composed of body, soul, and spirit, as man is; but are simple and single existences. Man was not made in the image of angels; nor were they made in the image of God.—God exists in a bodied and disembodied form: so does man. So I am taught by Apostles and Prophets, and by the Great Teacher himself, who said, ‘Men can kill the body, but not the soul.’ Of course, then, when men are killed their bodies only are slain, and the spirit escapes. The body of Jesus was slain, but the spiritual existence within was not slain. “A body hast thou prepared me,” and that body of flesh he gave for the life of the world.

I make no objections to your opinions about the number of unclean spirits that have haunted the world in the times of the Messiah, or his having sent them down in great multitudes to Tartarus, &c. as affording him an opportunity for demonstrating his divine supremacy over all; and that consequently the earth has been rid of these innumerable hosts that once lorded it over the living race. I will not enter into these speculations; but, as we both wish to understand the *demons* or *unclean spirits* that possessed living men, and were so often exorcised and dispossessed by the Holy Spirit in Jesus and the Apostles, I stand up for the letter of the Old and New Testament and the real antiquities of the world, both Jewish, Pagan, and Christian, on this subject, and as yet remain firm in the conclusion that *demons*, literally and properly so called in the New Testament, were not *angels*, but *spirits*, human spirits; for we know of no other spirits, because the Bible makes known no other.

I have before said that *spirits* may be literally called angels; but it does not thence follow that angels are literally spirits, or may be so denominated. All men are animals; but all animals are not men. All spirits may be made messengers, or angels; but all messengers are not spirits. When Peter escaped from prison and came to the house of his friends, the disciples believed that it was his spirit or angel that came to the door. Thus we find spirit sometimes called angel. “Their angels do always behold the face of my Father who is in heaven,” has been a perplexing phrase to commentators for ages. I have vacillated less or more as to its true import, generally inclining to the notion that those little ones who believed in Jesus were honored with guardian angels who stood before God. But as we have Peter’s or “his angel,” and “their angels,” of the same category, I am not sure but a deeper insight into the demonology of the New Testament has furnished me with a clearer conception of that mysterious phrase. Thus it would mean that the spirits of such persons were favored with the light of God’s countenance. I have sometimes supposed that Peter’s angel, in the esteem of his Christian contemporaries, might

have been a *messenger* sent by him to inform the disciples of something he wished them to know. But as we have the two phrases, "his angel" and "their angels" of the same authority, antiquity, and style, I deem it safer to interpret them both by one law; and therefore make them stand for *spirits* here, as they were occasionally so contemplated by the ancients.

We believe many facts we cannot explain. You and I believe a spiritual system; but can we explain it, its mode of existence or operation? We cannot; but we rise to it analogically, as we rise to the conception of the ether. We understand some of the laws of water, of atmosphere; but how little do we know of that ethereal expanse in which all the sublime agents that so incomprehensibly influence the winds, the floods, the lights and lightnings of heaven, and all manner of life terrestrial or planetary—that flood of sublimated matter in which floats a universe of worlds, itself so refined, so attenuated, and so subtle, that it eludes, and will forever elude, the analysis and comprehension of man. Of that unearthly matter, so elastic, imponderable, and pure, who can say what creations have been made, or shall hereafter be made. But enough. You believe in a spiritual system; so do I. We can no more explain how spirits operate on matter or on mind than we can explain how lightnings are generated, animated and influenced by the subtle agents that conglomerate, direct and wield their power.

I therefore go for facts which I can believe, and for definitions which I can understand; of which is the word demon, angel, spirit, and the powers and attributes assigned them. I value the doctrine concerning demons, so far as it is taught, not by the Pope, but by the Spirit, as unanswerable proof a spiritual system, of that power which spirits good and bad may exercise upon men.

Fraternally yours in the hope of perfect knowledge,

A. CAMPBELL.



THE CORINTHIAN SPIRIT.

A PLAIN but well-informed pupil and useful brother in Ohio, sent me the following Sermon. After reading it, I thought of the following anecdote for a text. A preacher of much piety and talent, having made an unusually eloquent discourse on one occasion, was immediately accosted by one of that class of parasites spoken of by our brother, in the following manner:—"Well, Doctor," said he, "you made an excellent discourse to-day—one of the very best." "Yes, brother, so it would seem, for the Devil told me so before I left the pulpit."

A. C.

THE CORINTHIAN SPIRIT.

IF, as is supposed, the faithful delineation of character in the scriptures, is a convincing proof of their inspiration; the *sameness* of the character there revealed, with that disclosed in the living volume of society, will doubtless be deemed a sufficient proof that human nature is unchanged. And does not this reflection yield evidence in another direction in favor of the Bible? For if the accuracy of its delineation of the character of its own time, prove it divine; human nature being the same, does not the suitableness of character of later ages to the descriptions there given, afford proof that the Book we have is the veritable document written by Old Testament Prophets and New Testament Apostles? Awaunt, then, all ye sceptical doubts and difficulties, as to the authenticity of the holy scriptures. This consideration will satisfy hundreds who have not opportunity to consult the critical and historical evidence of the identity of the *Book*.

But this observation is made at this time only to introduce to deserved attention some remarks in relation to a spirit which began to be developed in the church in the days of the Apostles; which increased to a great and dangerous evil in succeeding ages; and which is even yet discoverable in religious society. I mean the *partiality evinced for favorite public speakers*. The workings of this spirit first appeared in the church of Corinth. Paul, aware of its dangerous tendency, promptly endeavored to correct the evil. Thus he describes it: "Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." *Heresy*, then, arose in the church, by an exclusive attachment to particular men; first, perhaps, as *favorites*; and then as *leaders*. But although the Apostle keenly and justly reproves them; saying, "While one of you saith, I am of Paul; and another, I am of Apollos, are you not carnal?"—he could not wholly eradicate the roots of heresy.

Tacitus declares, "that from all quarters, all that is vile and shameful, flows into Rome;" and who but an Apostle could have foretold that this spirit, finding its way to the "Eternal City," would have originated the *Papacy*? When the episcopate of Rome was to be filled, there was not more rivalry in ambitious candidates, than partiality in the members for their favorite. Those in office or high standing often procured the place for one more conspicuous for shining talent, or oratorical display, than for the more grave and useful virtues that save the church. The industrious electioneering that attended these occasions, frequently caused more feuds and jealousies, than the candidate elect could suppress during the period of his occupancy of the office.

Nor was it confined to the days when Romanism was in its infancy. When the "Holy Father" received from the murderer of Mauritius the title of Universal Bishop, this Corinthian spirit experienced a corresponding enlargement. When the papistical chair became vacated by the death of the incumbent, the Cardinals and Bishops, ambitious of preferment, began to survey their prospects and to calculate their chances of success. The members of the church general, or church particular, as the case might be, readily ranged themselves for one or another; and, supported by these factions, the rival candidates, in

mimic greatness, contended, like Cesar and Pompey, for the empire of Rome.

I would not lead the reader to suppose that this spirit is found alone in the ancient church; or that it is peculiar to the Roman Catholic hierarchy. It is far otherwise: although it is to be hoped, that, with the other corruptions of "the Man of Sin," it is on the decline. But it is still to be seen in all its odious and pernicious features. A 'pulpit,' or an episcopal see is to be filled. The parishioners look around for the man of their choice. Some are for 'Paul,' and some for 'Apollus.' They form into parties; and the persons proposed are regularly served up and dissected. Their comparative merits and talents; their excellencies and defects, are discussed. At length one party prevails; and the person elected is informed of his preferment. Understanding well the part he has to play, he qualifies himself to meet the expectations of his friends. He prepares a few discourses with great care, in which the rules of logic, grammar, and rhetoric are consulted full as much as the "word of the truth of the gospel." He utters them in the softest tones of refined elocution. The ear of criticism is pleased; and the charmed auditory retire in admiration of the preacher. Thus the modern clergymen, professing to derive his doctrines from Paul, cherishes and strengthens that very spirit which Paul brands as heresy in his letter to the Corinthians.

Let none suppose that this spirit, like water or oil, runs in channels, or that it may be confined in particular vessels. It is rather like electricity, that pervades and enters all bodies that have an affinity for it. And do we suppose that the mere sound of reformation can exorcise it from those who are standing on the ancient foundation? It will require something more than a few essays on paper. Nothing but a constant and vigilant watchfulness on the part of all the brotherhood, can detect and destroy this subtle and baleful enemy of all Christian confidence and communion. These partialities for favorite speakers often give occasion for rivalries; rivalries always excite jealousies; and jealousy has more death in it than the poisoned pot of the young Prophets. Is there no desire now to be the greatest? Are there not those even yet who preach Christ from envy, striving to equal or excel in the estimation of the hearers, some brother who is known to be popular? Is not the preacher sometimes tempted to adorn his discourses to excite the admiration of the audience, rather than to speak the truth with simplicity and fervor, that the light and love of heaven may fill the hearts of his hearers? All this but proves the antecedent existence of this Corinthian spirit. For who would thus adorn himself, if he did not know it would secure the applause of the people? Now this is often merely an error, and not to be imputed as a crime. There are many thoughtless people who are always talking, and who never seem to consider the tendency of their indiscreet discourses. But the effect is none the less pernicious. I have known a very good and useful brother, but of no great splendor of talent, totally eclipsed by one of perhaps less moral worth and Christian excellence, who happened to possess some more brilliant and attractive qualities. The brethren were understood to speak, by way of contrast, disparagingly of the humble and persevering man, and he felt himself neglected and injured by them. Now I do not claim to have made any original discovery, but it is true, on this subject at least, that all the evil lies in the two higher degrees of

comparison. The *positive* is harmless; but the *comparative* and *superlative* contain a *virus* that seldom fails to inoculate the persons under contrast or comparison; the one with jealousy, and the other with vanity. This inoculation may not always take a very deep root; but such decidedly is its evil tendency. All are desirous of showing their respect for the popular orator. They praise his eloquence, and admire his skill and learning. They seek his company, and are delighted in his presence. He is repeatedly urged to renew his visit; while visits from the less showy and more practical brother, are seldom solicited, and little valued. Moreover, if ever a spirit of liberality, in communicating for the temporal necessities of the evangelist, is felt, it is pretty sure to be shown in favor of the eloquent brother. He is liberally rewarded; while a scanty and insufficient pittance sends the other in coldness away. Such gifts are not tendered to the *Lord*, but to *man*. But why should we hold the showy and more successful speaker in higher estimation? He may not, after all, be so useful a man as the more unostentatious and retiring laborer. A husbandman purchased a piece of untamed ground for a garden, and hired four men to prepare and till it. The laborers parcelled out the work: the first taking it upon himself to clear the ground; the second, to break it up and plant the seeds; the third, to keep it clear of weeds and nurse the growing plants; the fourth, to gather in and secure the fruits. Now who thinks the last deserving more reward than the others? Had not a sturdy man cleared off the ground four months before, he would have gathered no fruit.

There is another evil related to this—nay, a branch of the same, which deserves to be mentioned here. It is the practice of bestowing public praise on successful speakers. Judging from epistolary communications sometimes made public, we would conclude that the writers of them were themselves inflated with this Corinthian *gas*. I am aware that Luke bestows an adjective of praise on Apollos; but I imagine it was only to set off in clearer light another and a better quality of which he was possessed; for it seems he had humility enough to be “taught the way of the Lord more perfectly,” by an old brother and sister who wrought with their own hands for their support! No praise is bestowed on Peter for that moving discourse which converted three thousand! Perhaps you say he was inspired, and no praise to *Peter*. Well, brother, art thou not inspired? Hast thou no argument or a power to turn men to God, which thou hast not received? If all these arguments, and these “powers of the world to come,” were taken from thee, thou mightest be seen, like the heathen, gazing with thine eyes on Mount Olympus. Brethren, praise the Lord, and let him praise his servants. S. H.

INFLUENCE OF THE SPIRIT—No. III.

TO ELDER A. CAMPBELL:

My dear Sir—THE proof-sheet of your communication No. 2, reached my office during a long absence. The pressure of business in preparing for a tour of five months, and indispensable engagements since, have prevented an earlier reply,

I cheerfully give you all due credit for ingenuity in evading the subject, by availing yourself of a clause in your proposition of August, 1839; the *intended* bearing of which escaped my notice. Taking your explanation, it appears the "Baptist Doctor or respectable Scribe," who should have the temerity to enter the lists with the veteran champion of the "Ancient Gospel," has to perform what no other writer ever thought of, and which strikes me as an after-thought of your own, "*put an end to the controversy.*" If the discussion is to be prolonged only on this stipulation, I frankly acknowledge my inability to comply. I can never engage to achieve such an enterprize. I claim no prerogative over any member of the Baptist, or any other denomination—far less over the controvertists of all future time! Hence I can give no such pledge. Really, sir, you have multiplied conditions with startling rapidity. First you require on the part of your opponent, not only the consent, but the entire and respectful silence of his co-editors. Next he must be recognized the champion of the whole Baptist denomination. Then he must subscribe to your misrepresentation and perversion of the distinguished writers of the denomination of former days. Finally, he must pledge himself to "end the controversy" before it is fairly commenced. "This," you say, "is the very object proposed." The proposed "stereotyped volume" once finished, no one hereafter must have the hardihood to touch upon, or breathe a thought on the subject of divine influence.

So simple were my thoughts, and so obscure my perceptions of the proposition you sent forth in August, 1839, that I really supposed an "end of the controversy" meant no more than a close of the discussion between the parties immediately engaged. Am I now to understand you to claim a pledge from me before you can condescend to discuss the subject at issue, that no other persons shall engage in a controversy on the influence of the Spirit, either during the period of our discussion, or at any subsequent period? As all arrangements are presumed to be reciprocal, I inquire if in making the proposition for a discussion "to end the controversy," you regard yourself bound to prevent all other persons from speaking or writing on this subject? Can you control others? Will you engage that no one shall ever agitate the subject after you and I have furnished a book as "an end of the controversy" between us?

You are mistaken—wholly mistaken in your assertion that my co-editors "have refused the identical overture made, of having the discussion to appear simultaneously on the pages of the Baptist Banner and Pioneer." You do them and your readers injustice by such an assertion.

In a former communication you called on me to endorse a particular dogma, that the Spirit, *without the word*, regenerated the soul of the sinner. This you alleged to have been the old Baptist faith. This dogma you charged upon Gill, Fuller, and the old Baptist writers generally. In this you are certainly mistaken. None of these writers depreciated the value and importance of the gospel of Christ, or divine truth in conversion. Probably you have heard this dogma preached by some illiterate Baptists of antinomian cast of doctrine, during your connexion with the denomination; but you do great injustice to the fathers of the last age by such allegations. You will never find such

a sentiment announced in the writing of Andrew Fuller. "*The gospel worthy of all acceptance*," was the earliest and most distinguished polemical writings of this great and good man, from the principles of which proceeded most of his other works, and this work in its whole process of argumentation taught the reverse of your allegation. The obligation of every sinner who hears the gospel, to believe it unto salvation, is the fundamental principle of Fuller's polemical writings. Surely you have never read his works; or, reading, you have forgotten, or you would not charge upon Andrew Fuller of teaching the dogma "that the Spirit without the word regenerates the soul!"

The late Robert Hall, a man of transcendent abilities, wrote a tract on the work of the Spirit, which has had an extensive circulation.—Hall was the intimate friend and companion of Fuller, and accorded with him in principles of doctrine. He nowhere teaches the dogma of regeneration without the word.

The "*Baptist Confession of Faith*," you are aware, was put forth by the ministers and messengers of seven congregations, in and about London, about two hundred years since, and revised, enlarged, and modified by the ministers and messengers of upwards of one hundred congregations in England and Wales, in 1689, and adopted and republished by the Philadelphia Association, in 1742; yet it teaches a doctrine on the work of the Spirit the very reverse of what you allege.

It teaches that "the whole council of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is contained in the Holy Scriptures"—that "nothing is at any time to be added, whether by a new revelation of the Spirit, or traditions of men"—that "the inward illumination of the Spirit of God is necessary to the saving understanding of such things as are revealed in the word." [See Con. Faith, chap. i, sect. 6.] In describing the office of Christ, as Mediator, (chapter viii, sect. 8.) the Confession says, "To all those for whom Christ hath obtained eternal redemption, he doth certainly and effectually apply and communicate the same; making intercession for them, uniting them unto himself by his Spirit, revealing unto them, IN AND BY THE WORD, the mystery of salvation; persuading them to *believe and obey*, governing their hearts *by his word and Spirit*." Believe and obey what? Why the word of truth, or gospel. In chapter x., section 1., on "Effectual Calling," (the same doctrine as is now termed regeneration,) the "Confession" affirms the saints are "effectually called BY HIS WORD AND SPIRIT, out of that state of sin and death, in which they are by nature, to the grace of salvation by Jesus Christ," &c. And section 3d reads—

"Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth; so also are all other elect persons, *who are incapable of being outwardly called by the ministry of the word*." I quote this last section, not to excite an unprofitable controversy about infants, but to show that this ancient and numerous convocation of Baptist ministers and messengers from more than one hundred congregations, limited the influences of "the Spirit without the word in regeneration" to "infants dying in infancy," and "other elect persons, who are incapable of being outwardly called by the ministry of the word." If you are disposed to controvert this dogma respecting infants, I will freely

yield all the trophies you may win in maintaining the opposite notion. Your readers will now understand that Baptists in former periods, as at present, held that "saints are effectually called by *his word and Spirit*," from a state of sin "to the grace of salvation by Jesus Christ."

Should you reply to this, I hope and expect you will define now your own belief on this subject. Your own adroitness in keeping back your peculiar notions, artfully evading the point in question, and striving to place your opponents in a false position, does credit to your tactics as a controvertist, but lessens your claims to Christian candor and love for the truth.

With much respect, I am your friend,

J. M. PECK.

Louisville, December 18, 1841.

P. S.—The Agency of the Baptist Publication Society, in which I have engaged since our correspondence commenced, will prevent early and regular replies at present. During the winter I shall be engaged in the Southwestern States, but will avail myself of such opportunities as offer to see and respond to the Harbinger on this subject.

J. M. P.

REPLY TO MR. PECK—No. III.

ELDER PECK:

My kind Sir—You commend my ingenuity to the great detriment of your ingenuousness. An *ingenuous* man is much more amiable than an *ingenious* one. I have not, as you well know, sir, changed my proposition one single condition. I have neither added to it nor subtracted from it one word. Nay, sir, do I not, in the very last words of the letter to which you would seem to respond, distinctly say, "I have nothing more to stipulate—*my proposition contains every thing*." Am I to regard you, then, as meeting me on that proposition? Say it at once, and candidly advance into the subject, or recede from the ground which you have assumed.

Your playing off so gallantly on the phrase '*end of the controversy*'—a phrase, in its proper contextual acceptance, no one less cunning than you could possibly pervert—is a striking demonstration how admirably calculated you are for religious manœuvring—an art at this day of as much utility as the art of rhetoric once was among the ancients. "The end of the controversy" between me and the Baptists on the subject of Divine Influence, is a very different proposition from a perpetual end to controversy either among themselves or with any one else, now or hereafter, on this or any other subject! Surely, Mr. Peck, you, in common with others, understand this to be my meaning. Why, then, spend time so idly in descanting upon what never entered my head, nor any one's else, except your own; and that only as far as the teeth.

You say I am mistaken as to the refusal of your co-editors, &c. I am glad of it. They speak very ambiguously, then. Will you please quote and comment on their words? You have no excuse on their part, and I hope you will promptly proceed.

You next enter upon the dogma that *the Spirit, WITHOUT THE WORD, regenerates the soul of the sinner*. My controversy with the Baptists began on this dogma. You admit it was the dogma of some of them; but you say they were of an antinomian cast: yet you only except Andrew Fuller. Well, if the old Baptists were all or chiefly antinomians—and especially all those with whom I was associated; and if the new Baptists since Fuller's time have discarded this antinomianism, is it not time that, at least on this point, there should be an end of the controversy between the good Fullerite Baptists and us?

But have you read the discussion of the *previous holy principle, or regeneration before faith*, between Andrew Fuller and Archibald MacLean of Edinburgh? If not, you ought to read it before you endorse so freely for the "great and good" Mr. Fuller. But if you have read it, I wonder how you could write as you have done touching his views. You say, I "will never find such a sentiment announced in the writing of Andrew Fuller." I perceive, sir, you have never read the works of Andrew Fuller; or, having read them, you certainly have forgotten them. Do you recollect to have read the "Appendix to the Gospel worthy of all acceptance," in which he animadverts on Archibald MacLean's Treatise on the Commission? In this he certainly teaches "regeneration before faith"—regeneration without belief; and certainly that which is done without the word believed, is done without the word. The whole object and drift of the Appendix is to teach *a change of heart before belief*, or regeneration before faith and independent of it; that faith is an *effect* of regeneration. Mr. Fuller's views seem evidently to be formed after the model of Messrs. Hopkins and Bellamy, then of high esteem among some of Mr. Fuller's brethren. Mr. Hopkins says in a sermon on John i. 13., that the Spirit of God is the only and the immediate agent of regeneration. "The change," says he, "is wrought by the Spirit immediately; that is, it is not effected by any medium or means whatever. I would," says he, "particularly observe here that light and truth, or the word of God, is not in *any* degree a mean by which this change is effected: it is not wrought by light. Men are first regenerated to introduce light into the mind; therefore, they are not regenerated by light or the truth of God's word." Now hear Mr. Fuller:—"A spiritual perception of the glory of divine things appears to be the first sensation of which the mind is conscious; *but it is not the first operation of God upon it.*" p. 212.

Again, in summing up his views on this subject, he says, "All that I contend for is, that *it is not by means of a spiritual perception or belief of the gospel that the heart is for the first time effectually influenced towards God*; for spiritual perception and belief are represented as the *effects*, and not the *causes* of such influence." p. 211. On this subject he is ample. He elsewhere says, "Every thing which proves spiritual perception and faith to be holy exercises, proves that a change of heart must of necessity precede them." p. 227. And on another page he says, "But if a spiritual perception of the glory of divine truth precede believing, this may be the same in effect as regeneration preceding it." Mr. Fuller certainly teaches regeneration without faith, and without the word, if language have any meaning. When you have fully disposed of these Fullerisms we may furnish you with a few more. Mr. Fuller, sir, great and good as he is esteemed, was very ably refuted and exposed by the Scotch Baptists of that day, at the head of whom deservedly stood Archibald MacLean of Edinburg. See his Reply to Fuller's Appendix above quoted.

If, then, as you allege, the "transcendant Mr. Hall" (a name which I highly esteem, as well as that of Fuller, on various accounts,) was of the same views with Fuller, they both taught that very dogma which I oppose as making the word of God of non-effect. Hall's works stand on my shelf, but I have not time to open them now. I will believe you that he and Fuller both concurred in teaching the same views of regeneration "strict and general;" for Fuller has a strict regeneration, or regeneration proper, as well as regeneration general; and you, confounding these, may have wholly misconceived him—if, indeed, you have ever read his works. Mr. Fuller, my dear sir, was too much captivated with the American Divines of that day—Bellamy, Hopkins, and the great Edwards. He did not comprehend the whole tendency of their system as well as some of the American Baptists have since done.

You next introduce the Baptist Confession of Faith; but too confidently assert that it teaches not the doctrine that I assert it does.—Because it asserts at one time views which cannot be reconciled with its other assertions, are we obliged to believe whichever of the contradictions our theory requires, and to deny the other! Yet after all, your candor overcomes your prejudices against me, and you admit that the Confession *does teach regeneration without the word*; but fortunately limit it to elect infants and other elect persons, Indians, Pagans, &c. &c.—"persons who are incapable of being outwardly called by the word.

Now, sir, you have conceded all that I have ever said of that good

little Confession of Baptist Faith. It teaches regeneration by the Spirit, without the word; and perhaps more than half the saved are of the class which it so specifies. Now if it admit that man is sometimes regenerated by the Spirit through the word, is not this a species or accident of regeneration? for if in any case it be *without the word*, it might be so in all cases; inasmuch as the word is not essential to it. Matter, for example, is frequently in motion; but motion is not essential to matter, for matter can exist without it. Just so faith and the word may sometimes accompany regeneration; but as regeneration can be without either, they are mere accidents, and not essential to it. It is then proved, and that beyond all doubt, my friend himself being judge, that the Baptists do believe and teach regeneration by the Spirit without the word. If, as I believe, the Baptists are generally receding from this dogma, the causes of opposition to us on their part are certainly diminishing. For we believe with all our heart that the heart must be changed by the Spirit of God through the truth believed, before any one can enter into the kingdom of God. I sincerely thank Mr. Peck for this full concession of the dogma in dispute, as having been the faith of the Old Baptists, and, till very recently, of almost all the denominations. I will soon begin to look for better treatment from you, sir, and the more magnanimous and conscientious portion of your denomination. If you candidly give up the dogma in the Confession, you and I will have a more pleasant and agreeable discussion of the great question; and, perhaps, will very soon come to an amicable close: for so full am I of the conviction and belief of divine influence, the influence of God's Spirit on the heart, that I believe without its aid a Christian man can do nothing at all commendable before God. A religion without the Spirit of God is like a dead body, a putrid carcase; for as the body without the Spirit is dead, so a profession of faith without the Spirit of Christ, is dead also.—Fraternally, and with the kindest regard, yours, &c.

A. CAMPBELL.

P. S. You see I pay no attention to the little oblique thrust at the fifth rib, with which you take leave of me in the last sentence of your communication. That you have inherited from the old Adam. I hope the new Adam, the Lord from heaven, will cure that distemper in you after a little.

A. C.

EDUCATION.

AFFAIRS OF BETHANY COLLEGE.

CONVINCED from years of experience and observation that Colleges are public nuisances unless under the control of religion and morality—unless the heart as well as the head of the inmates be subjected to the

supremacy of moral influence and training; persuaded also that both the families of the faithful and the churches of the saints call for schools and colleges of a new type for the education of their youth—for the fitting of the young men of the present day for the various ministries of social life—we have undertaken the onerous and responsible task of founding and rearing an institution of learning and morality, with a special reference to the exigencies of the times, to the views and wishes of the more enlightened and moral castes of society.

For the accomplishment of this, as we conceive, humane and benevolent object, we sought three things of primary importance—a rural location; enlightened, energetic, and moral Professors; and youth as uncontaminated as the times would afford. The last object we regarded as the most difficult of the three; therefore required testimonials of the moral character of all who should be admitted over a certain age. When the students began to assemble at the organization of the institution, we discovered that a misconception of the nature and character of these testimonials had occurred in several instances; and that some parents had sent on their sons merely on their own recommendation; and, indeed, in two or three instances, a vague reference to some other source of information, constituted all the testimonials in their case.

To be placed in circumstances in which it becomes necessary to hesitate for a moment on the character or acceptability of parental recommendation, is, to a sensitive mind, a rather unenviable position. And yet, too often, alas! such is the blindness of parental affection, that no testimony is of more dubious construction than the commendations of a son or a daughter, depicted by the hand and colored by the imagination of an affectionate parent. They have sometimes formed a very pleasing fiction of all the excellencies of a good and dutiful son; and under the influence of vivid hopes and brightening indications, they imagine they discover the incipient dawnings of every perfection of character in their offspring; and in the anticipation of an early and full development, they hesitate not to speak of the things that be not as though they were, no doubt in the full assurance that in a very little time all that they imagine and all that they desire, will suddenly burst into life, and verify their fond expectations. I hope no one will infer from these remarks that in no case the commendations of a son from the hand of a parent, is to be esteemed good testimony. Far from it. In many instances, it is quite satisfactory, especially when the character of the parent is already duly understood and appreciated by the party to whom the testimonial is offered. But in

the absence of this corroboration, is not at all either inexpedient or unnecessary. Few parents, I am sorry to say it, are intimately acquainted with the whole character of their children at the age of 15. Scarcely one in a hundred bestows the attention and the pains necessary to such an intimacy with all their ways and their habits; and being imposed on themselves, it is no wonder they sometimes impose on others.

One thing is certain, we have been imposed on in some instances in the students admitted into our college. In no case, however, so far as I remember, when a good certificate came from the Principal of an academy or respectable school, or some third person of known reputation. And, indeed, in some instances where parents alone have testified, we have found them not at all mistaken in the estimate formed either of the capacity or character of their children.

Some, however, it would seem, have either wholly mistaken the character of their sons, or the character and intentions of our Institution. They seem to have regarded it as a sort of Penitentiary institution, to which youth of either doubtful or desperate character may be sent in the hope of reformation. This is a grand mistake of our intentions. An institution of that sort, I have no doubt, is much needed in our country; but we will leave the erection, discipline, and government of it to more experienced hands. We intend a school for the acquisition of learning and science, and for the formation, corroboration, and salvation of moral character.

We need a College for the salvation of the morals of the uncontaminated as much as for the formation of good character. Such a one we are endeavoring to build up; and if sustained by that portion of the community who are, or ought to be, deeply interested in such an undertaking, we doubt not of complete success. But we need their countenance, their prayers, and their encouragement. We have been just passing through a severe ordeal, occasioned, in part, at least, by the want of a strict compliance on the part of some of our patrons in the department of certificates.

In most Colleges there is a reverence for wealth and aristocracy, and hence these are supposed to be a passport not only to the reception of students, but to a connivance at their follies and vices. Hence the corruption of Colleges, like that of society, is owing chiefly to this fruitful source of general contamination. There is no royal, no aristocratic road to intelligence or virtue. No partiality, then, ought to be shown to these influences in seminaries of learning and virtue. Talent, genius, science, and moral excellence are not to be purchased with lordly titles or pretensions—"the boasts of heraldry, or the pomp of power." They could not be secured with the wealth of a Cræsus

or a Solomon. The prince and the beneficiary must equally dig in the mines of knowledge, and climb up the hill of science with equal labor, care, and pain.

It is a superlative presumption to calculate on wealth as friendly to education or morals. Equally inconsiderate and presumptuous to rely upon it as a protection from scholastic discipline and censure. Preposterous it would be in the highest degree to make it a passport to collegiate honors, or a palladium against the penalties of transgression.

The passions which it pampers and the habits which it generates are decidedly hostile to the three best things in creation—learning, morals, and religion. We always find even the prospects and the anticipations of it decidedly injurious to study, and by no means favorable to pure morality or elevated piety. Sometimes, indeed, it becomes an instrument of beneficence, a blessing to society; but for once it so happens, a thousand times it proves a snare and a curse to its possessor, and generally involves him in moral ruin and destruction.

We have already had some cases of severe discipline in our infant institution. Two have been recently expelled, some dismissed for the present session, and several rusticated for violations of its by-laws and ordinances. These have been generally of the class on whom fortune smiled most propitiously, whose prospects in life were the brightest and the best; but unfortunately they could not study, and must necessarily do mischief: for it has passed with us into an adage, that an attentive and diligent student is generally moral and respectful in his manners and habits.

These instances have occurred, too, among the sons of our most influential and devoted patrons and friends. We are truly sorry, indeed, that it should have so happened; but reason, remonstrance, and admonition having failed, it became our duty to inflict on them the penalties of our laws. The safety of our Institution demanded a few examples of this sort; and determined that the respectability of connexions, the wealth, high standing, or personal attachments of their parents and friends to us, should not shield them from the penalties which our laws inflict—we give in their case a demonstration, I trust satisfactory to all, that law and good order shall be sustained here at all risks and hazards.

The offences of the highest malignity perpetrated here were imported from the colleges of which some of these transgressors had been members. It is a remarkable fact that our most daring and ungovernable spirits here have all come from one or two colleges. Those who have not been members of other colleges are generally moral and

orderly in their behaviour. This fact commands us with an authority of paramount sanctions to sustain the moral discipline and uphold the laws of this institution.

We have proposed a *moral* institution as well as a literary and scientific one. It is agreed on all hands that we ought to have at least a few such in our country. Surely there are moral partialities, moral feelings, and conscientiousness enough in our community to sustain us in this great undertaking to raise up one such. We can have it, we must have it, and we shall have it, if our friends and the friends of religion and good order will do their duty. We shall do ours! We will retain none here but those friendly to the genius of our institution. We know what an ordeal we must pass through—what clamors, misrepresentations, and perversions of our actions and motives, we must encounter in such an effort as this. We anticipated it in part, and now realize it. The echo from some points of the compass already fulfils our predictions. Our discipline is too severe—we rise too early—we expect too much—we starve the body to fatten the mind—boarding is not what it might be—lodging is not downy—study-rooms are too crowded—we prescribe too large lessons—we are too severe in executing the laws, &c. &c. But who are the complainants! Hard students, moral and exemplary members of the institution! or homesick, indulged, pampered, and stall-fed striplings, whose only prayers and aspirations are, “What shall I eat, and what shall I drink, and wherewithal shall I be feasted.” I do not wonder at this: for there are many parents who bestow their parental affections on the stomach rather than on either the head or the heart. They will condole with a child for the want of sweetmeats and confectionary, rather than for the lack of conscience, character, or learning.

The Bill of Fare, by the way, at the Steward's Inn, is, as far as I have witnessed, and as far as reported by the senior Students and Professors, as variegated and plentiful as the laws of the Institution command. The Bill of Fare is that of the University of Virginia, as far as the diversities of climate and soil will permit. And that no fond parent may be afflicted by complaints of this sort, we have appointed a standing committee of twelve Students to report to the Faculty weekly, or when called upon, on the whole subject of the table and its provisions.

We are thankful to those parents and friends of the institution who have given information here of those idle and mischievous reports. They may, however, rely upon the attention of the Faculty to every thing that is reasonable or right in this affair. Few of those spirits who neglect their studies and dislike a strict supervision, will write

to their friends informing them that they dislike their studies and a system of training and surveillance that takes cognizance of their whole behaviour both by night and by day. Desirous of escape from such restraints they will seize every incident and every occasion for imputing to other causes than the real one the reasons of their discontent.

But a few such reports, and all from one or two neighborhoods, have returned to us; and I doubt not that in consequence of some recent cases of discipline here, they will soon cease to annoy us either at home or abroad. We have a very excellent and worthy class of Students in this Institution, who are well disposed to sustain good order and to observe its laws and enactments. To them we look for aid in the preservation of good order, and in the accomplishment of the high destinies to which we aspire in the erection and supervision of this College.

Under the present system of domestic government, as correctly and laconically detailed in the accompanying extracts from Mr. Peabody's late Thanksgiving Sermon, it will be exceedingly difficult to secure that subordination to authority, and that orderly deportment in Students indispensable to their intellectual and moral improvement, unless sustained by the unyielding authority of parents and guardians. If parents have not confidence in the capacity, fidelity, and integrity of teachers, they ought not to place their children under their tuition and management; but when placed under them, they ought to exercise an absolute and paramount control over their whole behaviour. In this way only can intelligent and conscientious Professors become responsible for the education of a Student.

Parents do not always know their children in matters of morality and education so well as their instructors do, especially in such an institution as this, in which they are under the supervision of Professors out of classes as well as in them. We do not come to this conclusion simply from the fact that we have found some parents entirely mistaken in some important attributes in the character given us of their sons, but from years of past observation and experience. The fondness of parental affection generally exaggerates every virtue and diminishes every frailty of their children.

No institution, literary, civil, or religious, can be long kept pure without strict supervision. I never knew a school or college succeed well destitute of a steady, firm, and scrutinizing discipline. Parents, then, must not hear the complaints of boys—they must not yield to their clamors; but, having confidence in those to whom they are entrusted, they must aid them in carrying out a system of education

commensurate with their views and desires. I do not think that all the Students now with us will endure that government and attention to studies essential to either literary or moral eminence. We will have good scholars and good characters, if possible; and those who send us bad materials may expect disappointment, and perhaps the vexation of having them sent home in a few weeks. If the community will not sustain and patronize such an institution, then we are released from our engagements; but of this determination we cannot admit a doubt. There are hundreds—nay, thousands who desire good learning, good morals, and good health, as the richest inheritance of their children! In pursuance of such wishes and desires we are going on to enlarge our buildings and to increase our means of accommodation. We expect to get into our College Proper in April. At that time we can receive some forty students more. We wish those who have been talking to us and writing on the subject indefinitely to apply forthwith for places in April or May. And be it observed most emphatically, that should any student be sent here unworthy of the institution, they shall be soon returned to their homes. What supineness or indifference has seized the churches, that they do not send some of their promising youth as offerings to the Lord, to be instructed in that learning and science so essential to extended usefulness in the world? May the Lord open their hearts and strengthen our hands to further the progress of light and knowledge in the land, and to extend the triumphs of redemption over the ruins of sin and Satan over our fallen and degraded race! And to his name be all the glory forever and ever! Amen!

A. C.

From the Christian Herald.

DISOBEDIENCE TO PARENTS.

AN ancient Apostle predicted that in the last days children would be disobedient to the counsel and dictation of their parents. And has not that season arrived when there is a wide-spread unwillingness on the part of the son to observe the mandates of the father, or the daughter to be swayed by the gentle instruction and mild reproof of the interested mother? Truly, we are called on to deplore the evil which has and must follow the reckless regard which is evinced by the young to the right and safe path pointed out by the aged or those of riper years. Says a worthy eminent preacher, A. P. Peabody, in his Thanksgiving Sermon, "It seems to me that even within my remembrance there has been in this respect a very great change for the worse. The commandment used to be taught, 'Honor thy father and mother,' and 'Children, obey your parents in the Lord.' But now, from what I witness frequently of the mutual relation of children and parents, I should almost imagine that it had been written, 'Honor thy son and thy daughter,' and 'Parents, obey your children.'"

If, in these days of irreverence, there is any thing that is treated with universal reverence, it is the wayward impulses and whims of children. And often have I seen parents of large and well informed minds, instead of moulding their children's characters, submitting themselves to be moulded by them, brow-beaten out of sound opinions, driven from respectable and worthy habits, and drawn where neither good sense nor conscience would go with them. It is children thus trained, or rather thus untrained, who, when they grow up, push their elders aside. It is such that despise laws and speak evil of dignities. Therefore let it be enforced by all—*Children, obey your parents.*

THE PAST, THE PRESENT, AND THE FUTURE.

THE following beautiful and correct thought is from a sermon preached by the Rev. Mr. Peabody in Portsmouth, on the occasion of the State Thanksgiving:—

West. Transcript.

"Ours, it is to be feared, is an irreverent age and land. The number of those who neither fear God nor regard man, is greatly multiplied. The whole providentially arranged system of things is reversed; and if there is any one motto which might be inscribed on the surface of society as it now is, or as modern innovators and radicals would have it, it would be this—"The elder shall serve the younger." Youth no longer hangs upon the counsels of age or experience, or deigns to ask of the former times; but the less one knows of the past, the surer and wiser guide for the future is he esteemed by many. Men often talk of the past as if God had never worked, virtue never breathed, philanthropy never lifted a finger, and wisdom never given a true response until now. We hear much concerning the *dead past*, and are bidden to let it *bury its dead*. Oh! how soon, if our children are no wiser than ourselves, will they be talking the unmeaning cant about our boasted present!"

From the Israelite.

SOLEMNITY IN PUBLIC WORSHIP

A CORRESPONDENT of the Christian Watchman gives the following particulars as to the mode of entering and leaving places of public worship in London:—

"When the people enter their pews, they at once engage, for one or two minutes in silent prayer. Episcopalians knelt for the purpose; Dissenters bowed their heads against the front of the pew. This gave to the whole scene an air of solemnity befitting the day and the place.

"When the benediction was concluded, the Minister and people remained for a moment in silence. Not a pew door was opened, not a hat or glove taken, nor a foot moved.

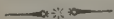
"They were exceedingly moderate in leaving the house. In no instance did I see the aisles crowded. They seemed willing to wait for one another.

"Gentlemen retired from the house of God as respectfully as from the house of a friend; they did not put on their hats until they reached the door."

We must confess, that we have always admired the decorum of our Episcopalian and Presbyterian brethren. It is a redeeming trait in the character of their respective systems, which is entirely wanting in some others. Methodism, for example, knows neither law, order, nor decorum; especially when it encamps in the woods, and gets warmed up by the poetry of Nature. Then it is, that heart-religion usurps the throne of reason, proscribes common sense and propriety, and rends the welkin with its hideous shouts.

But we commend the foregoing extract to *our* brethren, and recommend them to imitate the example. We are, many of us, deficient in that decorum and reverence, which should pervade a worshipping congregation.

The filthy and disgusting practice of chewing tobacco, and sometimes *smoking segars* in the house of God, cannot be too severely reprobated.



CHRISTIANITY.

"THE religion of Jesus," says Bishop Taylor, "trampled over the philosophy of the world, the arguments of the subtle, the discourses of the eloquent, the power of princes, the interest of states, the inclination of nature, the blindness of zeal, the force of custom, the solicitation of passions, the pleasure of sin, and the busy arts of the devil."

Sir Isaac Newton set out in life a clamorous infidel; but, on a nice examination of the evidences of Christianity, he found reason to change his opinion. When the celebrated Dr. Edmund Halley was talking infidelity before him, Sir Isaac addressed him in these or the like words:—"Dr. Halley, I am always glad to hear you when you speak about astronomy, or other parts of the mathematics, because that is a subject you have studied, and well understand; but you should not talk of Christianity, for you have not studied it. I have, and am certain that you know nothing of the matter." This was a just reproof, and one that would be very suitable to be given to half the infidels of the present day; for they often speak of what they have never studied, and what, in fact, they are entirely ignorant of. Dr. Johnson, therefore, well observed, that no honest man could be a Deist; for no man could be so after a fair examination of the proofs of Christianity. On the name of Hume being mentioned to him, "No, sir," said he, "Hume owned to a clergyman in the bishoprick of Durham, that he had never read the New Testament with attention."

INFLUENCE OF CHRISTIANITY.

The primitive Christians endured the fiery trial with insuperable constancy; and the most powerful argument that inspired their courage, despising life and death, was, that Christ was their leader in those terrible conflicts; he was their spectator when they encountered wild beasts and fiercer tyrants for the defence of his truth and glory of his name; and while they were suffering for him he was preparing immortal crowns for them. This St. Cyprian, in his pastoral letters to the Christians in Africa, represents with such powerful eloquence, that it kindled in their breasts a love to Christ *stronger than death*.

Basil affirms that the primitive saints showed so much comfort and courage, so much heroic zeal and constancy, that many of the heathens turned Christians. Lactantius boasts of the fortitude of the martyrs in his time.

"Our children and women (not to speak of men) do in silence overcome their tormentors, and the fire cannot so much as fetch a sigh from them." Hegissippus reports an observation of Antonius the Emperor—viz. that the Christians were always most courageous and confident in earthquakes, whilst his own heathen soldiers were, on such occasions, most fearful and dispirited. The suffering saint may be assaulted and troubled, but can never be conquered; he may lose his head, but cannot lose his crown, which the righteous Lord hath laid up for him.

CHRISTIANITY EXEMPLIFIED.

Christianity is not only a system of truth, but of peace. Pliny the Younger was obliged to bear his testimony to this. He presided over Pontus and Bithynia, in the office and with the power of Proconsul. By his humanity the persecution which had been begun against the Christians of his province was stopped; for he solemnly declared to the Emperor Trajan, that the followers of Christ were a meek and inoffensive sect of men; that their morals were pure and innocent; that they were free from all crimes, and that they voluntarily bound themselves, by the most solemn oaths, to abstain from vice and to relinquish every sinful pursuit. What can be a more charming exposition of the words of the Apostle, 1 Peter ii. 12., than this testimony? How well is it to explain and illustrate the scriptures by the purity of our conduct?

SECURITY OF A CHRISTIAN.

How noble is the triumph of the Christian! Although exposed to manifold difficulties, and persecuted by powerful and dangerous enemies, yet he knows he is safe; yea, even though death is before him, and he fall a martyr to truth, he can still rejoice.

Socrates, when unrighteously prosecuted to death, said of his enemies, with a courage becoming the heart of a Christian, "They may kill me, but they cannot hurt me." So a Christian may truly say; for his life is hid with Christ in God.—[*Buck's Relig. Anecdotes.*]



THE BEING AND ATTRIBUTES OF GOD—No. I.

HEAR, O Israel; the Lord our God is one Lord. Deut. vi. 4. I am the Almighty God; walk before me, and be thou perfect. Gen. xvii. 1. That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee: *shall not the Judge of all the earth do right?* Gen. xviii. 25. And Abraham planted a grove in Beersheba, and called there on the name of the Lord, *the everlasting God.* Gen. xx. 31. And I will make thee swear by the Lord, *the God of heaven and the God of earth.* Gen. xxiv. 3. Blessed be the Lord God of my master Abraham, who hath not left destitute my master of his *mercy* and his *truth.* Gen. xxiv. 27. Moreover he said, I am the God of thy father, the

God of Abraham, the God of Isaac, and the God of Jacob Exod. iii. 6. And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? What shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said, moreover, unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name forever, and this my *memorial* unto all generations. Exod. iii. 13, 14, 15. I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The Lord is my *strength* and *song*, and he is become my *salvation*: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him. The Lord is a man of war: the Lord is his name. Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red Sea. The depths have covered them: they sank into the bottom as a stone. Thy right hand, O Lord, is become *glorious in power*: thy right hand, O Lord, hath dashed in pieces the enemy. And in the *greatness* of thy *excellency* thou hast overthrown them that rose up against thee: thou sendest forth thy wrath, which consumed them as stubble. And with the blast of thy nostrils the waters were gathered together: the floods stood upright as an heap, and the depths were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. Thou didst blow with thy wind, the sea covered them; they sank as lead in the mighty waters. Who is like unto thee, O Lord, among the Gods? Who is like thee, *glorious in holiness, fearful in praises, doing wonders*. Exod. xv. 1, 11. I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God, am a jealous God, &c. Exod. xx. 2, 3, 4, 5. And the Lord passed by before him, and proclaimed, The Lord, the Lord God, *merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty, &c.* Exod. xxxiv. 6, 7. For the Lord thy God is a consuming fire, even a jealous God. Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Know, therefore, this day, and consider it in thy heart, that the Lord *he is God in heaven above and upon the earth beneath*: there is none else. Deut. iv. 24, 33, 39. See now that I, even I, am he, and there is no God with me: I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand. For I lift up my hand to heaven and say, I LIVE FOREVER. Deut. xxxii. 39, 40. There is none like unto the God of Jeshurun, who rideth upon the heavens in thy help, and in his *excellency* on the sky. The *eternal* God is thy refuge, and

underneath are the *everlasting* arms. Deut. xxxiii. 26, 27. There is none holy as the Lord; for there is none beside thee: neither is there any rock like our God. Talk no more so exceeding proudly; let not arrogancy come out of your mouth; for the Lord is a God of *knowledge*, and by him actions are weighed. The Lord killeth, and maketh alive; he bringeth down to the grave, and bringeth up. The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up. 1 Sam. xi. 2, 3, 6, 7. The Lord is my rock, and my fortress, and my deliverer. The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, and my saviour. 2 Sam. xxii. 2, 3. As for God, his way is perfect; the word of the Lord is true: he is a buckler to all them that trust in him. For who is God, save the Lord? And who is a rock, save our God? 31, 32. But will God, indeed, dwell on the earth? Behold the heaven and the heaven of heavens cannot contain thee; how much less this house that I have builded? 1 Kings viii. 27. For *great* is the Lord, and *greatly to be praised*; he is also to be *feared* above all gods. For all the gods of the people are idols: but the Lord *made* the heavens. Chron. xvi. 15, 26. O Lord God of heaven, the *great and terrible* God. Neh. i. 5.

AN EVANGELIST.

News from the Churches.

Lancaster, Kentucky, December 22, 1841.

After long silence and absence, I have concluded to address you a few lines. During one whole year I was away from the country, to which, above all others, I feel most attached—(Kentucky) I travelled much in the State of Missouri; and endeavored, after my manner, to teach the followers of our Lord the Christian scriptures, and to proclaim the gospel of God's beloved Son to sinners.

I thank the good Lord for the success with which the labors of his servants were crowned during my stay with them in Missouri. I had the pleasure of seeing, while in Missouri, between three and four hundred unite with our friends who take the Bible alone as the standard of faith and manners. They were mostly from the world, but many from the various sects. I claim not the credit of doing this good work alone—generally I had brother Thomas M. Allen with me, who is a very efficient proclaimer; sometimes brothers Wilks, Lancaster, and others. The kindness shown by the people of Missouri I hope never to forget. I often think of them with no common emotions. The society generally seemed not inferior to any with which I had the honor of associating.

Among other things I fought one *little battle* in favor of the Bible, in opposition to human creeds. Lapsly Yantes, a Presbyterian preacher, was my opponent. The question was, "Is the unity of the church, as intended by the Bible, prevented by written human creeds?" By written human creeds are meant such as are used by the Methodists and Presbyterians in this community." I took the affirmative—Mr. Yantes the negative. We argued two days. Mr. Yantes used your name very freely. I told him if you were there it was probable to me he would not open his mouth against you. He did not say he would or not. I think the Bible cause did not suffer by the discussion.

Since my arrival in Kentucky I have been greatly interested in seeing many join the Bible cause. At our last meeting in this place, commencing Saturday before the first Lord's day in this month, including the two following Lord's days, forty-five additions were obtained, generally persons of great moral worth, calculated to add great weight to the society in Lancaster; thirty-eight confessions; the rest from the sects, &c. Brother Carro Kendrick and brother White were among the most efficient laborers at this meeting. Brother White did not continue all the time, being compelled to leave; but our beloved brother Kendrick continued one whole week, a part of which time I was constrained to leave him to fill another appointment. Brother K. seems to me to be more pious and devoted to the good cause than common. This I love to see. Among those who came forward to confess and obey the Lord, we had five Doctors and one of the best Lawyers in the place. This being rather uncommon is the reason I name it. I pray the good Lord that we may continue to prosper in Lancaster.

Brother Can phell, permit me to suggest to you an idea which recently occurred to me on the operation of the Spirit. It may not be new to you, though I have no recollection of having seen it any where, in the manner presented, in which it occurred to me. You know that the Arminian and Calvinistic part of the community believe that man by nature is totally depraved—made opposite to all good—that he is by nature dead. Now we know that a dead man cannot act; he can neither receive nor reject any thing: such a being can neither obey nor disobey any command. Such language would be truly absurd in such a case. The Arminian says that God does impart to all men a certain portion of his Spirit, so as to place them in a salvable condition. In this condition the dead sinner can obey or disobey, receive or reject the calls and operations of the Spirit. No principle is better settled than this, that an effect can never exceed its cause; it can never be greater. If the Spirit be imparted to the dead sinner, it must be the effect of this Spirit, that does all which the dead sinner can do; because, remove the Spirit from him, and the power to act is gone. When the sinner, then, according to this system, rejects the gospel, it is the effect of the Spirit in the dead sinner that rejects it. In other words, the Lord opposes himself—the Lord without opposes the Lord within the man.

The Calvinists to be more consistent, as they suppose, say that the Lord works irresistibly; so that the dead sinner is wholly passive. You know the difficulty of reconciling the Bible with this idea; for Stephen says, "You do always resist the Holy Spirit." We see the Spirit is resistible according to the Bible. Both the above views release man from responsibility: so it appears to me. The view given above, managed by a mind like yours, seems to me would overturn the whole Calvinistic and Arminian world.

THOMAS SMITH.

Brother Smith—I rejoice in all your labors of love both in Missouri and Kentucky and thank you for the good news which you announce to us. Your remark on the Calvinian and Arminian theories of spiritual operations is a very forcible *argumentum ad hominem*. True, indeed, some of the more intelligent Calvinists now a-days do not regard a person so dead as to be incapable of obedience. I opine, however, that we have paid too much attention to their speculations. If all would preach the gospel as you have been doing, we would have more of the Spirit of God, and much less talk about it.

Truly yours,

A. C.

Georgetown, Kentucky, January 7, 1842.

The congregations of the Lord in Georgetown, at Hebron, and Dry Run, have made arrangements to have the gospel preached in destitute places, and it is hoped and expected that the other churches in the country will co-operate in this benevolent evangelical enterprise. We have already raised several hundred dollars for this purpose, and the brethren seem resolved to act worthy of the high profession which they have made.—The general plan is as follows:—The fund is raised and committed to the Officers of the congregation. These Officers are to meet and make all necessary arrangements for the expenditure agreeably to the design of the donors. Reports are to be submitted regularly to the respective congregations, setting forth the manner in which the fund has been expended.

On the 1st of January, 1842, we commenced operations. We selected brother J. T. Johnson for the first mission. He accepted our invitation, and repaired to Turkey Foot, where he labored from Lord's day until Thursday evening following. The meeting was most delightful and triumphant. There was an accession of 17 members to the good cause. Thus in a few days the small congregation at that place was built up and established, and the prospects were good for many more; but the evangelist was attacked with sciatica severely, and was compelled to cease his efforts. Brother R. C. Rice was present part of the time, and rendered substantial and successful assistance. We hope the example of the brethren in this county will be emulated by the congregations every where. Without co-operation we can do but little, and we are resolved to keep competent evangelists constantly engaged until the fund is exhausted.

May the good Lord bless and prosper you in the good work in which you are engaged!

JOHN W. CRUMBAUGH,
THOMAS J. SHEPARD,
H. C. GRAVES,
JAMES W. GRANT,
WILLIAM BELL, Jr.,

(Officers.)

Norristown, Ohio, January 15, 1842.

I would just inform you that on the 19th of November, 1841, brother John Henry, of Trumbull county, commenced a four days meeting at the Norristown meeting house, at which we gained eighteen members—three from the Methodist, two from the Lutherans, and the rest from the world; and could he have tarried a few days longer, I think many more would have obeyed the gospel.

J. TURNER

Youngstown, Ohio, January 20, 1842.

I have been thinking that we have been rather remiss in giving you and your readers information of the progress of reform in Youngstown and its immediate vicinity; and if you please you may take this letter as an evidence of the progress of reform in those a part of whose business it ought to be to communicate information of this kind. Through the efforts of some very liberal-hearted brethren the old Academy has been purchased and converted into a very comely and commodious meeting-house, and a congregation consisting of 27 members were reduced to gospel order on the 3d Lord's day of July last, and the gospel batteries opened upon the allied powers of this world; and although we have had the most unparalleled opposition to contend with, we now number 72, having had an increase of 45 since that time. Some of the above number were from the Baptist, Episcopal and Reformed Methodists, Presbyterians, and one man, a Reformed Methodist, who said some two or three years since he would go to h—ll rather than be immersed among the number. If I am not greatly mistaken, there never was finer prospects in any place for an abundant harvest than there is here. All that is wanting to secure certain success on our part, is apostolic zeal, unremitting perseverance, patience, and every Christian grace. May our heavenly Father preserve us all blameless unto the coming of the Lord Jesus Christ.

WESLEY LANPHEAR.

Flat Rock, Kentucky, December 21, 1841.

Brother Campbell,

With the aid of Drs. Clarke and Macknight, and some of our best informed teaching brethren, I am unable to reconcile Rom. i. 20., with 1 Cor. i. 21. I am not willing to believe the Apostle contradicts himself. The fault may be mine, or it may be in the translation. Will you be so good as to favor me with your views on these (to my mind) difficult and conflicting passages?—Your brother in Christ,

B. F. ROGERS.

Dear Brother,

The passages to which you refer are, Rom. i. 20. "For the invisible things of him from [since] the creation of the world are clearly seen, being understood by the things that are made—even his eternal power and godhead."—1 Cor. i. 20. "For after that in the wisdom of God the world by wisdom knew not God."

Paul to the Hebrews, xi. 3, says also, "Through faith we understand that the world's were made by the word of God," &c. The defenders of Natural Theology make out of Rom. i. 20. a city of refuge when assailed on the assumptions of their theory. Rom. i. 20. certainly does not assert that the universe will now originate in the human mind the idea or impression of the being called God. This conception is as supernatural as the Bible. But if we consider what David and Paul have said, we will find no difficulty in expounding their words, or in understanding their meaning. The heavens do, indeed, declare the glory of God—they show forth his handy work—the universe proves what the scriptures assert. But it is by faith, and not by reason nor by the light of Nature, we first possess the idea. The world by wisdom knew not God.

The tradition of the God of Abraham pervaded the world. You would think that Paul had the words of Aristotle, *De Mundo*, in his mind when he used the words in Rom. i. 20.—*Thnetee phusci genomenos atheoorectos, op autoontoon ergoon theooratai otheos*—"God, who is invisible to every mortal being, is seen by his works." In the Romans Paul affirms the inexcusableness of idolatry from the evidences of the being and perfections of God seen in his works; and in the Corinthians he affirms the impotency of human philosophy to teach the perfections of God, from the fact that the world had never thence learned the Divinity. In the preface to Thomas Scott's Bible you will find more good sense on this subject, than in all the allusions to it in the works of Macknight, Adam Clark, and Samuel Clark.

A. C.

Fayetteville, Arkansas, October 13, 1841.

Favor and peace be multiplied to you and Bethany College! I have just returned from a tour in Johnson and Scott counties in this state, in company with brethren William Sterman, Harper, and Harp. In Johnson eleven were immersed; five previously immersed were added, making sixteen in all. In Scott ten were immersed, and three who had been previously immersed were added, making thirteen in all. The brethren in those counties are improving in their manners. They are under the presidency of moderately intelligent Elders, who rule according to the King's law.

STEPHEN STRICKLAND.

NEWS FROM THE CHURCHES.

Lexington, Kentucky, December 6, 1841.

I am about to make Terre Haute, Vigo county, Indiana, the centre of my evangelizing service during the ensuing year. I spent the three past months in the states of Indiana and Illinois, in an arduous effort to promote the cause of primitive Christianity; during this time I enjoyed much, suffered some, and sacrificed a little. The chief points of effort were at Vincennes and Terre Haute on the Wabash river, and in Hitesville and its vicinity in Illinois. At Vincennes, during my visit, there was much fever prevailing; and this, combined with religious prejudice, prevented a full and fair hearing. There is, however, a respectable, though small church of Christ, there, and brother John H. Harrison is a useful public servant; sickness for a while deprived me of his company; I was, however, mercifully preserved from the fever. Vincennes seems to be a strong hold of Roman Catholicism, and this system has many votaries in the neighboring counties.

At Terre Haute I found a small church (almost lifeless) that had been constituted in June last. By a judicious and persevering effort I was instrumental in reviving this church and increasing the number of its members from twenty-four to thirty-two.—While operating in this city, the Methodist Conference for Indiana was in session. Having a number of Methodist preachers as hearers on one occasion, I took that opportunity to allude to the difference between them and John Wesley (note on Acts xxi. 16.) on the subject of baptism for remission. I expressed a dislike of the Methodist Discipline being the gospel, or, in toto, founded upon and agreeable to the word of God. I openly and publicly invited them, or any person in Terre Haute, (of course including in the invitation the White Methodist Conference,) to meet me on the next night, and if in aught they judged they reasonably or scripturally might, object to what I had advanced, or defend what I had attacked or questioned. But next night produced neither opponent nor defendant; so that, on the principle that, in such a case, silence gives consent, I was confessedly right.

The church of Christ in Terre Haute solicited my pastoral care and evangelical services, and confirmed this call, to which I assented conditionally; intending to devote the half of my time to evangelizing in the region around Indiana and Illinois. My visit to Hitesville was crowned also with success, and seven from the world submitted to the King of kings. By various accounts from brethren from different places, I learn that the cause of Christ is steadily and even rapidly progressing in Indiana and Illinois.

On my return to Kentucky I reached Georgetown on Thursday night in time to see the immersion of four persons—the closing scene of a several days' meeting—the result of which was an accession of thirteen to the Christian church.

I passed on to Lexington and aided in a meeting, which, on to day, the third, gives an accession of eight, by application, to the church, and ten confessions; the meeting is continuing and the prospect good—Brethren J. T. Johnson and A. Kendrick (who with brethren J. A. Gano and R. C. Rice conducted the Georgetown meeting) are the principal laborers.

Desiring your prayers for success in Terre Haute and its vicinity, whither I proceed immediately, I remain, as ever, yours in the Lord,

WILLIAM BEGG.

Bowling Green, Kentucky, October 6, 1841.

Brother Johnson and myself have now been five weeks laboring in the Green River counties, and have travelled about 300 miles; during which time we added seventy-two souls to the "Disciples," notwithstanding we travelled over much new ground where the principles we plead for were but very imperfectly understood. Our first meeting was held in Hartford, Ohio county, where we obtained in five days eighteen additions, six of whom were from the Baptists, although they kept up a meeting during the whole time, and got, as I understood, two or three. At a Baptist meeting-house 13 miles east—to wit, Green River Church, we were invited to speak. We spent one day and received nine, seven of whom were Baptists who resolved to stand upon the Bible and that alone.

Our next meeting began at Russellville, where we were very kindly received into the Baptist meeting-house; and it gives me pleasure to bear testimony to the hospitality and Christian courtesy of our Baptist brethren and sisters during our stay of six days. We had a very patient and respectful hearing from the citizens generally, and had the pleasure of immersing six very valuable persons into our Lord, and I am much disappointed if we do not succeed very soon in organizing an interesting church.

At this place the prejudices of all parties seemed to give way, and I doubt whether any misrepresentation of our views can destroy the impression made upon that community. From Russellville we went to Friendship, a Baptist meeting-house nine miles east, where we were again very kindly received; and after speaking some five days we gained sixteen additions, four of whom were Baptists. I do thank God that the cause of the Bible, and that alone, is rapidly gaining ground in the affections of all parties in this county. Such indeed has been the rapid advance of the Bible against all errors, that many of the Baptist preachers do not hesitate to affirm publicly that they have nothing but the Bible, although the contrary is notorious; but, thank God, they are forced to speak against errors; and the time is not far distant when the Baptists in this country will stand upon the true foundation of "Christian union," as we trust.

From that point we went to Franklin, Simpson county, where but very few ever heard the principles of the ancient gospel. We found some ready to hear, and others ready to oppose; but, thank God, we found the citizens kind and hospitable, and we very soon de-

molished their prejudices in the general, and succeeded in getting three to obey the gospel, and one Baptist to unite upon the Bible. When we left many were solicitous for another visit. We rejoice to say that we found some of all parties there very kind and friendly.

We have confined our operations to three topics generally—Christian Union, the Conversion of Sinners, and the Purity of the Disciples. I rejoice to say that the brethren on Green River, so far as my acquaintance extends, are zealous and exerting every and all their powers to sustain the cause. I wish our rich brethren in the northern part of our state would send to their aid a good Evangelist. The cause demands an effort at their hands. Will you, brethren, act and act speedily upon this appeal? We spent several days after leaving Franklin at Bethel, in Warren county, a meeting-house of our brethren, where eight were added. We spent two days at Bowling Green, the weather bad, and a partial hearing. At Smith Grove, 13 miles east, we have now closed a meeting with five additions—making the total number of seventy-two; out of which there were twenty-one Baptists, one Methodist, and one Cumberland Presbyterian. My whole time will be devoted, the Lord willing, to the cause for the ensuing year, in this region of country. I trust that through the help of God, much will be done for the cause of our Master.

GEORGE W. ELLEY.

Maysville, Kentucky, January 22, 1842.

We had a meeting of a week in November last. The result was 26 immersions and 3 restored. The speakers were brethren Moss, Lucas, Scott, and Pool. We have had other additions during the past year.

W. C. HOLTON.



TEMPERANCE SOCIETIES.

Bracken county, January 5, 1842.

—For my own part, I fear the result. To see the Disciples of Christ forming such an alliance with the world, has, to me, an awful squinting at fornication. I think the Apostle told the truth when he said “the man of God was thoroughly furnished to every good work;” and if men by their wisdom and experience have discovered a necessity and utility for another moral institution by which to reform the world, and to which the sons of God may give themselves, they have, in my humble judgment, surpassed Deity himself. I am in extreme agony because of this thing. I am wounded to the heart, and scarcely know what to be at. I have determined to stand in opposition so far as Disciples are concerned, until I am convinced; and if wrong, I pray conviction.

J. H. H.

January 22, 1842.

Brother Campbell—There is a great excitement in our county at this time about temperance or total abstinence. I believe the excitement is spreading throughout the state. A large number of our brethren have joined temperance societies; others oppose *Christians* attaching themselves to such societies. In many cases already the feelings of brethren have been hurt with each other, and I look forward with some dread of the consequences. On one hand, in their great zeal for temperance societies, brethren have accused their brethren who differ with them, of sinning, &c. And on the other hand, brethren think it wrong for Christians to attach themselves to any human institution, either for their own reformation or that of the world. Brother Campbell, I am one who have not been able to yet see that Christians are *permitted* to join such societies—although I, as a Christian, have for years set my face against the use of intoxicating liquors in any way except as medicine. It may be that I am wrong in the stand that I have taken. If so, I wish to be corrected.

W. C. H.

THE EDITOR'S RESPONSE TO THE PRECEDING.

WE have long since expressed a conviction that the church of Jesus Christ is a Missionary, Temperance, Bible, Education, and Philanthropic Society;—that, in the church capacity, Christians move in all spiritual and moral good;—that we ought not to transfer to any human establishment the honors and the glory due to the Christian Institution. But in the present crisis, when many in the church are daily dram-drinkers, and sometimes absolutely intemperate persons, some argue that they too ought to take a temperance pledge, as the Christian pledge has, in their case at least, failed. Handsome compliment to the Christian pledge, truly!

We would rather say exclude those dram-drinkers, julip-sippers, chronic tipplers, and bitters lovers out of the church, and then let them join the Temperance Society—if that, indeed, can heal them.—The church, in pulling down this mammoth evil, as Mr. Everett in one of his temperance efforts has shown it to be,* may in good earnest plead the temperance cause amongst those without. Her members may exhort those without to join the Temperance Society when they see it necessary or expedient. And certainly if any Christian choose to vow that he will never drink wine nor strong drink for the sake of saving some from drunkenness, no other Christian has a right to get angry with him for so doing. He has this liberty, and no one should feel disposed to take it from him.

I think some of our brethren are, perhaps, too fastidious on this subject. They should rejoice in the present temperance movement,

* Governor Everett enumerates the following as among the evils intemperance has inflicted upon the country within the last ten years, viz —

1. It has cost in direct expenses five hundred millions of dollars.
2. It has cost in indirect expenses six hundred millions of dollars.
3. It has destroyed three hundred thousand lives.
4. It has sent one hundred thousand children to the poor-houses.
5. It has consigned at least one hundred and fifty thousand persons to jails and prisons.
6. It has made at least one thousand maniacs.
7. It has instigated the commission of one thousand five hundred murders.
8. It has caused two thousand persons to commit suicide.
9. It has burnt and otherwise destroyed property to the amount of five millions of dollars.
10. It has made not less than two hundred thousand widows.
11. It has made one million orphans.
12. It has endangered the inheritance left us by our fathers, and fixed a foul blot on the fair fame of America.

Western Temperance Journal.

and countenance it so far as to induce those without the church, who need some such restraint, to take the vow of temperance. While I could not myself, as a Christian, either take a pledge or recommend to a church to take such a pledge, as if Christianity required it, or as if the gospel restraints had become too weak, I would on every proper occasion recommend to those who have not been able to govern this unsanctified appetite, to seek the first opportunity of putting themselves under the control of those who have taken the vice of intemperance into their especial care and keeping, and adopt all the measures and appliances of that institution to save themselves from a vice which, besides all its native ruin and disgrace, has the fatal power of precluding them from the possibility of salvation by the means which divine wisdom and benevolence have provided for that end.

A. C.



NOTE TO M. WINANS.

Brother Winans—You must not suppose that while I represent the terms *spirit* and *angel*, as used in contrast, that the word *spirit* may not be applied to angels in some special sense as “ministering spirits.” But when the one term is either added to the other or contradistinguished from it by any indication of contrast, it intimates a different existence. For example, ‘If an angel or a spirit have spoken’ to Paul; or say the Sadducees, “There is neither angel nor spirit.” In these cases it is obvious they indicate two distinct classes of agents. In no place do we find the phrase ‘*spirit of an angel*,’ as we find the phrase “*Spirit of God*” or “*spirit of man*.”

Demons are called *spirits*; but in no case do we find a demon designated by the term *angel*. They are frequently called “spirits,” “evil spirits,” “unclean spirits.” As to the ability of such agents to torment men we have something to say at a more suitable time. Adieu.

A. C.



PUBLICATIONS.

“The Genius of Christianity,” by brother A. G. Comings, of Salem, Mass., has commenced its second volume. This excellent brother is struggling hard to introduce into New England correct views of the cause we are pleading so successfully in the West. Will not the brethren encourage him in this laudable enterprize? His communications, original and selected, so far as I have read them, are such as the brethren all would approve.

Brother Cuthfield’s first number of the “Christian Family Library” has reached us. We have also seen the “Israelite,” from Indiana; and the “Christian World,” from Philadelphia—all got up in an improved style. I am sorry for the names of some of these valuable periodicals. They are such as reflection will not entirely approve.

A. C.

ELDER ANDREW BROADDUS.

For the first time I have just now read in the Religious Herald a communication from our esteemed friend Andrew Broaddus, of Virginia, giving a definition of his position in reference to our views and proceedings. I regret that I did not read it at an earlier day, and find room for it in this number. We shall treat our friends with a perusal of it next month, and perhaps accompany it with a few remarks.

Feb. 3.

A. C.

BETHANY COLLEGE.

EXPECTING to be admitted into the College Proper about the first of April, some forty or fifty Students may at that time obtain a place in the Institution. None need apply for places that cannot come well recommended for moral character. Those direct from other Colleges must have good testimonials from the Faculty or President of such Institution. The formation of moral character, and the preservation of it, are, at this Institution, paramount and indispensable objects.

A. C.

AN OLD GEM.

BY THE REV. JOHN FLAVEL.

JUNCK in thyself, O Christian! is it meet
To set thy heart on what beasts set their feet?
'Tis no hyperbole, if you be told,
You dig for dross with mattocks made of gold.
Affections are too costly to bestow
Upon the fair faced nothings here below.
The eagle scorns to fall down from on high,
The proverb saith, to catch the silly fly;
And can a Christian leave the face of God
To embrace the earth, or dote upon a clod?
Can earthly things thy heart so strangely move,
To tempt it down from the delights above;
And now to court the world at such a time,
When God is laying judgment to the line?
Is't just like him that doth his cabin sweep
And trim, when all is sinking in the deep;
Or like the silly bird, that to her nest
Doth carry straws, and never is at rest
Till it be feather'd well; but doth not see
The axe beneath that is hewing down the tree.
If on a thorn thy heart itself repose
With such delight, what if it were a rose?
Admire, O saint! the wisdom of thy God,
Who of the self-same tree doth make a rod,
Lest thou shouldst surfeit on forbidden fruit,
And live not like a saint, but like a brute.

MILLENNIAL HARBINGER.

*Number XII.—Volume IV.*A. CAMPBELL, EDITOR.**Bethany, Va. December, 1833.****Conversation at Mr. Fowler's.***Continued from page 538.*

THE guests having sat down to supper, and while they were partaking of the good things which brother and sister Fowler had provided, father Goodal having asked leave to postpone the conversation on *Christian education* till after supper, said that he had a wish to have a little table-talk on the subject of eating and drinking, as intimately connected with the subject before them.

Mrs. Fowler. I am desirous to hear my dear father introduce that subject; for I anticipate it will be an apology for the simplicity of the repast which I have provided on the present occasion.

Mr. Williamson. Mrs. Fowler needs no apology for the want of any thing which nature, reason, or religion requires, if I may be allowed to form a correct opinion on the subject. We Americans are excessive in the indulgence of our appetites, and are a nation of gourmandizers, rather than of philosophers, doctors, or christians. Our varieties of climate and soil afford us a great variety of the necessaries and comforts of life, and we think it is allowable to make a free use of what kind Heaven has with such profusion bestowed upon us; but I cannot but think we go too far into the business of indulgence.

Father Goodal. The present company and the present entertainment, according to an old tradition, must be regarded as excepted out of the jurisdiction of our present remarks; and, indeed, I had no direct reference to my daughter's table when I proposed the subject—though I presume she may in some respects fall under the *moral*, if not the *letter* of our remarks on one branch of the subject.

Mrs. Reed. "The *necessaries* and *comforts* of life" is a phrase which I have frequently wished to have explained according to the Dictionary and the New Testament.

Father Goodal. The *necessaries* of life are simple food and raiment; but as for the *comforts*, I think I will have to call upon brother Reed himself for a definition.

Mr. Reed. I find the words "*decency*" and "*comforts of life*" so vague, that I know of no way of defining the word *decency*, but by a circumlocution: "*Decency*" means something better than any of our neighbors; and "*comforts of life*" mean not merely the demands of natural appetite, but the cravings of every artificial taste—in a word, every thing which indulgence and the most pampered appetite may require.

Mr. Williamson. I presume Mr. Reed defines these words accurately, according to the acceptance of some, but I think there is something called "*decency*" and "*the comforts of life*," which, in our current style, means something less than superiority to our neighbors, and all the luxuries of life. To be *decent* is to be neighbor-like; and the *comforts of life* are the things which make us comfortable.

Mr. Reed. This "*neighbor-like*" is a very undefinable *like*. It supposes all our neighbors to be *alike*. But are all our neighbors *alike*? Are there only two of them *alike*? And seeing not two of them are *alike*, do we not want a model for this imitation we call *decency*? and do we not rather choose to be equal or a little superior to that neighbor that is most unlike the others in his ascension to full conformity to the world? If, for example, we have many poor, and one or two rich neighbors, is not *decency* to be like the rich rather than the poor? And how much does this want of my first definition of *decency*?

Mr. Williamson. I confess it looks a good deal like it. But are we not rather anticipating or forestalling father Goodal?

Father Goodal. You are doing very well. You are fast approaching the subject to which I would invite the attention of all. This conformity to our neighbors in "*decency*" and the "*comforts of life*," is the bane of the age. It must subject us to their fates, as respects our animal bodies and our earthly fortunes. If we pamper our mortal bodies with all the same comforts or luxuries—if we eat the same food, wear the same apparel, recline upon the same couches, and practise the same indulgences, shall we complain that our bodies are subject to the same maladies, tortured with the same pains, and destroyed by the same diseases which oppress and carry off our neighbors? We must be neighbor-like in pains, and groans, and maladies, if neighbor-like in all the decencies and comforts of life.

Or shall we expect that the laws of nature will be changed to protect *Christian* bodies from the plagues of *other* bodies, if, indeed, they are filled with the same elements of disease and premature dissolution? No, indeed: if in our stomachs we voluntarily introduce the products of the four quarters of the globe at one and the same meal—if we throw together the fruits of the five zones into this narrow apartment, we must not complain that the laws of nature produce the same convulsions, agonies, and conflicts in our clay tenements, which exhibit themselves in the persons of *other* sinners.

Mr. Reed. One would conclude, father Goodal, that you think that if Christians would not conform to the world in these matters of indulgence, they should not be conformed to the words in all the afflictions, diseases, and premature deaths which we daily hear and see are so alarmingly on the increase. Are we authorized to regard this as your deliberate judgment on this subject?

Father Goodal. My judgment, in one sentence, is this:—That if we obey Jesus Christ in all things, we shall all live to a good old age.

Mr. Williamson. I dearly love life; and if father Goodal will convince me of this, I will set out in good earnest to know what Jesus Christ would have us to do.

Father Goodal. You will, as a matter of course, perceive that I do not expect any miracle in this case—that I require a hale body to begin with. Some Christians, before their conversion to the Lord, have broken their constitutions by inordinate indulgence—intemperance, or excessive labors of some sort. Some vital organ may be impaired, some functional derangement in the machinery of life, may have taken place before the subject has come under the good discipline, the healthy regimen of Jesus Christ; but give me a hale convert, sound in his animal organization, and let him submit to the government of Jesus Christ, and all the laws of nature will most necessarily bring him gently down to the grave in a good old age.

Mr. Reed. Really, father Goodal, this will be a new and strong argument in favor of bringing up our children in the nurture and admonition of the Lord, that they may live long and see good days in the world.

Father Goodal. Yes; and, brother Reed, this is one reason why children, having prudent and discreet parents, and obeying them, “live long in the earth;” or, rather, this is one reason why the first commandment, with promise, is that enforcing children “to obey their parents in the Lord.”

Mr. Reed. You do not, then, expect any miraculous interposition in behalf of those who obey Jesus Christ. You only ask for a proper subject to begin with; and you argue that such is the agreement between the laws of nature and the laws of Christ, that he who obeys the latter must necessarily live to a good old age.

Mr. Williamson. No exception, father Goodal, for accidents?

Father Goodal. I am speaking in reference to the established constitution of things. I do not say that fire will not burn, nor water drown, nor that a sword will not kill a Christian as easily as any other man. But how far God may be pleased to guard those who obey him from all these things called *accidents*, belongs to the chapter of special providences. But here we speak about the regular operation of the laws of nature, and in regard to that remarkable accordance between the commandments of Jesus and the commandments of nature. We only now argue that every one who in all things obeys the Lord Jesus, will live to a good old age.

Mrs. Reed. Yes, father Goodal; but who obeys the Lord Jesus in all things! You may safely entrench yourself within this impregna-

ble fortress, that he who dies prematurely, disobeys Jesus Christ; and so an exception to your rule can never be found!

Father Goodal. My good sister Reed will not find me taking advantage of this impregnable fortress; for my views of this matter are founded on attention to the connexion that there is between a *general* conformity to the institutions and laws of Jesus Christ, and the means of health and life; and not to an unerring and infallible obedience to every commandment as a condition of good health and long life.

To explain myself. Temperance in eating, drinking, sleeping, working; temperance in the exercises of the intellectual powers; and especially temperance in the passions, affections, and desires of the soul, are essential to that healthful and vigorous exercise of all our organs and all the functions of our various members, so conducive to the enjoyment and prolongation of life.

Mr. Reed. Father Goodal, I presume you mean just as much as Paul meant when he commanded Christians to be "temperate in all things."

Father Goodal. That much at least. Let me just observe, brother Reed, that I wish you on some suitable occasion to give us a scriptural definition of the words *temperance*, *moderation*, *sobriety*, *meekness*, and a few others of this class which I shall yet name. At present we understand this word *temperance* well enough to understand each other, and you all apprehend my meaning.

Temperance is almost as essential to health and life as light is to seeing, or sound to hearing. But the government of the *passions*, as much as the government of the *appetites*, is essential to health and life. Anger, envy, malice, jealousy, fear—indeed, the strong or the long continued exercise of any one passion, is injurious to health. Some have died in a fit of anger; others by a fright; many have pined away under the influence of envy, jealousy, and the anxieties of life.

Mother Goodal. Anxieties! Yes, I have known many in the course of my life suffer as much by anxiety, as by all the afflictions which God sent their way. Their own anxious solicitude for the things which they could not procure, help, or avoid, has worn them down to shadows, and brought several of my acquaintances prematurely to the grave.

Father Goodal. Therefore, I have always commended your favorite maxim to all the youth of the neighborhood.

Mr. Williamson. What is that, Mother Goodal? I would thank you to let me hear it.

Mrs. Goodal. It is only a new version of Paul's commandment, "Be anxious for nothing." I have said there are two things concerning which we ought not to be anxious. These are the things we can help, and the things we cannot help. My rule of life has, therefore, been,—Concerning those things I could help, I did not grieve, but went and helped them; and concerning those which I could not help, I never grieved, because I could not help them. In this course I have escaped a thousand anxieties and griefs which have preyed upon the enjoyments of others.

Mr. Reed. And Mother Goodal's countenance and good health are the best sermon on that text which could be preached to the present audience, and to all this neighborhood.

Father Goodal. But while we survey the whole field of drawbacks on health and the enjoyment of life, let us not forget the table. On the table I often see fevers, rheumatisms, dysenteries, gout, epilepsies, palsies, apoplexies, dyspepsies, and consumptions served up in style. These enemies of ours are often lying lurking under the covers of our dishes, and, with all the blandishments of the spicy islands, and sweet enchantments of the confectionary, are asking admission into our bodies. We are lured by such delicious rhetoric, and unthinkingly admit these enemies of our peace into our bosoms. Then we cry out 'We are sick,' and send for the Doctor, who comes with all the nauseating riches of the mineral and vegetable kingdoms, and pours them into our diseased systems. Thus we begin to pay the penalties of transgression, and to complain of the approaches of some chronic disease.

Mr. Reed. All this is very evident; but self-denial is a painful thing—and who can resist the enemy, when, with all the excitements of appetite, the arguments of modern cookery, and the persuasions of the host or hostess at each end of the table, he makes an attempt upon our constitutions?

Father Goodal. How can the Christian deny himself in other matters? It is, and it must be, the daily and constant employment of the disciple. Discipline, or the constant practice of the precepts of Christ, makes obedience in all things easy. I remember when I set out in the service of my Lord, some things appeared more difficult than others; but my youthful arder and zeal in his cause inspirited me to make a stronger effort in reference to those more difficult acts of obedience; and in a short time they became more easy than those other duties, which, because of their apparent ease, I approached with less decision. My experience justifies me in saying that the habit of self-denial will become stronger than the temptation to any sinful indulgence; and to *begin* is much more difficult than to *proceed* in this salutary course.

Mrs. Reed. I am again reminded of a favorite sentiment of my own dear mother. Oft did she inculcate upon me that self-denial was the first requisite to good health, to true politeness, and to Christian character.

Mrs. Fowler. Then ought it to be the first lesson impressed on the infant mind. Then ought we by precept and example to enforce it upon the attention of all under our tuition and care.

Mr. Williamson. But I wish to hear something more upon this guide to good health and long life. I am already satisfied on the subject of self-denial; and I am almost persuaded to carry out my resolutions into practice: but I ask, How comes it to pass, if good health and long life are in any respect necessarily connected with Christian character, it is not ever presented as an inducement to the obedience of Christ by any of the inspired writers or preachers?

Mr. Reed. But are you sure that this is the fact? Is it not written, "Godliness is profitable to all things, having promise of the life that now is, as well as that to come." Is it not written that 'he who would live long and see good or happy days, must refrain his lips from evil and his tongue from guile;—let him do good, and seek peace, and pursue it'? Is it not written, 'Children, obey your parents, that you may live long on the earth'? True, indeed, the Apostles have higher arguments than these to induce men to obey Jesus Christ, and they are more frequently urged; but yet those promises of temporal good are used as motives to obedience.

Mr. Williamson. I had forgotten these sayings: for, indeed, they were never impressed on my mind as pertaining to such matters. So much are we under the control of our teachers, that our thoughts and impressions appear to be wholly dependent upon their guidance.

Father Goodal. A moralist, a mere moralist, once said, "Consider your body only as the servant of your soul, and only so nourish it as that it may become a faithful and obedient servant to it." This is good advice, come from what quarter it may; and should we regard the subject in this light, we would neither pamper nor indulge these mortal bodies, so as to inflame our passions, or to debilitate the powers by which our spirits are to exert their influence upon society. The healthy exercise of all our corporeal powers is necessary to the free and healthy exercise of our mental powers—either to our own enjoyment, or to our usefulness to others.

Mr. Reed. And this is all expressed in the *sana mens in sana corpore* of the Romans—"A sound mind is found only in a sound body."

Father Goodal. In a restricted latitude this is true; but I have found a sound mind sometimes in an infirm body—and a very weak mind in a very strong body. But the healthy exercise of the body is in all cases essential to the healthy exercise of the mind; and this is all that is necessary to my purpose.

Mrs. Fowler. You are all so much absorbed in the subject of temperance, that you have eaten a very light supper, and Mr. Williamson almost nothing at all.

Father Goodal. As I have engrossed so much of the conversation at table, permit me to add, that I think the subject of *temperance* of cardinal importance in the full extent of that word. The simplicity of my food, and the moderation of my meals—the regularity of the intervals between them—my early retirement to bed, and my early rising—have, I think, added at least ten years to my life—and at least twenty years to my enjoyment of life. These are, however, only the temporal advantages which I have enjoyed. I have found much leisure for meditation, for reading, for conversation; and the sum which some of my neighbors has paid in the way of Doctor bills, has filled the shelves of my library with many interesting volumes. Habit, moreover, has made the simplicity and regularity of my life most agreeable; so that for many years past, leave religion wholly out of view, I would not exchange my lot in life, as far as animal and

rational enjoyment are concerned, with the most luxurious Lord in his Majesty's dominions. But the government of the passions is no less advantageous than the government of the appetites, as respects health, morality, and religion. "The meek shall inherit the earth." This character I take to be expressive of one who governs all his passions, affections, appetites, by the principles of religion. But I shall leave this to brother Reed to decide; and only observe, that I never knew a gluttonous man, a winebibber, a man of ungovernable passions and appetites, reach, what we are accustomed to call, a good old age. The longest, and certainly the happiest lives I have known, were those who brought all their passions, appetites, and affections under the control of the Spirit of God, and carefully and conscientiously kept the commandments of the Saviour.

Mr. Reed. With David, then, we may say, "In old age, when others fade, they shall still bring forth fruit; they shall be fat and flourishing."

EDITOR.

AMELIA COUNTY, Va. November 3, 1833.

Notes on a Tour to New York---No. 2.

AFTER Father Campbell and brother Hall set out for North Carolina, we continued in the city of Richmond and vicinity for a few days. On Thursday evening, the 31st October, we addressed a large congregation on "the original gospel," identifying the distinguishing attributes of that message which Jesus Christ delivered to his Apostles for the conversion of the world. We read the last chapter of Luke's testimony and the first chapter of the Acts of Apostles. After the discourse one gentleman confessed the Lord.

On Saturday and the Lord's day following we spoke to the brethren at Long Run, county of Henrico, twelve miles from the city. This church has been too long under the pastoral care of Mr. Eli Ball, of New England. This Mr. Ball has figured in Richmond as *Editor* of the Herald—as *Professor of the learned languages* in the new Theological School, now under the presidency of Mr. Ryland—as a *farmer*—as *pastor* of several churches—and especially as the *tooth and nails* of the opposition to reformation in Eastern Virginia. His brethren have, however, dispensed with him as Editor, and as Professor in the Theological School; and he has tried to dispense with his farm, that he may give himself more devoutly to his pastoral and opposition duties. But, unfortunately for his success in these, the better half of the church at Deep Run is on the side of reformation; and he has so outraged the public, that his removal from these regions will soon become a desideratum even to himself and his best friends.

Previously to my visit to Deep Run, at a Saturday meeting of the church, he adopted the most high-handed measures against reform of which Virginia has yet to boast. Under his auspices a committee was got up to wait upon those who read—yes, *read* the Harbinger—

to lay before them the danger and iniquity of *reading* that "pernicious and infidel publication," (I quote his words,) and to remonstrate against such a wicked practice, as preliminary to other proceedings of the church in the case!!! Nothing was said against reading plays, romances, novels—Paine, Hume, Volney, Robert Owen, or Voltaire; but "*the pernicious and infidel Harbinger*" must not be read on pain of the condemnation of the Rev. Eli Ball of New England and of that church over which he is pastor.

Mr. Ball also commanded, exhorted, and supplicated the church not to hear me preach—no, not to let their ears come within the sound of my voice. He finished the climax on this subject by assuring the church that it would *hurt his feelings* if they would go to hear me; and if all his other arguments should fail to convince them that it would be a sin to hear me, he alleged that this alone was a reason not to be slighted. Some of the brethren remonstrated; but in vain. He would not relent. He could not abandon the ground he had taken.

Without the knowledge of these circumstances, I appeared on Saturday, the 2d inst. and lectured on 1 John iv.—"Believe not every spirit, *but try the spirits.*" If the spirit of Mr. Eli Ball was tried by the remarks offered in said chapter, without my understanding of these facts, I must attribute it to causes which I could not control. We had, after allowance for the rain on the Lord's day, a respectable audience at this meeting house, although the faithful servants of Mr. Ball obeyed orders, and staid at home.

The absence of Mr. Ball's party was fortunate for the cause of reformation in this place; because they cannot now misrepresent my discourses, not having heard them—because they have publicly confessed to all the citizens around them, that they are the servants of men—because they own and acknowledge that they will not hear both sides—and because they explicitly avow that they are unable to resist the arguments we have to offer, and must therefore keep out of their reach.

Indeed, the course pursued by Mr. Hinton, of the First Baptist Church of Richmond; Mr. Taylor, of the Second; and Mr. Ball, of Deep Run, (though that of the last is more superlatively absurd and ridiculous,) is a singular advantage to the cause of reform. Not one of these gentlemen attended one of our meetings. They are constantly preaching against us. The public now knows how to appreciate their labors. They will not hear; yet they dare condemn! Their candor, honesty, and regard for truth, are now confessed to the public. Poor men! their cause is desperate. They dare not hear, lest their people should hear and be converted; and to secure the allegiance of the few who are now under their control, they must sacrifice their standing with the public as honest and impartial men—and, consequently, lose all power of doing them good.

Hence Mr. Ball may as well preach in the grave-yard, outside of the walls of Deep Run meeting-house, as to the citizens of that, or any other vicinity, where his behavior is known. He may comfort the hearts of ten or a dozen, who already love, honor, and obey him;

but he has no more influence over that portion of the church who read and judge for themselves, nor upon the public who are acquainted with his conduct—than I have upon the decisions of the Emperor of China.

From brother Du Val's, of Deep Run, accompanied with brother and sister Webber, we proceeded on Lord's day evening to brother Webber's, where we addressed a small congregation; and on Monday, accompanied by them, I arrived at brother Pascoe L. Townes, of Amelia. Eight miles from his residence we have a three days' meeting, at a church called Paineville, commencing to-day.

Opposition in Virginia is fast defeating itself. No religious sectaries, without the sword, ever adopted measures more proscriptive, and more at variance with the spirit of the age, than do the Regular Baptists. The effect, in all cases, is as it always has been—the people see what manner of spirit inspires them, and lose all confidence in their ministrations. Thus, a four days' opposition meeting, held by Mr. Ball and Mr. Jones, at Deep Run, during our meeting in Richmond, passed off without a single convert. Indeed, it is questionable, with the evidence before me, whether these two last mentioned gentlemen have made ten converts in two years.

Even the good natured and talented Andrew Broaddus has lost much of his converting power in the neighborhoods of his opposition. He preaches for months without a single baptism. The great revivalist, Elder John Kerr, has exiled himself from Richmond, in pursuit of money to sustain himself and the Theological School; and, indeed, the loss of his power with the people in that city has rendered his new calling necessary. The brethren have only to proceed in the even tenor of their way, and their triumph is certain.

November 6th, returned from brother Jeter's, Paineville, to brother Townes'. We held our meeting in the 'Free Church,' as it is called. Our readers should be informed, that on several occasions we have been indebted to their Majesties George II. and George III. kings of England, for houses in which to hold forth the word of salvation. These colonial buildings, after the Revolution, were seized by the state, and declared the property of the commonwealth. They were built for the Church of England, but are now occupied, as the case may be, by the citizens who most need them; and when unoccupied by one party they are open to another. In this building we had a very respectable and patient hearing for three days. They were addressed on the 3d by myself on Hebrews x. 11, 12. on the parts of this connexion, which treat of *the principle of enjoyment* of all the blessings of the present salvation. On the 4th I continued my address on "the peculiar promises made to us Gentiles, which, if we believed, as did Abel, Noah, Abraham, Sarah, &c. believed the promises made to them, and act in accordance with these promises, as did those examples, we should be constituted the children of Abraham and heirs of all the promises in Christ." I was followed by brother Webber, who addressed the audience from 1 Peter v. on "the relative duties of seniors and juniors in the kingdom of Messiah," and on "the superior importance of causing light to shine from *works* more than

from words." He exhorted the disciples, one and all, to regard themselves as laborers in God's vineyard, and as called to sustain the Christian cause by their individual and social efforts. I added a word of exhortation. Three confessed the Lord; and two, before immersed, came forward and were received by the congregation. On the 5th I addressed the audience again, on "the history of the origin of Christianity, and of God's government over the Jews for more than three thousand years;" touched on various topics which the scepticism of this age and country required me to notice; concluded with another exhortation, when another confessed the Lord. After the immersion of these confessors of the Lord, which the congregation observed with great solemnity and decorum, we dismissed an assembly which for three days listened with much attention, but with little apparent fruit. May the good seed scattered in Amelia at this time, appear in the harvest laden with increase!

Brother Townes for some years has been the only public advocate of reformation in this county. He has done much, considering the powerful opposition. Nothing has sustained the cause of reformation in Eastern Virginia but the sterling integrity and untarnished reputation of all its public advocates. True, indeed, there is, in proportion to the number of public advocates, and to the aggregate of the disciples, as much information and talent on the side of reform, as there is opposed to it; but so violent have been the denunciations, and so untiring the opposition, and so numerous the revivals got up on the side of orthodoxy, that nothing could have given to the cause of reform its present stamina and healthful aspect, but the unassailable reputation of its public advocates, and the general good character and standing of its professors.

Such, however, at present is the disturbed state of society—so violent the opposition—and so unsettled the public mind in this county, and some other parts of the state, that the gospel, however clearly propounded, cannot make much visible effect. The amount of argument and evidence which would, in the absence of these circumstances, bring tens into the kingdom, will here only give units. This is, however, the seed time, and it is a cold, dry seed time; moreover, the cutworms are busy under the ground; but, by the patience and perseverance of the husbandmen, a good crop may yet be gathered.

EDITOR.

Brother Townes', November 6, 1833.

Query on Theological Schools.

Dear Brother,

I WAS in conversation, some little time ago, with a friend, on the subject of educating preachers at our schools of divinity; and this inquiry arose: What is the reason that so few, out of the large number of young men educated for the ministry, seem ever to attain even an ordinary degree of eminence; while many others, deemed ~~ess~~ brilliant, and therefore not taken into these places of *improvement*,

far outstrip their former associates? The answer to this inquiry made by me at the time, and concurred in by my worthy friend, seemed so reasonable, that I have now determined to send it to you for publication, should you deem it worthy of a place in your paper.

The Answer.

If a plant, that grows tall and straight in the open field, where it derives light and heat from the sun, nutriment from the soil, and moisture from the dews and rains, all necessary to its proper growth and development,—be transplanted into a narrow box and placed in a darkened room, into which the light and heat, congenial to its nature, are admitted, alternately, only through a small window on each side of the room, and from which moisture is excluded, except in disproportionate quantities and at irregular periods; that plant will become pale and sickly, and instead of growing tall and straight and becoming a flourishing vegetable, as it would do if left in the field, it will, by bending itself first towards one window and then towards the other, in search of light, become a pale, sickly, and crooked dwarf. So, if a young man of strong natural intellect and promising genius, who, were he permitted to range the field of truth, untrammelled by the contradictory dogmas of partyism, would become a talented, forcible, and even brilliant advocate of the truth of revelation; I say, if such a young man is taken from the field where the word of truth is methodically and beautifully strewed by Christ and his Apostles, and transplanted into the narrow box of sectarianism, and placed in one of our theological seminaries, darkened by all their accustomed mysteries and obscurities, into which a ray of light occasionally breaks, sometimes from one quarter and sometimes from another; instead of growing in grace and in the knowledge of our Lord and Saviour Jesus Christ, he is bewildered by the inconsistencies of the system, which he is taught to believe contains the truth, the whole truth, and nothing but the truth. Thus trammelled by a creed of contradictory doctrines, the truth of which he is afraid to question, because "*anathema*" is stamped upon every thing not in the creed; the young man begins his studies by discarding the conclusions of his own reason whenever they contradict his creed. Hence he is often compelled to spiritualize and explain away the plain meaning of much scripture, in order to make it fit the mysterious speculations of his favorite system. He never goes beyond the limits of his creed in quest of truth, willing to believe it, whatever it be, and anxious to receive it, wherever found: but keeps his eye steadily—aye, cautiously fixed on the tenets of the system he has adopted. And since those tenets contradict each other, he is ever halting between two opinions—ever in doubt—ever guessing, and ever groping his way in the dark. Hence the brightness of his genius is obscured, the strength of his intellect greatly weakened, his powers of reasoning confused and bewildered, and he comes from school a very uninteresting man, and disappoints all the fond hopes and flattering expectations of his friends and relatives.

IREDELL.

The Confession of a Regular Baptist.

I WAS baptized on the 14th of December, 1824, on a relation of my experience as a Christian. Of my conversion there was no doubt entertained by our preacher and the church in B——, nor, indeed, by myself. I attended preaching once every month, and sometimes read a chapter in my family, and sung a hymn; but I had no gift for prayer. Our preacher generally explained a whole verse in one sermon; though I have known him sometimes explain only half a verse in one day's preaching. During nine years I had explained to me one hundred and eight texts—equal to two chapters in Matthew.

About two years ago I became a warm anti-reformer; and one year since, when brother A—— preached in our neighborhood, I would not go to hear him. I was a delegate to the Dover Association in 1831, and was consulting with some of my brethren on the best ways and means of putting down the reformers. Meantime I had a conversation with a very pious sister, who I thought was quite orthodox; and in the course of her remarks she asked me for a reason of the hope which I entertained. I related my conversion. "But," said she, "what do you *hope* for?" "My salvation," said I. "Salvation from what?" she again asked. I hesitated; but finally said, "*From sin.*" "And," said she, "is the hope of salvation from sin, the hope which you now entertain?" I felt myself confounded: for it occurred to me that I professed to have had the remission of my sins before I made application to the church; and I could not distinctly say what I hoped for else. I took myself out of the difficulty by saying, "I hoped for the salvation of my soul; and," said I, "is not this the object of your hope, sister F——?" "No," replied she—"I hope for something which I have not yet received. I have received the salvation of my soul; and for what a person has, how can he hope?"

I was afraid to commit myself by any assertion; for I felt my ignorance of the Scriptures in the presence of this sister, who, I knew, did little else than read her Bible and go to meeting; but determined on changing the subject. "Indeed," said I, "the Reformers have ridiculed this thing, called *Christian experience*, so much, that I have not heard much talk about it amongst us for some time; and it is now more than a year since I told my experience." "Well," said she, "I have never heard a *reformer* ridicule, or speak improperly, upon *Christian experience*. I wish our brethren would understand them on this subject. I am sorry that they so generally condemn without a hearing. Do you recollect what Peter has said on the subject of the present and the future salvation?" I was struck dumb. I knew nothing about Peter's views in particular; and could not even tell to what part of the Testament she referred. After thinking a while, I recollected of reading that Peter or Paul had said somewhere, that "*we hope to be saved by the grace of God;*" but being uncertain which of the two had so spoken, to get out of this difficulty, I said, "Don't you, sister, lean a little more towards the Reformers than you did some time ago?" "I always leaned to my Bible," she rejoined, "since I became a professor;

and have always been for reformation since I professed repentance towards God and faith in Jesus Christ; but have not been classed with the reformers, nor have I taken any part against them. I associate with all the brethren and sisters in the neighborhood, and would advise you to read the Acts of the Apostles several times before you decide finally upon the merits of the Reformation.

I determined to do so. Mortified I was, indeed, to find myself talking about that which I did not understand. I have now examined the matter with considerable care, and am amply repaid for all my labor.

I have conversed with all the members of intelligence in our church, and have found not one of them much more intelligent than myself. There is but one of them attends upon family worship with any sort of regularity. The New Testament is seldom read, except on Sundays; and a few verses only are explained in the course of a year. Our preacher preaches miraculous conversions, and quotes Young and Milton twice for once Paul or Peter is honored with a place in his discourses. He is very fond of harmonious sentences, and is smitten with the love of poetry. It throws such an air of fiction around his whole subject, that his prose appears as visionary as his verse; and, therefore, the admirers of Sir Walter Scott are better pleased with him than any other preacher in our country.

But, sir, I have become a Reformer; and now I can pray with my wife and children, and I begin to delight in reading the oracles of God. I can give some better reason of my hope than formerly. My hope has for its object the future salvation; and the reason of it is, that he is faithful who has promised. But I need not weary you with a recitation so familiar.

If you think that these hints will be useful to any of your readers, you may publish them. But that I offend not my brethren, call me simply,

THOMAS.



The Mother Church.

ANY one who wishes to see how the mother church gets along in her legislative councils, need only peruse the following notice of the preparations made and the purposes avowed. The mincings and apings of the daughter sects appear to good advantage in contrast with the mother. The spirit of our Baptist councils may be similar, while the body and the costume of the body differ in some attributes. We must, however, compliment this Catholic council with the characters of consistency and candor. They profess to legislate, and they honestly avow it. Our friends, the Regular Baptists and others, disavow such pretensions, but practise it with relentless severity. EDITOR.

From the Baltimore Gazette.

CATHOLIC PROVINCIAL COUNCIL.

This Assembly is now in session in this city. It was opened formally yesterday in the Cathedral. The Most Rev. Dr. Whitefield, of course, presided, as

Archbishop of Baltimore, and celebrated the Mass of the Holy Ghost on the occasion.

The other Bishops present were the Right Rev. Dr. David, from Bardstown—the Right Rev. Dr. England, Charleston—Right Rev. Dr. Rosati, of St. Louis—Right Rev. Dr. Fenwick, of Boston—Right Rev. Dr. Dubois, of New York—Right Rev. Dr. Kenrick, from Philadelphia—Right Rev. Dr. Reese, of Detroit, and the Right Rev. Dr. Purcell, of Cincinnati. The only Bishops entitled to seats, who were not present, are the Right Rev. Dr. Portier, of Mobile, (who arrived this day,) and the venerable Dr. Flaget, of Bardstown, the Senior Suffragan, whose delicate state of health did not permit his travelling hither. A large body of Priests, selected by the prelates as advising Theologians, filled the Chancel. The appearance of the Sanctuary was exceedingly striking: The Bishops wore capes and mitres, and were seated at each side of the altar. The Priests, in their sacred vestments, occupied the front before the platform. After Mass, the Bishop of Charleston delivered a discourse on the nature of church government, the object and utility of councils, and the peculiar benefits likely to arise from their celebration in this country.

The Prelates hold their legislative sessions daily, every morning at 9 o'clock. The consultations of the Prelates and Theologians take place in the afternoon at 4 o'clock.

We shall give more ample details of this Assembly, which is the highest local ecclesiastical tribunal of so large a body of our fellow-citizens. [!!!]



An Address to the Saints of the Most High God, especially to the Baptists.

AS a standard-bearer in the camp of Israel, I think it my duty to give you a few hints on the tactics of war. Somehow or other several of your *silver shrines*, which you call "Minutes," have found their way into my part of the realm. I would advise the great *craftsmen* of the day to quit the trade of shrine-making and creed-making, and to take down their great coats before they are ruined by them. You take a great deal of pains to immortalize your idols by casting 250 or 300 shrines a-year to your great goddess Diana, which you call "Associations." The New Testament knows nothing of these things, only in prophetic vision of the corruptions that would privately creep into the church of Jesus Christ. We have no use for such idols in our part of the realm. The time is coming, and God is coming with his sword, in his brightness, when many records now called *divine*, will be committed to the flames, and authors lose their mighty names. My colors are the all-sufficiency and alone-sufficiency of the New Testament for the faith and practice of the disciples of Jesus Christ, as also for doctrine and discipline.

REUBEN SHORTT.



RICHMOND, Va. October 16th, 1833.

Beloved,

THE Lord's mercies have been over us and ours; so say your letters, and so testifies my grateful heart. I have been absent from Richmond about sixty days, and am now just returned. The

tour was laborious in the extreme, through a dozen or fourteen counties between this and the bay coast. I visited many churches, villages, cities, and destitute neighborhoods, preached sixty or seventy times; and about as many confessed the Lord as there were discourses delivered. Angels and men rejoiced. I think there were eighteen confessions after one sermon. 'This was reviving to a cause for which its friends were trembling, and over which its foes were exulting. The public (to the number of scores of thousands) have seen, and heard, and thought; and they have awarded to the reformation all it claims, as far as their judgment is concerned; and, as you see, many of them have surrendered their persons. The city of Norfolk opened its ears, and heart also, for the reception of the truth, as far as it could be imparted in two or three days. I lodged at the hotel, and preached in the court-house to all who could get in; and such interest took the constituents of one of the religious bodies there, in the matter, that a large majority of them voted out and voted down a series of resolutions submitted and pleaded by their Pastor; thereby exhibiting one of the first instances of ancient Baptist liberty of conscience in Virginia. The true cause of liberty is the cause of God and the people.

THE DOVER ASSOCIATION.

I attended the session of this largest of Baptist high courts in the world, having pre-occupied the ground for several days. It was in the ancient city of Williamsburgh, of classic memory to Americans. The naked walls of the old Capitol, at one end of Main street, and the old College edifice at the other, reminded me of Henry, Lee, and Randolph, among the orators; and Jefferson, Madison, and Monroe, among the Presidents, who there received and repeated their lessons of literature, liberty, and independence—studies too hard for tyrants, and too abstruse for slaves.

The introductory discourse was delivered by Luther Rice, in the Episcopalian place of worship, one of the largest of the old colonial churches. Mark xiv. 41. and context, furnished the speaker ground for warfare, offensive and defensive, against the Unitarians, Universalists, and a nameless party, whose only sin was an undefined and undefinable error. If I am correctly informed, this was Mr. Rice's long promised, but first attempt at the extinction of the reformation. Nothing new, as you may suppose, in the form of reasoning; and the strongest argument I heard was a little advice to the keepers of the faith, concerning the treatment of this error, this non-descript, undefined, and unmet. "Dont be fastidiously delicate," said the orator; and 'the advice is gratuitous,' thought *one* of the hearers, at least. From such a *spirited introduction* some already augured a *fiery consummation*.

The Association was opened by your old friend, Broaddus—a man, I should suppose, of simple and unaffected modesty, an attribute that not unfrequently accompanies genius. However, his situation was rather unhappy, as Moderator of a vast ecclesiastical body, which,

like all other huge machinery, has no sympathetic feeling, no bowels of mercy. It requires a steady hand to rein the lion routed from his lair; but how terrific the king of the forest when unrestrained, but rather excited by the keepers! Mr. Brondus was a constituent of the body, and all his unquestionable amiability to the contrary notwithstanding, he partook of its tender mercies—its iron sympathies. Indeed, a caucus convened before the morning service, had determined the fate, it is thought, of the pleaders for the Scriptures; and how could the brother in question, or any other benevolent disciple (of whom several came up to the house of contention disposed to rescind the decrees) exposed to the fiery forces that fashioned and projected the fulminations of the preceding session; I say, how could he and a few others stem the tide or quench the ragings of the burning furnace? Mr. B. is not fitted for controlling or correcting unruly bodies, and in this instance the *Moderator had to be executive of the will* of the caucus. Never did I so fully apprehend, or deprecate the miseries of perverted Baptist Associations. Not a civil or ecclesiastic body exists that more loudly disclaims or more tyrannically exercises the supreme power. The preacher, minister, or ambassador system has so far usurped the government of the church and Association, that personal consideration, *alias* the judgment of the flesh, determines the point in every case of litigation; and in such bodies there is no want of business. In some other sects the higher courts, synods, assemblies, conferences, &c. afford some prospect of justice in the end by a change of tribunal and the place of trial. But among our quondam associates a man for teaching the words of Jesus Christ, the burden of salvation, is condemned and punished without the liberty of speech or right of appeal, by a body of which he may, or may not be a member, and which, by its constitution and its avowal annually renewed, disclaims all, any, and every kind of authority over individuals or churches, further than the decorum of the session requires. Here liberty and right exist only in name; and, as the long shadow that dies at noon, disappears at the moment of anxious search.

DOVER TENDER MERCIES and brotherly kindness gleamed in singular corruscations from the dawn of the session. The first item of business was the reading, by request, of the decree of last year, denouncing Peter Ainslie, John Du Val, and others, with the churches who should have the hardihood to give them a cup of cold water in the name of a disciple, or receive the message of heaven from their lips. And why this untimely resurrection of resolutions? Not, forsooth, that any immorality was chargeable upon the parties in question, for this the Moderator disclaimed; but an untimely judgment required the immortality of documents that would otherwise have lived only in the records of a degenerate age. Talleyrand or Fouché would have been amused at the scene that followed. Several speakers opined that the action of said resolutions cut off some churches that *they understood* remonstrated in their letters against the unconstitutional act. But as the letters lay unopened at this time upon the table in an undisguishable mass, it was difficult to determine which of them

should be consigned to the flames, and which of their owners should be decapitated. Various suggestions and resolutions were offered, and in the multitude of counsel the desired safety might have been effected, but for the unhappy candor of one of the party, who, I presume, was not in attendance at the caucus. The said querist simply asked, whether the Association could attend to business before the letters were read, as they contained the elements of which the body was to be organized. Moderator and moderated were much perplexed; and the by-standers were amused at the perplexity caused by so rational a suggestion. The chair was disconcerted, and the movers and the moved dismayed; and it appeared to me that the last conception and determination of the former were perfectly obliterated by the next suggestion of the latter. The dilemma of the chair was inconceivable; for as the whole structure of the proceedings accorded with the pattern shown at the Raleigh tavern in the morning conclave, the keeper of order unconsciously commended and sustained every measure, and when they conflicted, unmanly threw himself between the lines. Exposed thus to opposing fires and embarrassed by every manoeuvre, nothing but great tenacity of purpose, and some of that excitement which is necessary to the perpetuation of outrage, carried the point. The speakers of the occasion decided, with the assistance of the chair, that, as they had the old Moderator and Clerk present, the Association could pass resolutions. Just at this juncture, a lawyer, suspected of heresy, moved that all doubtful letters be laid on the table, until the others were read; but then forthwith have a hearing and their separate destinies be decided. This resolution was at first well approved, but the Moderator in stating it, discovered a difficulty. He could not see how the body not now organized, could by a motion control its proceedings subsequent to organization; and he curtailed the resolution accordingly, in which form it was carried. Although this turn abandoned the ground last assumed, and nullified the resolution itself, it was considered a happy measure, as it furnished a parliamentary excuse for the outrage aimed at, during all the previous twistings and windings. One man, whose voice has been heard in the council halls of his country, said, Let all the letters be read: but the justice and the forms of justice of political institutions were too stale for Dover, in meeting an error that invited scrutiny of impartiality.

From this time the parties involved in the unrighteous condemnation showed little anxiety for their fate; for as they were silent as death before the tribunal, so now with pleasing equanimity they awaited the associational decapitation or the inquisitorial special committee torture. Nor were they long looking for the blessedness of Messiah's promises to the persecuted; for about a half a score of churches were excluded or turned over to the kind forbearance of visiting committees, those harbingers of associational peace.

I had an appointment to preach that evening, at candlelighting, in the court-house. At an early hour the house was filled and surrounded, and before the usual time I commenced an exposition and history

of the reformation now plead by thousands, in connexion with notices of several passages of holy writ. After two or three hours I adjourned till the morning this school of Christ, for the exposition of the scriptures; and by special request made by the audience, at every meeting continued it twice-a-day as long as the session lasted, speaking about five hours per diem. In no instance could all the ladies get comfortably seated, or all the gentlemen get into the house—such was the anxiety created. I am told that I am much censured by the advocates of measures in the Association, for complying with the request of citizens and strangers at Williamsburg. But I felt myself imperiously called upon by the public to perform a duty I owed to the reformation, to my friends, to the disinterested, and to the opponents of Dover Association. I was actuated by feelings and anticipations differing largely from those expressed by two gentlemen in the Association, who acknowledged that they were afraid of the reformation, and that it took effect wherever it had a hearing.

A few churches have commenced keeping all the ordinances; but there is great want of system as yet. The new organizations bid fair to outstrip the old and reforming institutions in this work of heavenly emulation. One new church was formed at one of my appointments, and another during two visits, more than doubled its number. Shortly it may be truly said, I hope, that “Christ is made” to the disciples here, “wisdom, righteousness, sanctification, and redemption”—that they are “complete in him.” They are fast learning the wisdom of Christ; and must consequently, ere long, enjoy the completeness of his treasures of favor, in all his redeeming graces, commands, ordinances, relations, and promises. Let all the disciples of the Lord rejoice in “the hope of his calling, in the riches of the glory of his inheritance among the saints, and the exceeding greatness of his power in relation to us who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all government and power, and might and lordship, and every name that is named, not only in this world, but also in that which is to come.”

Yours truly,

D. S. BURNET.

—●●●—
To B. W. Stone.

Respected Brother,

I NOW proceed to close my reply to your animadversions upon my letter to brother W. Z. Thompson, concerning some prominent points in N. W.'s treatise on the atonement, which I consider of vital importance in the divine economy of salvation; amongst which is the scripture presentation of Jesus Christ as our Mercy Seat; to my definition of which you object; supposing that I translate hilasterion—*sacrifice*, because I use the English term—*propitiatory*, as an adject-

tive, adding the word—*sacrifice*, and alternating these with—*mercy seat*, meaning Christ as “*sacrificed for us*,” through which we find God propitious. Nevertheless you go on to add to the same effect, that “Paul represents Christ as the *true mercy seat*, from which God dispenses his favors to men—only to men who believe. From which mercy seat he dispenses pardon or remission of sins to the obedient believer; and from which mercy seat God declares to mankind that he can be just in justifying the ungodly. All this is well. But when you tell us, that “Paul represents Christ as the true mercy seat,” why do you not with him tell us how he becomes so? Possibly you meant to do this, when you limit the dispensation of divine favors,—“*only to them that believe*.” You do not say, however, what they must believe. You close your exposition of Paul’s meaning by observing, that “from this mercy seat God declares to mankind, that he can be just in justifying the ungodly;” but you have not, with Paul, told us how. Now had you attended a little more closely to the Apostle’s statement of this all-important matter, and availed yourself of his premises, Exod. xxv. 22. Lev. xvi. 2. Num. vii. 89. for explaining the antitype by the type, you would have perceived, that our mercy seat is also dedicated with blood, and that there is no approaching it to advantage but through blood. In short, that Christ is constituted our mercy seat only “through faith in his blood.” Consequently, that without *this faith*, there is no mercy seat for *any*. Why have not the virtuous, penitent, believing Jews, and Mahomedans, a mercy seat by which they may draw near to God with acceptance and assurance? Surely it is not for want of faith towards God; but for want of the right faith,—the Christian faith; that is, faith in the blood of Christ, “which cleanseth us from all sins,” having taken them out of the way; for, “he put away sin by the sacrifice of himself;” so that now they stand no longer in the way of a just God’s showing mercy to an unjust, ungodly sinner; because that he can now show mercy to such upon the just consideration that Christ suffered for their sins—“the just for the unjust.”—Having, therefore, made peace by the blood of his cross, by which he has redeemed, justified, and reconciled us to God, he is now become to them that believe in it, (like the mercy seat under the law,) the medium of the enjoyment of the divine favor; but to none else.—Proceeding thus, you would have also perceived how, from this mercy seat, “God declares to mankind” (yes, and to the angels too) not only “that he can be just,” but that he really is so, “in justifying the ungodly.”—Because, as aforesaid, he does it through the redemption which is by Christ Jesus; which redemption is his precious blood for, ‘not with corruptible things, as silver and gold, but with the precious blood of Christ are we redeemed to God.’ 1 Pet. i. 18—21. Rev. v. 9. 10. Col. i. 21, 22.—Whom he has set forth a propitiatory through faith in his blood, for a demonstration of his own justice in passing by the sins which were before committed through the forbearance of God; in order that he may be just, when justifying him who is of the faith of Jesus. The blood of Jesus, then, is the justifying consideration, which justifies God, because it was shed for the sinner’s justifi-

cation, being both appointed and admitted by God himself as sufficient for this purpose. See Heb. x. 4—10. It also justifies the sinner, who, admitting this, believes in it for his justification; so that, in the judgment of God, of angels, and of men, the sinner is justly acquitted; that is, justified, being acquitted upon a just consideration: namely, *because the just desert or wages of his sin, viz. sorrows, sufferings, and death, to the full amount of its demerit, has been inflicted upon, and endured by, his surety, the Redeemer.*

In this New Testament exposition of the divine economy, we are now, at length, furnished with a satisfactory solution of that otherwise insoluble paradox, Exod. xxxiv. 7—"forgiving iniquity, transgression, and sin; and that will by no means clear the guilty;" or, more strictly and properly, "that will not at all acquit." Now the word *guilty* being a supplement, instead of which, if we supply the word *unjustly*, we have the solution of this paradox, Rom. iii. 24—26.—"Justified freely by his grace, through *the redemption* which is by Christ Jesus; whom God has set forth a mercy seat, through *faith in his blood*, to declare his *justice*, that he might *be just*, when *justifying him* who *believes* in Jesus." Hence it becomes evident, how that God, in acquitting or justifying the ungodly sinner, does not acquit unjustly;—that is, does not clear the guilty but upon a just consideration. But if, instead of admitting the above, we retain the old supplement '*guilty*,' we render the pardon or acquittal of such absolutely impossible; for if God will by no means, or not at all acquit the guilty, who then can be saved, for "all the world is become guilty before God"? Now in this scriptural view of the justifying effects of the sacrifice of Christ, we find a just and obvious answer to your apparently *perplexing*, or rather *perplexed* inquiries on the bottom of page 228, concerning the nature and objects of its efficacy; for in this we see it has something more than merely a moral or suasive influence upon the sinner to lead him to repentance, call it by what name you please, having all the influences above described both upon God and man. In short, we see it justifies and glorifies both, according to the tenor and terms of the divine plan, as exhibited in the gospel institution.

In the last place you object to my reasonings founded upon the expressions and conduct of Jesus Christ, both in the garden and upon his trial before Pilate, which I used to prove that he considered the Father was the sole author of all his sufferings, first and last; as do likewise his Apostles afterwards. See Acts ii. 23. iii. 18. and xiii. 27. with Rom. viii. 32. &c. The Jews and Romans being but the executioners. Acts iv. 27, 28. You only attempt, however, to obviate my reasonings upon this branch of the subject, by rescuing from my "wrong exposition" a single text, leaving me in quiet possession of the full amount of proof contained in all the rest, as above. The text you select for this purpose is John xix. 10, 11. concerning which, you say, you have very different views from mine, which you submit for consideration as follows:—"Pilate said he had power to crucify him—Jesus denied that he had this power from Cesar, or from his laws: for he had committed no crime punishable with such a death. According

to the statutes of Cesar he was innocent. This power to crucify him, Jesus grants Pilate had; but he received it from above —What! from the Father above? No.—We have just seen this to be impossible. It was from another court this authority was given.—Not from Cesar's court,—not from the court of heaven; but from the highest court ever before established upon earth,—a court above all others, being divinely appointed. I mean the court composed of the High Priest and Elders of Israel. They, or their High Priest, delivered him to Pilate with authority to crucify him. He has, therefore, greater sin than Pilate.”—Thus *you* explain. And to this I object in return; “Has not my dear brother given a wrong exposition of this text?” Where does the phrase “from above” signify any thing in the sacred style but heaven? Thus in the same Evangelist, chap. iii. 30. “He who comes from above, is above all.” Again, viii. 23. “You are from beneath; I am from above.” Rom. x. 6. “To bring Christ down from above.” James i. 17. “Every perfect gift is from above,” &c. &c. I would ask again, When or where is the term *above*, or *from above*, used to signify the Court of the High Priest and Elders? Again I ask, Could this court give authority to Pilate to *do*, what it had no authority, either divine or human, to do itself? Was it not for want of authority to inflict capital punishment, that it applied to Pilate to crucify the Saviour? Again, Does not Jesus distinguish between the power possessed by Pilate, and the person that delivered him into his hands? The former he said was from above; but not so of the latter. To the latter he attributes his actual delivery into the power of Pilate; to the former—the power wherewith Pilate himself was invested as a civil governor, which the Apostle assures us was from God. Rom. xiii. 2. Wherefore, while I agree with you that it was the High Priest our Lord meant, I also agree both with Him and Paul, that neither the High Priest nor Pilate could have had the authority, which, in this instance, they so greatly abused, had it not been given them from above.

And now, dear brother, I have done with my reply to your remarks on my letter; and can truly say with you, “It was not my purpose to attempt a reply to all *you* have written. A few prominent points only of your strictures have I noticed. There are a few gospel facts, which I consider as axioms; I have, therefore, doubted the truth of every doctrine, that stands in opposition to these.”

1. That God so loved the world, that he gave his only begotten Son, that whosoever believes in him might not perish, but have everlasting life.

2. That he gave himself for our sins, that he might deliver us from this present evil world, according to the will of our God and Father.

3. That he has redeemed us to God by his blood, that being justified by it, we might be saved from wrath through him.

4. That without the shedding of his blood there is no remission.

5. That by faith in his blood we enjoy, through baptism, the remission of all past sins, and ever afterwards, by the same faith, through confession and prayer, the remission of all such sins as are incidental to true believers.

6. That this faith has a reconciling and constraining influence upon our hearts; because we thus judge, that if one died for all, then were all dead; consequently, that we, who live by virtue of his death, should not henceforth live to ourselves, but to him who died for us, and rose again:—Who was delivered for our offences, and was raised again for our justification;—by whose stripes we are healed.

7. That God having so loved us as not to spare his own Son, but to deliver him up to the most bitter sorrows, sufferings, and death for us all; he will, therefore, most assuredly, with him also *freely* give us all things. We therefore bless God, and take courage.

And now, respected brother, farewell. May the good Lord lead and keep us both in the truth! I little thought when I wrote to gratify friend Thompson, that it should prove an occasion for what has taken place between us; but I humbly hope it is all for good; and do, therefore, cordially submit it to the divine disposal, and to the serious consideration of an inquiring public.

THOMAS CAMPBELL.

Edenton, N. C. Nov. 5, 1833.



Notes on a Tour to New York---No. 3.

[Written on the Chesapeake Bay.]

FROM Amelia, in company with brother and sister Webber, we returned to Goochland. On our return we spent one evening at brother Renns, of Powhattan. There, from a previous appointment, we found a congregation assembled, which we addressed from the close of the Testimony of Luke. The burthen of our address was, *the proper method of reading and examining the holy oracles—the importance of the most special acquaintance with the character of the author of the Christian faith—and the salutary results of an implicit submission to his authority and instructions in every thing.*

The day following, being the 9th of November, and very rainy, only a small congregation assembled at Webster's. The audience was addressed from the letter to the Colossians, demonstrating that all errors in religion arose from inadequate conceptions of the peerless personal majesty and official dignity of the Head of the Christian Institution. On the Lord's day a very large assembly was addressed on *the gospel*—on the personal and immediate remission of sins—and the promise of the Holy Spirit. The day being very favorable, many heard with great attention; but only one lady came forward to confess the Lord.

Having spent the preceding evening at Dr. Card's, from the meeting at Webster's we repaired to Dr. Pleasants, where we had the pleasure of addressing a very attentive audience on "the conversion of Cornelius, and his family and friends." It is expected both these gentlemen have, ere now, submitted to the authority of him who alone can bestow immortality on mortal man, and done honor to themselves by honoring the Son of God.

On Monday, the 11th, we were conducted to Richmond by our devoted brother Woodson; and on the following evening addressed the church and a large assembly of the citizens of Richmond, on "the Christian hope, and the duties of the disciples in the work of converting the world." Our theme was 1 Pet. chap. iii. The principal points in this discourse were—

1st. That as Christian wives might, in the judgment of Peter, *without the word*, win over to the faith their Pagan and infidel husbands; so all Christians might, by their good behaviour, win over to the obedience of faith their unbe-

lieving connexions, companions, and associates, by the excellency of their characters, without any debate on the word or any controversy upon the articles of their belief.

2d. That the Christian hope is not the hope of remission of sins, nor the promise of the Holy Spirit, both of which are in the present life possessed and enjoyed; but that it is the resurrection of the just to eternal life, and the heavenly inheritance, which are objects of desire and expectation yet future.

3d. That this hope is a rational hope, and that every intelligent Christian can show good reasons why he entertains this hope; but these reasons are not his own experience of the fruits of the present salvation, which, however, he fully enjoys; but the promises and testimony of God, sustained by the various evidences presented in the written word.

4th. That it is the duty of every Christian to prepare himself to furnish reasons for every man who may ask him for the grounds of his hope.

5th. The antitype of the salvation of Noah through the deluge in the ark; or immersion as preached by Peter and explained in this epistle, finished the address.

During our excursion into the country brother Burnet had made some other additions to the church in Richmond, both by immersion and from the *Regular Baptists*, and the aspect of things in Richmond is at present very promising.

Elder John Kerr arrived in the city during our excursion into the country, and promised the people a revival if both the First and Second Churches would unite to pray for it. Mr. Kerr's skill in managing the passions, and his power over the nerves, is fully adequate to produce a revival amongst a population of the calibre of the large majority of his hearers. The old church reports nearly a thousand African members, most of whom cannot read a chapter in the New Testament; while not more than one African belongs to the Sycamore Church. In such a population Mr. Kerr's theory and practice are admirably adapted to produce a revival. The only thing to be apprehended is, that the intelligence of society may detect the policy of these manoeuvres, of which there is at present some ground of suspicion. The exhortation tendered in a recent *Religious Herald* to these churches, by the managers of the public ear, shows how sensible they are that every thing necessary to their success depends upon their having an exclusive right to address it. Hence the Christians under the management of Elders Hinton and Taylor are admonished to beware of hearing those who speak differently from them. The practice of hearing "the new doctrines of the day" is, say they, often dangerous, and always demonstrative of an unsettled state of mind, from the appearance of which it becomes all who would continue under their tuition, to guard themselves. Indeed, the efforts made to prevent the members of these two churches from hearing the brethren of the reformation, argue most convincingly how little confidence they have in their own ability as teachers, or in the system which they teach. Experience seems to have taught them one lesson of some importance to their standing, and this is, that if their admirers are permitted to hear both sides, their influence is at an end. Therefore, their pastoral caution is, *Hear only us, and then you are safe!*

On Wednesday morning, as the day dawned, we were conducted by our brother Myers, whose Christian hospitality we had so long enjoyed, to the steam-boat Patrick Henry. As we passed along the streets of Richmond a shower of meteors, called "shooting stars," seemed to irradiate the city. It literally rained meteors for some hours before day, and about six o'clock in the morning the scene was beautiful and sublime beyond description.

We had a very pleasant voyage down the James River, to Jamestown, where the first settlement was made in America, in the year 1607. There stand the remains of the first edifice raised for Christian worship in Virginia, if not in the United States. Here we were met by brethren Whitaker, Tabb, and R. C. Garret, Esq. through whose kindness we were conveyed to Williamsburg, eight miles distant, the ancient Metropolis of Virginia. In this city, where stand the walls of the old Capitol, which once resounded with the eloquence

of the far-famed Patrick Henry—where stands the College of William and Mary, in which three American Presidents were educated—Messrs. J. Randolph, Tazwell, and others of distinguished name—the ancient seat of the colonial nobility—we arrived at 4 o'clock, a distance of 120 miles from Richmond, in about nine hours. In the old monarchical Episcopal church, the most splendid and ancient of all the colonial churches in this commonwealth, we held forth to a large congregation the distinguishing characters of *the word of the Lord*, which began in Jerusalem. We were heard with attention; but as to the fruits, time must develope. We must notice with respect the liberality of the vestry of this church in accommodating the public with the use of it on this occasion. Especially is this liberality worthy of admiration on account of the proscriptive policy of the Baptists and other sectaries in this state, who imagine that in shutting the public out of their houses, they prove themselves to be given to Christian hospitality, and that they demonstrate the benevolence, honesty, and courtesy which the Saviour enjoins. But on another account was this liberality commendable: It is reported that the venerable Bishop Mead, of true Episcopalian dignity, did, not long since, inform his diocese that “the reformers in Ohio are accustomed to authorize females to preach and baptize,” and did set forth various other grievous errors taught and practised by our brethren afar off, to some of the credulous members of the Episcopal church, in the city of Williamsburgh. Yet, notwithstanding all this, the house was opened for the accommodation of the citizens. So great liberality I have not found amongst the Baptists in Eastern Virginia.

After being refreshed at our sisters McGill's and Garrett's, the next morning, accompanied and helped on our journey, by our zealous and indefatigable brother Whitaker and others, we proceeded to Yorktown, some ten miles distant. In this town, of classic memory, on the environs of which Lord Cornwallis surrendered his sword into the hands of the American officers, which terminated the seven years' war for American independence—we addressed the full of the court-house of its citizens, on the resurrection of Jesus, and the end for which John wrote his memoirs of the Messiah. Brother Elliott immersed two females in the York river after the discourse, one of whom had consented to put on Christ before our arrival.

After dining with our amiable and zealous brother Nelson, who still inhabits the venerable mansion reared by his great-great-grandfather, the walls of which still bear the marks of the bombs of Cornwallis' army, and which was the residence of his grandfather at the time he signed the declaration of independence—we proceeded to brother Shields', on the way to Hampton, where on the next day we arrived about noon, distant from Yorktown about twenty-four miles. In this town we spoke in the Reformed Methodists' meeting-house, to a small congregation, on the official relations of the Son of God—and the necessity of beginning reformation at the beginning, or the right place. We dined with Dr. Banks, and at 4 o'clock embarked in the packet for Norfolk. We had a rough passage across Hampton Rhodes; but were gratified with a full view of fortress Monroe and the Rip Raps. After three hours' sailing we arrived in the city of Norfolk, and put up at the “Norfolk House,” where we continued during our stay in the city.

The reformation principles have been but recently introduced into this city, and the opposition is very decided on the part of Elder Howell. Our brother, Dr. Hall, who returned to us here from North Carolina, had proclaimed the word with general acceptance to the Baptist church in this place for some weeks during the summer. Brother Burnet also delivered several discourses in the court-house. But on our arrival the Pastor of this church took so decided a stand, that he endeavored even to prevent us the use of the court-house on the Lord's day. This management compelled us to go over to Portsmouth on that day. We therefore spoke but twice in the court-house in Norfolk—on Saturday and Sunday evenings. On Saturday evening, Paul's account of the Apostacy, 2 Thess. 2 Timothy, and 1 John 4. afforded us a fruitful theme. On the Lord's day Paul's cloud of witnesses, and the faith

which saves the soul, furnished us with matter for two long discourses. We were attentively heard by large congregations, and left the friends of reformation in that city disabused of many unfair representations and incorrect views of the cause which we plead.

Our friend Howel, like many other Baptist preachers, abuses us, and yet preaches many of our views, as they are called. This morning I read his three sermons, published the present year, on the subject and action of baptism. The author has drawn heavily upon our debate with McCalla, and never once given us credit for a single idea; and yet if one would extract from this pamphlet (of 80 pages) his plagiarisms from said debate, the balance would scarcely nauseate the stomach of a very dyspeptic Paidobaptist. He has not even always marked his quotations, a species of dishonesty unworthy of a Baptist preacher. The work, however, is well received as an able and convincing performance, and I have no reason to complain that I am immersed in Howel. I would as lief speak in the person of Howel as in the person of any other citizen of Norfolk!

It is, if we may believe many very credible witnesses, quite a common matter in various parts of the country, for a preacher, after reading his text, to introduce himself by putting his hearers on their guard against *new doctrine, novelties, Neologisms, C—isms, &c. &c.* then to fill up the measure of his discourse with views, illustrations of scripture, and sentiments, extracted from the writings of these “new doctrines” and “novelties,” which he has just repudiated. Thus our views, when taken off our shelves, and carried into their shops, and *new-labelled*, are sold for sound doctrine, at a very high price. And this is all honest, and honorable, and fair dealing in the balances of the *orthodox* sanctuary. Upon the whole, we must say with Paul, “Whether in pretence or in sincerity” some of the distinguishing truths of this reformation are taught, “we must rejoice, and will rejoice”——though—we would much rather see them taught by persons of more honesty and independence.

While in Norfolk we were very happy in the company of a goodly number of our brethren from a distance, who took up their lodgings with us at the “Norfolk House.” But on Monday we had to part with most of them, even our brother Whitaker, accompanied only by brother and sister Todd, and brother Hall, who took their passage with us on board the Columbus, for Baltimore, 200 miles distant. This boat, of some 450 tons burthen, very strongly built, had quite enough to do in going up the Chesapeake to brave the wind and the sea. This bay is about 30 miles wide till we reach the mouth of the Potomac river. About midnight, when the wind arose to its greatest strength, and we had got opposite to the wide mouth of this imperial river, the struggle was so hard that for one hour sometimes the strong head wind and high sea silenced our machinery and triumphed over all our efforts to advance; but after yielding the point several times, we finally overcome the opposition and weathered out the violence of the storm. When day dawned upon us we could see Maryland upon our right and left; and now, at 9 o’clock, the cupola of the Capitol of Maryland, in the good city of Annapolis, rises to our view. And here we shall lay down our pen for the present.

The Lord be praised for all his mercies to us, and to all the children of men!

EDITOR.

November 21, 1833.



For the *Millennial Harbinger*.

Fasting---No. 2.

“Moreover, when you fast, look not dismal as the hypocrites, who disfigure their faces, that men may observe that they fast. Indeed I say to you, they have their reward. But you, when you fast, anoint your head and wash your face, that your fasting may not appear to men, but to your Father; and your

Father, to whom, though he is unseen himself, nothing is secret, will recompense you." Matth. ch. vi.

THE first question, which our lesson suggests for consideration is, What is meant by *fasting*? What is the literal, obvious signification of the word—that which indicates the subject matter, and without which the *duty* (if fasting be a *duty*) is not attended to at all?

If now we were writing for *laymen*, we might refer for an answer to this question to the intelligent *clergy*—to all standard English dictionaries: but we write not for them: we write for the disciples of Christ, whose prayer continually is, *Lord, what wilt thou have me to do?* We might refer to the intelligent clergy and the dictionary; but this reference would be most unsafe on many words for them—on faith, repentance, baptism, for instance—on all that have been subjects of controversy. But we refer, Christians, directly to the Law and the Testimony—to the text and context of several passages in the Living Oracles, where the word *fasting* occurs.

1 Samuel ch. xii. it is written, "And David *fasted*, and went in and lay all night upon the earth. And the elders of his house arose and went to him to raise him up from the earth: but he would not, *neither did he eat bread with them.*" After this—"They set *bread* before him, *and he did eat.* Then said his servants unto him, What thing is this, that thou hast done? Thou didst *fast* and weep for the child while it was yet alive; but when the child was dead, thou didst arise *and eat bread.* And he said, While the child was yet alive, I *fasted* and wept."

Now, what can be more manifest than that David's fasting here spoken of, was *his not eating* bread? It was not his 'going in,' (wherever that might be)—It was not his lying all night upon the earth—It was not his weeping: for all these are spoken of as adjuncts, and distinguished from it.

Again: Esther iv. ch. "Then Esther bade them return Mordecai this answer. Go, gather together all the Jews that are present in Shushan, and *fast* ye for me"—How? We are informed in the very next words;—"neither eat nor drink, three days, night nor day: I also and my maidens will *fast* likewise; and so will I go in unto the king, which is not according to law: and if I perish, I perish. So Mordecai went his way, and did according to all that Esther had commanded him." Can any reader of this testimony—any *Christian* reader—persuade himself or herself to believe, that the fasting of Mordecai and the Jews with him, and of Esther and her maidens, here spoken of, consisted in any thing else, than *in abstaining from food and drink*?—Or, whatever else they did or refrained from doing, that it did not, and could not, properly bear the name of *fasting*, if they had eat and drunk during this time as much as was usual for them at other times?...We presume not. What need, then, have we of further testimony? Is not the question answered, and the point established, that "*to fast*" means "*to abstain from food*;" and "*fasting*," "*the abstaining from food.*" Most certainly, this was the literal obvious signification of the word in the passages we have considered from the

Old Testament in the days of David and of Esther: and that it meant the same in New Testament times, one more passage from the Testimony of Matthew iv. ch. will fully establish. "And after fasting forty days and forty nights, he was *hungry*. Then the tempter accosting him, said, If thou be God's Son, command that these stones become *loaves*. Jesus answering, said, It is written, Man lives not by *bread* only, but by every thing which God is pleased to appoint."  *Jesus fasted in abstaining from food.*

"If fasting be a *duty*," we have said. A word or two now, under his head. In the passage last quoted, we are informed that *Jesus* fasted—that he connected fasting with prayer. If, now, *Jesus' praying* be an example for his followers; why not *his fasting* also? But more direct and explicit to this point—Matth. xviii. A demoniac is brought to the disciples: but they could not cure him. Why not? Jesus answers: "This kind is not dispossessed unless by prayer and *fasting*; plainly implying, that had they fasted as well as prayed, which was equally a duty to be done, they might have been able to cure this kind of demoniacs also. Again: ix. ch. "Then John's disciples addressing him, said, We and the Pharisees often fast; why do your disciples never fast? Jesus answered, Can the bridemen mourn while the bridegroom is with them? But the time will come when the bridegroom shall be taken from them, and then will they fast." Mark (ii. 18, 19.) and Luke (v. 33—35.) record the same question and answer—"They will fast." In other words, it shall be their *duty* to fast, and they will perform it. To the same effect, the Saviour's instructions, first quoted in the conclusion of our last essay, and placed at the head of this—the lesson, which we are considering: "Moreover, *when you fast*," &c. Why thus introduce this subject? Why the directions which follow; "Look not dismal as the hypocrites *when you fast*," if fasting be not a duty? If you know these things, happy are you "if you do them." ADELPHIOS.



Latent Scepticism.

IT appears wholly impossible to reconcile the behaviour of a very large proportion of the professing world to the faith which they have confessed. They say that Jesus is the only Prophet of the Christian people, and they will not hear him; that he is the only High Priest, and they will not accept his sacrifice as the reconciliation; that he is the only Lawgiver and King of Saints, and they will not obey him. They say that there is nothing more uncertain than the tenure of the present life, and nothing more certain than death, and yet they live as though nothing was more uncertain than death, and more certain than life. They say that this is not our home; and they are always seeking to make a home of it. They say that the present world, with the fashion of it, soon passes away, and that the future world is eternal and unfading; yet they cling to the present as though it were eternal, and act as though the future was fast fading and soon to pass

away. They say that the gospel salvation is worth more than the universe, and yet they will not part with their love of the things of time and sense for the full enjoyment of the assurance of eternal life. In one sentence, it is more difficult to reconcile the professed faith and the genuine works of the majority of nominal Christians, than the most apparently incongruous tenets of Calvinists and Arminians—of Unitarians and Trinitarians—or the contradictory dogmas of the ultra Catholics and the ultra Protestants.

The detection of this mystery has cost us some thinking and some observation. But John explains the whole secret in one sentence—"This is the victory which overcomes the world; even our faith. Who is he that overcomes the world, but he who believes that Jesus is the Son of God?" "Not one," responds Reason; "Not one," exclaims Observation; "Not one," exclaim all the Apostles of the Lamb. But "Every one that is begotten by God overcomes the world," affirms the aged, amiable, venerable, infallible Apostle John. Yes, every one—every one conquers by faith; and every one without it is conquered by the world. Faith or sense, faith or flesh governs all. Faith ascends to the skies—flesh descends to the grave. Faith refines, purifies, ennobles, exalts, emboldens, conquers. By faith we triumph—without it we are captives to this world. It is the only triumphant principle.

"Sir," said a gentleman the other day, "I do not know why I could not stand up in the congregation to confess my faith." "Perhaps," said the preacher, "you had none to confess." "I think," he rejoined, "I believed all you said." "Why, then, did it not interest your heart?" "I cannot tell," he replied. "Well," said the proclaimer, "what do you think about such a matter?" "Of that, sir, I am not so certain." "Do you think," continued he, "a Mediator is absolutely necessary?" Then was the mystery explained.

And another—"I heard you with the deepest attention and with full conviction, and could not tell why I could not rise." "I can guess," said the speaker—"You did not believe the testimony." "Believe the testimony! Why, sir, I never doubted it in my life." "How do you understand the resurrection of Jesus, or of what significance is it in the Christian religion?" said the preacher. "Really, sir, I have not so fully understood this subject; but will gladly hear you explain, sir, if you please!"

The preacher takes for granted entirely too much. "Many a lawyer," said our brother W. Reid, of Kentucky, now a Judge of the Circuit Court—"many a lawyer has lost his cause by supposing his jury knew more than they did." Our preachers lose many hearers by assuming or conceding that they believe that Jesus is the Messiah; or that they understand this capital position, when, in truth, they do not.

We have on the present tour awaked into active life, in some instances, the dormant or latent scepticism of our hearers, quite to their own astonishment, as well as that of their fellow-citizens. Numbers have said, with apparent astonishment, "Well, I thought I always

believed that the testimony of Jesus and the Apostles was worthy of credit!"

The popular addresses of the Doctors of this age are wisely calculated to cherish this latent scepticism. No draft is made upon the faith of the audience, and therefore they know not how faithless they are. Their taste for oratory is pampered—their itching ears are gratified—their patience is severely taxed—their powers of abstraction are sufficiently tested—imagination itself is exercised—every power, faculty, and capacity is tried—faith alone is permitted to sleep. But in the proclamation of the ancient gospel the preacher of reformation first addresses the understanding with the arguments and motives to obedience; hence the faith of his audience is tried. Every hearer is called to the exercise of faith in the testimony and promises of God, or to the obedience of faith. If the hearer does not obey the truth, his only rational defence is, that he does not believe the divine testimony. Therefore, very many are convicted of scepticism, and for the credit and honor of their understandings, they call for evidence that God has spoken to men, or that Jesus is worthy to be believed.

The experiment now so generally and so fully made, enables us to form a correct estimate of the value of the present preaching and teaching of Christianity, and of the religious education of this generation—from all which we are compelled to conclude, that the number of sceptics, or unbelievers, with the form of godliness, greatly exceeds the aggregate of those who sincerely believe the word of the Apostles. We are confirmed in this mode of reasoning by the decision of the Holy Spirit, who assures us that "if a person say he knows God, and keeps not his commandments, he is a liar, and the truth is not in him."

EDITOR.

Baltimore, November 28, 1833.



Catholic Superstition.

"DIED, on Tuesday last, in the monastery of the Carmelite Sisters of Baltimore, *Ann Teresa Matheus*, in the 81st year of her age. She was born in Charles county, Maryland, in the year 1753, of very respectable parents; and from her tender infancy, she manifested a desire of consecrating herself to God in some religious community. At the end of the revolutionary war she went to Europe, and there became a member of the Holy Order of *Terese*, which is esteemed one of the most perfect. She returned to America in 1790, and was one of the foundresses of the first religious house in these United States, which foundation has lately been transferred, by the Most Reverend Archbishop, to the city of Baltimore. She was a model of perfection, and a strict observer of the rules and constitutions; and of the *virtues* she practised during her many years of religious profession, those of poverty and obedience were the most remarkable in her, to the great edification of all the members of the holy community to which she was united. May the many virtues which she practised, during her long pilgrimage in this vale of tears, plead her cause before the Omnipotent Judge of mankind; and may she find mercy in the merits of her Divine Saviour, and be numbered among the elect of God in the mansions of eternal bliss!"

Baltimore paper.

Was there ever a more luminous exposition of the infatuation of the religious orders of the Papal establishment—of the inanity, inutility,

and folly of the whole Catholic religion, than the above annunciation from the heads of departments? In the above we have a full delineation of as perfect an experiment as can be expected in an age, and an authentic report of its success. Here is one of the most perfect ladies of the most perfect order, of the most religious sisterhood, of the "Holy Apostolic Mother Church," who, at the close of a very long life, most religiously devoted to all the works of Catholic faith and charity, so that she was, in the estimation of the Most Reverend Archbishop and all the Priesthood, "a model of perfection, and a strict observer of all the rules and constitutions" of Roman Catholic *virtues*, dying without mercy, and out of the pale of the elect! So certain are the evidences of this, that the surviving saints and ministers of her communion are now praying that "*she may FIND mercy,*" and "*be numbered among the elect of God*"!!!

Had this devout lady, some sixty years ago, "consecrated" herself at the Hymenean altar, and given her hand to some help meet, and performed to him faithfully and fully all relative duties, according to the constitution and laws of the Christian church, and thus honored the natural and religious institutions of heaven, how usefully, happily, and honorably might she have lived and died, and left behind her not only a report of her virtues, but living and efficient models of her influence, and active representatives of her virtues and good examples! There is no excellence in female character more useful, more honorable, more acceptable to God, than that which adorns the wife and the mother!

EDITOR.

Baltimore, November 25, 1833.

Farther Testimony in favor of the Ancient Gospel.

PITTSBURG, 28th October, 1833.

Dear brother Campbell,

WISHING you joy, and peace, and much prosperity, as a son of God our common Father, and a servant of Christ our common Lord; I hasten to inform you (if you do not already know) that I have now the pleasure of recognizing you as holding in reality the endearing relation implied in the phrase by which I addressed you above—viz. a dear brother. It will be to you, and, I hope, to all the disciples of Jesus, pleasing intelligence to be informed of my accession to the Christian church—of my renouncing the commandments of men, and submitting to the ordinances of God in their real simplicity—of my bringing my neck from under the galling yoke of spiritual tyrants, who are lording over the consciences of many of the human family, and taking upon me the easy yoke of Jesus—and of my acknowledgment of the perversion of the ordinance of baptism by the Paidobaptists and sprinklers, and my obeying the command, "Reform, and be each of you immersed in the name of Jesus Christ, in order to the remission of sins." (Acts ii, 38.)

For myself I can say, that in this course of conduct, in this submission to the ordinances of my dear Master, my Saviour Prince Jesus I have found peace—a peace which I sought for in vain from the miserable comforters in the splendid but very unchristian Presbyterian establishment, with which I was previously connected; but from which I felt it my duty to withdraw. Yes, I found that I must in duty withdraw, because they required of me an acknowledgment of a human creed—a creed, which, indeed, they pretend to be founded upon, and agreeable to the Bible; but which I found in reality to be (in part at least) contrary to the very spirit and letter of the Bible;—because this is a day in which there should be no winking at corruption, no tampering with sin, no hiding the candle of the Lord under a bushel; but all which I found I was expected to do (in some particulars at least) if I should remain amongst them;—because, although it is enjoined on Christians by apostolical authority, that “every one, according as he has received a gift, minister it to the others, as good stewards of the manifold favor of God.” (1 Peter iv. 10.) Yet, possessing, as I trust, the gift of speaking, they would not permit me to occupy their pulpit for the improvement of this gift to the edification of the others—unless, forsooth, I professed submission to the Presbytery, (yea, in things unwarranted by Christ,) and should obtain authority from them, as if they were paramount to our blessed Lord, who is head of his church and the only lawgiver for her members;—because I could not feel myself guiltless, or hope for justification before God my Judge, if, by my continuance with the Presbyterian sect, I should be emboldened (as I felt I must be) by the conduct of those *called* ministers of religion and pastors of the church, in misleading the people, either from inexcusable ignorance or wilful blindness; and lastly, I felt it to be my duty to withdraw from the corrupt establishment, called the Presbyterian Church, that I might be free to join the ranks of the Reformation, with an ardent spirit in the freedom which Christ promises his faithful followers, and in the full scope of a feeling of universal philanthropy and Christian charity. Accordingly, though to the blasting of prospects once cherished—the displeasing of friends still esteemed—the unbinding of ties once held sacred—the risk of the scorn of many, and the persecution of others, I chose to obey God rather than man. I have left the Seminary and have cast myself upon God’s condescending care, ready to go where he calls, and to serve him in newness of spirit with my body and my spirit, which are his. At a future opportunity I shall go into detail respecting my change; suffice it to say, the Presbytery of Ohio had resolved, without daring to state a reason for it, that my connexion with them should be dissolved; from which decision I appealed; but before carrying up the appeal to the Synod of Pittsburg, my conscience was resting—I had all the convictions of which you, under divine grace was the occasion, revived and strengthened by the instructions and appeals of a brother from Ohio, and was forced, for conscience’ sake, and for the truth’s sake, to submit; and happy, (I found,) thrice happy are they who the Saviour obey. I was inducted at Pittsburg.

I am, dear brother, yours sincerely,

WM. BEGG,

Conversation at Mr. Fowler's.

Continued from page 583.

Father Goodal. THE future is the offspring of the present and of the past. The coming race of men are now in training. In the cradles and in the nurseries of this generation are the teachers, philosophers, statesmen, lawgivers, orators, magistrates, and kings of another generation. This, with me, is the irresistible argument evincive of the weighty obligations—of the immense responsibilities of those holding in their hands the destinies of future times.

Mr. Reed. Then, Father Goodal, you regard the parents of this generation as holding in their hands the destinies of the next.

Father Goodal. Certainly I do. For, brother Reed, if all the parents of this age were to discharge their duties only as faithfully as some of the present company have done, I ask you to tell what sort of a race would succeed the present; and how much more happiness would bless the next generation than has blessed the present or the past.

Mr. Reed. I feel better than I can express the vast difference. Wars would cease, and the fierce feuds and rivalries which now embitter life, would no more oppress the world. Peace and good will among men would be the order of the day; and how many and how great blessings would spring from peace, universal peace, and good will among men, the tongue of a Demosthenes and the imagination of a Milton, much more mine, would fail to describe.

Mrs. Fowler. It has always appeared to me good and valid logic to judge of the merits of any action, or of the utility and excellency of any principle or system of operations, by the effects which would result from it, if it were to be co-extensive with the whole family of man—if it were to be carried out in all its bearings upon the destinies of our fellow-men.

Mr. Reed. I am not aware of any exception which could be taken against this mode of reasoning upon relative duties. General utility is assumed by some moralists as the very standard of virtue. And certain I am, that there is not one precept of the gospel, which, if literally and constantly obeyed, would not be found in all its consequences most useful and beneficial to all within its reach.

Mrs. Reed. But in all these remarks you only increase our anxiety to receive some new light, or some fresh instructions how we may more faithfully and more successfully discharge those relative duties which we owe to our families. For although we have not the whole destiny of our race in our hands, we have that part of it which is connected with our immediate descendants and those connected with them. I would, therefore, ask Father Goodal to give us the result of his experience and reflections upon the proper mode of training children.

Father Goodal. Does sister Reed require my views and observations on the whole subject of the training of youth, as respects the

physical, intellectual, and moral culture of children, or only what regards their moral or religious education?

Mrs. Reed. A few remarks on every branch, but especially on the meaning of training up our children in the nurture and discipline of the Lord—if you please, Father Goodal.

Father Goodal. I have attended to the last more than to the former, and can speak more advisedly on the Christian discipline than on the physical and intellectual culture—unless, indeed, you regard these as branches of Christian education.

Mr. Reed. It is only as branches of the Christian education on which I would wish, at this time, to hear you.

Father Goodal. It requires three things to make a man—a body, a soul, and a spirit. And to make a good and useful man, we must begin with the infant body, soul, and spirit. The usefulness of the man depends upon the physical endowments: for if a man were as wise as Solomon, as zealous as Paul, as eloquent as Apollos, if he have not corporeal energy, his wisdom, zeal, and eloquence are all lost to the world. Therefore, the intelligent Christian mother will attend to the body as well as to the mind of the infant man.

The deterioration of the bodies of this generation has painfully impressed itself upon me for the last thirty years of my life. The degeneracy of the body is only surpassed by the growing delinquency of public morals, and the more glaring apostacy of Protestants from the religious standing of our first reformers. The young men and women, my contemporaries, when I became a man, were quite another race of men and women compared with the present. The consumption, which is now the most common destroyer of our race—to which nearly four-fifths of the deaths of young men and women are now assigned, was scarcely known in all the county of Down. At the age of 18 I heard of a young female dying of “the decay,” as it was then called, and I had to ask both my mother and father, and, finally, old Doctor Gray, before I could get a full definition of “the decay.”

The various complaints of the stomach, liver, and lungs, of which we hear so much every day, (to say nothing of the many new sorts of fevers which have appeared among us in latter years,) fully prove that men are sinning against the laws of nature in a way and manner unknown to our forefathers; and while the fathers and mothers are so fast degenerating, we cannot but look for a still more degenerated offspring.

Mr. Reed. Let me interrupt Father Goodal by asking him if he has satisfied himself of the true causes of this general falling off in the natural vigor and energy of constitution, which is so much noticed and so generally talked of by the aged yet living amongst us?

Father Goodal. I have observed that it has kept pace with the use of stimulating food, ardent spirits, and narcotics. By ‘stimulating food’ I mean flesh meats of all sorts, spices, confectionaries, tea and coffee.

Mr. Williamson. Why, Father Goodal, would you proscribe flesh

meat. I have thought that the most strengthening and invigorating of all food. We Americans could not live without it.

Father Goodal. Yes, you are celebrated in this country, as well as our neighbors in England, for your love of good beef. But, my dear sir, with all due regard to your manners and customs, I must attribute much of the degeneracy of which I speak to the too free use of animal food in connexion with other things. It is owing to the very good qualities of which you speak, that it is so injurious to the health and vigor of our youth and the sedentary part of the community.

Mr. Williamson. I cannot understand how animal food can be so injurious when I have so much experience and observation in proof of its invigorating influence upon the human system. Why, sir, look at our American soldiers, seamen, laborers, and citizens in general, who eat animal food three times every day; where can you find a more athletic and enterprising race of men?

Father Goodal. They are a very substantial race of men; and I doubt not that their living so much on animal food contributes much to their endurance of fatigue and to their great physical strength. But, sir, you have the hard-working and laborious classes in view, and I am speaking of children whose bodies are not yet formed. My observation assures me that the stimulating power of animal food, especially of the grosser sorts, which imparts so much strength to the laborious man of middle life, is the very cause why it is so injurious to children and sedentary persons of both sexes, but especially to females. How do you account, Mr. Williamson, for the premature decay of the teeth and of the beauty of your American females, as our travellers describe your people to us?

Mr. Williamson. To the influence of our climate, and to the too free use of fruit. The acids destroy the teeth, and our more ardent sun causes the roses on our female cheeks soon to shed their leaves.

Father Goodal. So we are told. But since our children have been fed like men and women—on animal food, on tea, coffee, and sweet meats, their teeth and their bloom fade and decay almost as soon in our climate as in yours. I, therefore, ascribe it rather to the mode of living than to climate; for in the same climate I see all the differences of which we speak consequent upon modes of living. Here the children eat fruit in abundance, and live on a vegetable and milk diet, and when arrived at manhood their teeth are like ivory, and the lily and the rose vie for precedency in their cheeks. There they are stimulated with beef steaks and fed on ham—drink tea and coffee, and at 20 half their teeth are decayed and the roses are withered.

Mr. Reed. But, Father Goodal, how do you trace the increase of consumption to this stimulating course?

Father Goodal. The drinking of tea and coffee, and the eating of high seasoned food, flesh meat, &c. over-stimulates the body, and, like the drinking of warm punch or ardent spirits, opens the system to cold. Hence the frequent colds of which we hear so much, sapping the foundation of good health, and predisposing to all those breast and liver complaints which have so rapidly peopled our grave-yards

within the last twenty or thirty years. I feel myself, brother Reed, emboldened to say, that the early and frequent use of stimulating food—of tea, coffee, ardent spirits, and tobacco, even when there has not been a very glaring excess, has shortened the lives of the majority at least an average of ten years, besides the numerous deaths by consumption and other diseases growing out of this epicurean mode of living.

If we were commanded to train up our children in the art and mystery of gluttony, we could not choose a more rational course than our popular fashions prescribe. They are pampered according to the cravings of an artificial appetite, until they have lost all relish for the simple aliments of nature. Their little bodies are seasoned, and spiced, and stimulated, till they are filled with the seeds of disease, and made so inflammable that a little exertion or fatigue throws them into a burning fever; or they are so much exotics in their own climate that they are incapable of enduring with impunity its various changes from wet to dry, from heat to cold.

Mr. Williamson. How can they be regarded as exotics in their own climate? A note on this, Father Goodal, if you please.

Father Goodal. The bodies of all creatures, according to the regular operations of nature, are composed of the elements around them. But we will not suffer the bodies of our children to be composed of the elements around them. The products of Asia, Africa, Europe, and America are on our tables, and often crowded together into the narrow dimensions of an infant's stomach; and thus we build up their bodies with the materials of all climates and soils. Therefore, they may, I think, be regarded as exotics in their native climate, and more fit for the green-house than for the field.

Mr. Williamson. I must assent to this; for in my own city of New York the bodies of the citizens did not seem to be made of the same materials. The natives differed as much from one another as they differed from Spaniards, Frenchmen, and Italians; and, as far as my recollections now assist me, the difference was occasioned chiefly, if not wholly and exclusively, by their modes of life.

Father Goodal. If by 'modes of life' you mean food, raiment, and employment, you have got the whole matter. But I would not ascribe to food alone, to raiment alone, to exercise alone, or to the want of it alone, all those differences of which I speak. The combination of these all go to the making the bodies of our children. But, really, I feel myself gliding into the Doctor's department, or rather into the affairs of the nursery, and will make my escape into the intellectual and moral training of our youth.

Mrs. Reed. I am thankful, indeed, to Father Goodal for his remarks and observations on this part of the subject; for I feel a very strong assurance that unless the bodies of the young are nurtured and formed according to the reason and nature of things, their minds and their passions will be more difficult to bring under the control of reason and religion; and, moreover, their usefulness and value to society must depend upon their physical as well as their moral perfection.

Father Goodal. Yes, their *passions*, their appetites, their whole animal propensities are necessarily dependent on the elements of which their bodies are composed. Hence, perhaps, was prohibited the use of blood, when the use of flesh was conceded. Observation, however has convinced me that blood-eating and much flesh-eating tend to blunt the tender feelings of our nature, and to familiarize men with acts of cruelty. This may explain, in part, why the shedding of human blood was guarded against by a new law and penalty when God permitted the use of flesh.

Mr. Reed. Would not this go to prohibit the use of flesh altogether?

Father Goodal. Very much indeed; especially in the infancy of man. But I do not feel authorized to proscribe any article of food which God has granted to man. I would only say, that in reason and moderation every thing ought to be used.

Mrs. Reed. I would then infer that Father Goodal would have us to nourish the bodies of our children with milk and vegetable diet, rather than with roast beef and plumb pudding.

Father Goodal. You may add an egg now and then, sister Reed, and, perhaps, once-a-week, a taste of chicken too; but your own experience teaches you that extremes are to be avoided; and, of the two, that is to be chosen which is the least to be feared.

Mrs. Reed. I confess that I am convinced of the unreasonableness of making children *exotics*, as you call them; and that while their bodies are in progress to manhood, they ought to be assimilated as much as possible to the elements around them. As a general rule I know of none more safe or more in accordance with all that I know of human nature.

Father Goodal. To guard against colds and consumptions, I will add, that nothing is better, in my judgment and in my experience, than abstinence from high-seasoned and stimulating food; especially before any unusual exposure to fatigue or change of weather. I never took a bad cold when hungry, or while living chiefly upon vegetable diet. But twice in my youthful days I caught a very serious cold by going out at night after a feast, in which flesh meat in various forms, and in highly seasoned dishes, made a conspicuous figure.

A sea Captain, of forty years experience, in all seas and climates, once told me, that he avoided colds all his life by taking care of his stomach, and by eating and drinking according to the climate. In the torrid zone he eat highly seasoned food, and very warm; and in the high northern latitudes he always took cold suppers, and avoided wines, spirits, and heating drinks of all sorts.

Mr. Williamson. Paul allowed "a little wine for the stomach's sake;" and might we not take a little too for our stomach's sake?

Father Goodal. Very little for your credit's sake, Mr. Williamson, and still less for your stomach's sake, unless when you visit Ephesus, and are reduced to that inability of which Timothy complained to his physician Paul.

Mr. Reed. I am persuaded that all stimulants are injurious to children, and that all stimulating food ought to be reserved for the decline of life.

Father Goodal. And if you would not make life decline too fast, you must not put more oil into the lamp than the wick can readily consume; for if you increase the oil you only consume the wick in less time. 'Tis true you make a brighter flame; but when the wick is done the oil will give no light.

Mr. Reed. Temperance in all things is your specific, Father Goodal.

Father Goodal. Yes; Peter says, "Add to your knowledge *temperance*."

Mr. Williamson. I am just now informed that Miss Maria Goodal was brought up according to the rules which have been laid down, and I confess that an experiment, an example of this sort, is worth a thousand lectures. I am convinced—I will say with the poet—

"Health, O Temperance! health is all thine own!"

EDITOR.

New York, December 4, 1833.



New York, December 4, 1833.

The Pope in an Agony.

DR. BARKER, of this city, has just handed me the following address from the Pope to the Clergy and Laity under his care. It shows how the Pontiff's heart palpitates in anticipation of the future. The prognostics of an incurable consumption are daily multiplying in his pontifical person. The nations hate the scarlet Madame; they will consume her flesh, and burn her dead body with coals of fire. Infidels are the fittest persons for this bloody work, and the Lord will most probably assign to them their own choice. When Amalek was to be destroyed, Saul was in readiness; and now the proper instruments are in waiting for the signal to take the sword. But a more fearful doom awaits the devoted city of Babylon the Great. The plagues of the Lord allotted to her are weightier far than those which fell upon the Pagan cities of the old world. Come they must—come they will—and that, too, more speedily than many suppose; for the mouth of the Lord has spoken it.

Ed. M. H.

ALLOCATION OF THE POPE.

The following Allocation of the Pope, fulminated against Don Pedro, is worthy of the darkest day of the dark ages. We give it precisely as we find it in Galignani's Messenger of the 22d October, with the introductory comment of that journal.

The *Courier de la Meuse*, a Catholic journal, contains the text of the Pope's allocation in the last Consistory of the Cardinals, of which the Augsburg Gazette has already spoken. Although rather long, we give this document as a curious act in the times in which we live:—

"Venerable Brethren—It is extremely painful and afflicting to us to have to communicate to you things full of sadness; but the grief that overwhelms us is so great that we cannot help imparting it to you, who are called upon to share the burthen of our administration, and by opening our heart to you to seek

some relief. The subject of our complaint is known, the public journals have even communicated it to the world, and all well disposed persons must have felt a sentiment of horror and indignation. You already comprehend, venerable brethren, that we are about to speak of the acts of the government established at Lisbon towards the end of the month of July, in this year, the object of which was the overthrow of all that is most sacred in the church, as well as the very serious evils with which religion is visited in that kingdom, cited, until now, as a model of devotion and of fidelity to the Catholic faith, to the Holy See, and to the Roman Pontiffs, our predecessors; a kingdom which, as is meet, has always felt it an honor to obey its sovereigns, distinguished by the title of *Most Faithful Kings*.

We confess that we could not first believe what report and public rumor related upon enterprizes so audacious; but the unexpected return to Italy of him who represented us in the said kingdom as Apostolical Nuncio, and the most positive testimony of many persons, soon convinced us that what had been previously announced to us was but too true. It is then as certain as it is greatly to be deplored, that the abovementioned government has unjustly driven away him who represented our person and the Holy See, commanding him to quit the kingdom without the least delay. But after so gross an insult offered to the Holy See and to us, the audacity of these perverse men has been carried still farther against the Catholic Church, against ecclesiastical property, against the inviolable right of the Holy See. Considering that all these measures have been exercised, almost at the accession of a new power, and in consequence of a conspiracy prepared beforehand, our mind is filled with horror, and we cannot refrain from tears. All the public prisons have been opened, and, after having let those who were detained there go forth, they have thrown into them, in their place, some of those of whom it is written, *Touch not my Anointed*. Laymen have rashly arrogated to themselves a power over sacred things; they have proclaimed a general reform of the secular clergy, and of religious orders of both sexes. Thus the privilege of ecclesiastical faith has been destroyed by law. Here nuns, there whole communities of monks have been driven from their monasteries, the novices of all the establishments have received orders to quit them, and it is enjoined that no fresh ones are to be received. All ecclesiastical patronage is to be abolished; and the government has reserved to itself alone the right of presentation to benefices and to ecclesiastical offices. A law also forbids any one to be admitted into holy orders. The diocesan ordinaries, and monks, or nuns, who do not obey the article of the new reform, which subjects convents to the jurisdiction of the said ordinaries, as well as all the ecclesiastics of the secular and regular clergy, whom their attachment to the preceding government had caused to be removed from the place of their benefices, monasteries, or hospitals, are to be publicly declared rebels and traitors, and subjected to legal punishments. It is even decreed that every convent, where they may be received, shall be suppressed, and that judicial proceedings shall be instituted against the prelates who may have received them into their churches, as being accomplices in the same crime. Is it necessary to say more?

To these acts, so odious, and so contrary to the Catholic *profession*, others are added. All the bishoprics conferred by us, according to the nomination of the government then in power, have been declared vacant, and it has been ordained that all those who have obtained any benefice, or any ecclesiastical office, in this way, are absolutely to renounce making use of any such title; they are declared deprived of all right to its charges, and if they do not obey they will be declared rebels and traitors, and treated as such. Again, to fill up the measure of insult against the church, and the authority of the Holy See, they have abolished the august tribunal of the Apostolical Nunciature, and subjected to a lay tribunal those causes on which it has hitherto pronounced. All these measures, by which, as you clearly perceive, the most sacred laws of the church have been contemned, and its divine power trodden under foot, at the same time that the rights which belong to it alone have been usurp-

ed, and the order and constitution upon which God himself hath founded it, abolished, have done an injury to the Catholic religion which it is scarcely possible to express. Nevertheless, that which principally afflicts us is, that those acts and measures have evidently for their aim to break every bond of union with that venerable chair of the blessed Peter, which Jesus Christ has made the centre of unity, and thus the society of communion being once broken, to wound the church by the most pernicious schism. In fact, how can there be unity in the body, when the members are not united to the head, and do not obey it? And how can this union and obedience be comprehended in a country where, without mentioning other things, they drive from their sees the bishops legitimately instituted by him to whom it appertains to assign pastors to all the vacant churches, because the divine right grants to him alone the primacy of jurisdiction, and the plenitude of power. But we ought not to omit to say, that these culpable acts have afflicted us so much the more, as we ought little to have expected that such conduct would have been pursued towards us, after the course we took in the political troubles of Portugal; for we have taken the utmost care, as you know, to avoid whatever might excite hatred against ourselves and against the Holy See, or give rise even to the shadow of suspicion.

On the one hand, the duties of our universal Apostolate, and the keeping of the flock which has been confided to us by the Prince of Pastors, forced us to exercise, for the spiritual welfare of religion, and according to the principal charge of our Pontificate, the sacred rights with which we are invested; and as this right and our office came to us from God, nothing could make an encroachment thereon, neither the difference of times, nor the vicissitudes of politics. Woe be to us, if misled by any motive derived from the prudence of the age, we had abandoned the cause of the church, of religion, and the salvation of souls! But, on the other hand, in the situation of Portugal, amidst those vigorous struggles for the sovereign power, we believed that we ought to do nothing that might injure the rights of any one. Thus, we took care to publish a constitution, beginning with these words, *Solicitude Ecclesiarum*; in which, grounding ourselves upon the authority and conduct of our predecessors—marching in the traces of the ancient Sovereign Pontiffs—following also the example of him who recently preceded us, we declared, in terms express, and calculated to exclude all strange interpretation, that our intention was neither to add any thing to, nor to retrench any thing from, the rights of any one whatever; but only to do the work of Jesus Christ, as we ought at all times to do it, according to our apostolical charge.

To this end, as we could not endure, without the deepest mortification, the acts which we have mentioned, and as we justly regard them as unworthy outrages offered to us and the Apostolic See, we have hastened to inform by writing, according to custom, the Ambassadors and Ministers of foreign powers, residing near us, of the expulsion of our Nuncio from Lisbon, in order that they may make it known to their sovereigns, and that thus the truth of the facts distorted by the public papers may be fully established. But we have deferred until this day to speak to you of all these things, in order to do it solemnly in this assembly. For this reason, venerable brethren, we expressly proclaim that we absolutely reprobate all the decrees issued by the aforesaid government of Lisbon to the great detriment of the church, of its holy ministers of the ecclesiastical law, and Holy See prerogatives; we, therefore, declare them to be null and of no effect, and expressing our most serious complaints against the audacious measures we have referred to, we declare that in exercising the duties of our office and with God's help we will oppose ourselves as a wall for the house of Israel, and show ourselves in the combat at the day of the Lord, as the interests of religion and the gravity of circumstances may require. For the rest we place this cause, which is that of God himself, in the hands of the Lord.

Supported by the powerful aid of him who best loves to manifest his wisdom and his power by drawing good out of evil, rather than by not permitting any evil at all, we firmly trust that he will bring back to a better way of thinking

those whose actions cause the church to groan under the weight of such heavy evils, and that we shall thus avoid the necessity so painful to our paternal heart, of having recourse to those spiritual arms with which God has invested our apostolic ministry. Deign, O God! Father of light and mercy, to realize our hopes. And you, my venerable brethren, come with us in full confidence to the throne of grace, in order to obtain that mercy and find that grace in the favorable succor of the Lord, which we have prayed and continued to pray for without ceasing."



Progress of Reform.

EXTRACTS FROM LETTERS.

STREETESBOROUGH, O. November 16, 1833.

I ARRIVED here yesterday, from New York, having been absent 69 days, and found all well.

The reformation has gained considerably within the past year in that state. A number have come into the truth, who were driven from sectarianism by the extravagancies into which the revival-makers have run. These, however, had some hints from the brethren of the reformation. Others have run into scepticism. The brethren there, as indeed more or less every where, want courage, combination, and experience, to make them formidable. Some want zeal—some are afraid to push forward, fearing they may do wrong, or lest they may not be seconded by the brethren, inasmuch as they have to hazard all, no man promising them very much,—and some are afraid of 'preaching' on account of abuses that have so much injured the Christian cause. They are, however, improving.

We found churches doing well in Victory, Ira, and Throopsville, Cayuga county; and Butler, Wayne county. I thanked God and took courage when I saw the love, zeal, and growing intelligence in these places, and as is usual in such places, a ripening harvest and some additions.

We had a very delightful meeting near Batavia, Genessee county, much like those in the Western Reserve, on the 2d, 3d, and 4th of this month—present speakers, Scranton, Yearnshaw, Thomas, Spoor, Wiers, Moss, Green, Howard, and myself. Three obeyed the Lord, and many more almost persuaded to be Christians. But the parting—with tears I recollect, while I write, the zeal, the ardent affection, the energy and effect with which we exhorted each other to love and bear with each other, to be long suffering and kind, while holding forth "the truth" to enlighten, warm, and quicken the world.

Last Lord's day I spoke two miles from Dunkirk, Chatauqua county—a good prospect; and in this, as in many other places, the people are anxious to hear the words of eternal life.

I find men do not in a few days grow from infancy to manhood. I think I see in all the brethren (and no doubt they see in me) some remains of our prejudices of former opinions, and a little readiness to indulge in speculations, rather than undeviatingly call upon the world to reform and obey. I find also nothing is so powerfully calculated to correct the world about faith, as to display the evidences of the gospel; and this, by the by, was the Apostles' method of preaching, which is as necessary for sectarians as sceptics.

WILLIAM HAYDEN.

Brother Hayden writes, that at far as he and some more of his brethren knew, there is some mistake made in the representations which relate to brother Howard, (M. H. page 472, No. 9.) We shall make some farther inquiry on the subject, and communicate the result.

From the Evangelist.

THE following Circular is from the *Christiani Casket*, and written by Elder O'Kane. It will doubtless be read with great pleasure by our brethren, as a document which demonstrates with what power and glory the ancient gospel acts in many places into which it finds its way:—

Very dear Brethren—The subject to which I am instructed to call your attention in this historical address, is the success which has attended the preaching of the ancient gospel, during the last year, in the district of country where I have labored as an Evangelist. This cannot fail to be pleasing to every saint. Although I am the only person who has acted as an Evangelist in said district, yet there are several able and successful proclaimers of the ancient gospel within the limits of my labors, whose skill in handling the word of God, far, very far, surpasses my own.

I commenced travelling as an Evangelist about the middle of last November. Since that time I have witnessed the good confession of upwards of three hundred, who are now, so far as they have come under my notice since their obedience to the gospel, walking in the truth. Many of this number were formerly respectable members of the Methodist and Presbyterian churches.

Those who have proclaimed the gospel have introduced a number into the kingdom of Jesus, which would probably swell the whole number to about six hundred in the district of country where I have labored as an Evangelist. The most signal success has been confined to the following places, viz.—

At Columbia, on the west fork of White Water, six miles below Connersville. In this place upwards of forty have been immersed for remission of their sins.

In *Connersville* a church has been organized, whose number is now about thirty. Several have been immersed in this place.

Danville. At this place a number have been immersed for remission.

Hannah's Creek. At this place there is a brilliant prospect of future success. Our congregations are large, respectable, attentive, and feeling. Many of them hearing, believed, and were immersed. The church has not yet broken all the fetters of the *old regular system*; but is progressing rapidly in the knowledge of the gospel.

Oxford, Ohio. There is a small church about two miles from this place, which has increased somewhat during the summer. I have immersed six in this town for remission.

Little Flat Rock, Rush county. Here the victory is gained on the side of Reformation. The *old regulars* are on the decline; yet their opposition to the truth is very bitter. But the congregation of disciples has increased largely notwithstanding; and there is at this time a swelling prospect of success to the ancient gospel. A large number has been immersed during the last year, in the bounds of this congregation, and a much larger number added to the church. The brethren meet every Lord's day to commemorate the dying love of our glorious Redeemer.

Greensburg. Here the ancient gospel was first proclaimed by J. P. Thompson and myself, about one year ago. Since that time a church has been organized, consisting of about thirty-three members. Many of them were immersed for the remission of their sins.

Ben Davis' Creek. Here the proclamation of the ancient gospel has been attended with success. Since last Spring a number have been immersed for remission. The old Regulars evince the strongest opposition to the truth in this place. But the victory is gained on the side of Reformation, blessed be the name of the Lord!

Indianapolis. In this place, since last Spring, nineteen have been immersed for remission of their sins. A church has been constituted, which consists of about forty members. Several of the most respectable citizens about this place are members of the church. Our congregations have been very large and attentive. The citizens of the town who profess no religion, evince more of the meek temper of the gospel towards the brethren, than many who are members of the popular sects. There is a fixed determination in the bosom of

the many influential among the sects, to oppose what Paul would call the *simple gospel* of Christ, and I fear that this opposition proceeds more from interest than any thing else. But from the general and solemn attention which the citizens of this place have given to the proclamation of the ancient gospel, we may safely conclude that a large number of them will, ere long, yield submission to the authority of King Messiah. May the good Lord prostrate every opposing effort, and bring the people to a speedy reformation!



Conclusion of Vol. IV.

AS the *Patrick Henry*, in which I now descend the James River, moves onwards and downwards towards the world of waters; so down the stream of time, and onward to the boundless ocean of eternity, we move along. The variegated landscapes along the banks of this placid stream, picture to the reflecting mind the ever-shifting scenery of human life. Here the eye is occasionally feasted with the delicate beauties, with the fine touches of the hand of Nature; there Nature and Art combine their powers to minister delight. But again, Nature presents herself in the most capricious attitudes—wild, rudé, and fantastic: anon, she assumes a dull and uninteresting uniformity. As if tired with this, she suddenly attempts every thing at once; and as the sinuosity of the stream on which we sail, turns our face to every point of the compass, so she exhibits herself—pleased with nothing long.

Our fellow-passengers are variously employed. Some are full of admiration, and are attentive to all that passes on the voyage. Others seem to observe nothing; while here on my right, two are fast asleep. Another party are engaged in debate on the affairs of state. Some are reading the news of the day, while a few are trying their skill at a game of chance. Two or three seem not to know what to do with themselves, and are only concerned to know how soon they will get to port. One gentleman, just at my left, has opened a New Testament, which he carries in his pocket, and is now reading with apparent attention the sayings of the Apostles. Another, a short distance from him, is intensely absorbed in mercantile calculations. Meanwhile the boat carries us from fifteen to twenty miles an hour; and although she jars exceedingly, I have concluded to place myself at table, and sketch a few reflections for the close of the present volume.

On taking a retrospect of my own life, I discover that since I appeared on the stage of action—since I was, according to law, of mature age and reason, I have been devoted to religion. For twenty-three years I have been pleading the cause of the Bible. It won the admiration of my heart years before I ventured to speak a word in its praise. My first public speech was a eulogy on the many excellencies of the Volume of Life. As my taste for reading increased, my thirst for other religious books abated. Soon I learned that while other authors speak about religion, and address themselves sometimes to the passions, sometimes to the prejudices, sometimes to the intellect of men—the Bible always speaks religion to the heart, by addressing the whole man.

But in attempting to distinguish what true religion was, by taking lessons only from the Counsellors of Heaven, I soon found that we had many counterfeits in current circulation, and set myself to ascertain the infallible characteristics of that which is celestial and divine. As my mind acquired confidence in these, I proceeded to suggest them to the consideration of my contemporaries. But not till about *sixteen years ago*, did I presume to commit any thing to the press; and then, perhaps, I was rather premature. However, such was the certainty of my conclusions, that *eleven years ago*, I decided to make an effort in the form of a monthly periodical, to rouse the slumbering virgins to listen to the Master's voice. We succeeded in waking but a few, who seemed desirous to know what the Bridegroom had spoken. So happy were we in gaining a correct view of the actual state of things, that we were able, in the first numbers of the *Christian Baptist*, to sketch the whole outlines of the course, which, with untiring steadfastness, we have since pursued. Though almost alone at first, we soon found some bold and dauntless coadjutors, who greatly encouraged our efforts, strengthened our hands, and aided our endeavors. As we progressed our vision was greatly strengthened; and objects, which at first appeared rather dim in the murky atmosphere of smoky Babylon, soon brightened in our view, and stood in bold relief in the increasing effulgence of gospel light.

We found in the ruins of the many-tongued city, a Chart which guided us safely to Jerusalem; and in the Holy City we found the ancient and venerable institution of Jesus Christ, in all its original simplicity and beauty. Many who had long waited in prayerful expectation for a better and a brighter day, now saw the morning star arise, and joined the standard of the restoration. We strengthened each other's hands, and began to rebuild the ruined places. Soon as our neighbors saw the trowel in our hands, they began to mock our feeble efforts, and disdainfully said, "If but a fox ascend the repaired breaches, the wall will fall down again." They insulted our efforts, and soon began to throw stones at us. We had to arm ourselves with the sword of the Spirit; and while with one hand we laid up the stones, with the other we grasped the two-edged sword.

In this way the work was much impeded; and while our enemies prevented our efforts, they would occasionally deride our slow progress. But the Lord was with us and increased the numbers of helpers in the good work, and now it goes on more prosperously. On the map of Christendom we saw not one green spot when first we blew the trumpet of restoration. Many individuals here and there trusted in God, and prayed for times of refreshing. Many mourned for the waste places; many remonstrated with their contemporaries for departing from the orders of the King, and some extolled the laws and institutions of the great Lawgiver; but their opponents had drawn them into the labyrinths and ambuscades of their own speculations; and one community, with the original gospel and the original institutions no where reared its head over the desolations of Zion. But the Lord be praised, many of these children of oppression joined hands, and by a united and vigorous effort raised the tabernacle of Israel.

To lay aside the figurative and to come to the literal: The good work of reformation still advances with rapid strides. Much has been done in some places; but more is yet needed to be done in all places. Many myriads have been congregated under the banners of restoration, and many more are annually enlisting under the standard of the Cross. But the oldest soldiers are not yet perfect masters of the heavenly tactics of the holy war, and the young recruits have almost every thing to learn. Our brethren will not consent, and we have not our own consent, that we lessen the labors of the press. We much desire a breathing time, and a short respite from the toils of this long campaign; but we dare not lay down the weapons by which we have so long, and, I trust, in some good degree, successfully waged war against the rulers of the darkness of this world—against the errors and delusions which have desolated the vineyard of the Lord.

We know we have many very able brethren, who now greatly and valiantly contend for the faith once delivered to the saints; and other presses besides our own are battering down the ramparts of the man of sin. But we must not dismount our cannon nor unbuckle our panoply, till we see less need for our assistance in the army of the faith.

This reformation has been hitherto successful by the press, and by the tongues of those who stand before the people; but its chief and main support is the behaviour of those in the ranks. Nothing can be a substitute for this; for both the pen of the writer and the tongue of the orator can be better dispensed with, than the religious and exemplary lives of its private and public advocates.

The press, however, has been the first and principal means of the circulation and spread of the truth; and the exertions now making to prevent the reading of this periodical, show how potent it is imagined to be by our opponents. Never was more systematic and untiring efforts used in these Republics, to prevent the reading of any book, than are now in requisition against this humble *Harbinger* of better times. Our opponents say, (and they are good judges in this case,) that this work cannot be read by any person without catching the spirit of reform. And, indeed, we may confirm their fears by assuring them that we scarcely know of a single case in which this work has been attentively read by any inquisitive mind, in which it has failed to effect a moral revolution. The truth is very plain; and when divested of the entanglements of religious sophists, it strikes the mind with an impetus which shows from what quarter it comes.

But the friends of reformation, we hardly think, are quite as active in extending the influence of our labors, as our opponents are in opposing the circulation of this periodical. They say twice, "Don't read the *Harbinger*," for once our friends dare say, "Read and judge for yourselves." Such appears to be the fact in the regions through which we have recently passed, and are still passing. And from what we have now learned from an actual survey of this state of Virginia, we are fully sustained in saying, that in the exact ratio of the reading of this paper, is the progress of reform in this commonwealth.

Our object being to disabuse the public mind of human dogmas, and to call the attention of men to the Living Oracles, when this is done, we have no more to do; for the Bible must guide the understanding and authorize the sentiments and practices of all the disciples of the great Teacher. But to get the people to do this, some means must be used to fix their attention and to allure their minds to the reading of the divine communications. From all that is before us, we must say, and we feel in duty bound to say it, that if the readers of the Harbinger were doubled, the progress of reformation, if not doubled, would, in the vicinities where read, and amongst the reading community, be very much increased.

No false modesty or morbid delicacy should, we think, prevent the avowal of a conviction of so much importance to the friends of reform. I will add, that it is not supposed that the essays from the pen of the Editor is the sole means of this usefulness. The contributions of our numerous correspondents, and the notices of many of our brethren, are, in our opinion, as efficient instruments in forwarding the good work as any thing we now say on those matters which are already so fully expressed. Nor is any thing above said intended to detract in the least from the indispensable necessity and great utility of the constant labors of the proclaimers of the word, without which all other means would, in the work of reformation, be comparatively unavailing.

As an apology for the egotistic character of this article, we shall hear a few words from the *Genius of Temperance*:—"Every one who ventures to differ from the multitude, or stem the popular current, is accused of egotism. To venture an opinion *alone*, is thought to be an intolerable arrogation of exclusive wisdom. Fulton was ridiculed as an egotist, with how much justice no one need now inquire.—Success wipes off the odium. But no man ever contended for a valuable improvement, or a necessary reform, without being branded as an egotist."

We can succeed only by getting the people to think for themselves, our enemies succeed by persuading the people to let them think for them. All we aim at in these concluding remarks, is, to excite our brethren to take into their most mature consideration, whether any thing more can be done than is now doing to forward the cause of reform, and to remind them that as one of those means, we think a more enlarged circulation of this work would contribute to the furtherance of reformation.

For their exertions in this work, and their continued support of all the means now in use, the Lord has amply rewarded them by the success which he has vouchsafed to their endeavors. Let us, then, be still more enterprizing, industrious, and persevering, and let every new triumph over bigotry, intolerance, and superstition, stimulate us to increased effort in the great work of regenerating the world. And to him who has made the seed sown multiply and increase, be all the honor and praise!

EDITOR.

James River, November 16, 1833.

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As we had only a small space for the progress of reform, we thought it well, in addition to brother Hayden's letter, to give another, extracted from the Evangelist, and somewhat curtailed; both which will serve as an epitome of the state of things in the reformation, which we learn from the numerous documents received, but necessarily withheld on account of the pressure of interesting and valuable matter:

Publisher.

ERRATUM.

Page 586, in the letter dated at brother Townes', for 'November 6,' read November 8th

THE
MILLENNIAL HARBINGER.

Number X. — Volume IV.

A. CAMPBELL, EDITOR.

Bethany, Va. October, 1833.

Signs of the Times.

[CONTINUED.]

MY last argument, relative to the dissolution of the present Christian administration, will be drawn from Rev. xi. 7.—“*And when they shall have finished their testimony.*”

We will not, at this time, give an opinion respecting the *witnesses*, what they are; yet they most assuredly are an appendage of the present dispensation, of the present Christian religion; prophesying in sackcloth since the rise of the son of perdition, or antichrist. Now these very witnesses are to “*finish their testimony*,” be they whom they may. Reader, there is something big with alarm lurking behind this very prediction, which our dosing clergy are overlooking.* Are the witnesses to finish their *testimony*, and the administration go on undisturbed without their aid? When it can be proved that they are a useless appendage of the present dispensation, then may the dispensation go on undisturbed, performing all its functions, and convert the world, after “they shall have finished their testimony.” Compare this cessation of *testimony* with the “silence in heaven about the space of half an hour,” and then remember that God’s moral administration is called *heaven*.

*From the conduct of the clergy, taken in the aggregate, one might be led to conclude they were making preparation for the emergency, by calling the next most efficient substitute into service—*filthy lucre*.

These witnesses are to finish their testimony and to suffer martyrdom previous to the fall of Antichrist. I leave these things to the serious reflection of those who may read, and take into consideration the subject of Christ's second coming.

Our great object in what we have written has been, if possible, to arouse the attention of our readers, and induce them to examine the prophecies; to inquire into the future—the events which are fast approaching the world; to show the absurdity of the systems of the day, in applying all the alarming predictions to the close of time.

We have been trying to show that the drift, the concentrating point of prophecy, is not the close of time; but the fall of Antichrist—the coming of the Son of Man. We have been showing the insuperable difficulties, contradictions, or absurdities involved in almost the whole of the prophecies, if our teachers have not been rudely mistaken in their meaning.

We have been trying to show that the doctrine commonly preached from our pulpits relative to the dissolution of nature by fire, is unscriptural and unphilosophical; that the world is to be a theatre of action eternally—one of the “many mansions” spoken of in Scripture; that dispensations are alluded to in passages which have been applied to the close of time; that dispensations have closed—therefore, may close again; that none have been renovated—always dissolved; that none have lasted more than two thousand years.

Until these opinions can have a “thus saith the Lord” to their overthrowing—a demoralizing influence shown, resulting from their nature and tendency; a negative is dangerous in the extreme. Carnal reason and the philosophy of the day may gain a momentary triumph over these opinions as enthusiastic, and lose a crown of rejoicing when the King shall appear.

Inseparably connected with the doctrine relative to the dissolution of the present dispensation, and the introduction of a new, is that of Christ's second coming. “This subject deserves more profound attention than any other, except the personal remission of sins.” As before observed, who may use one argument in favor of the dangerous negative? I can see no consideration worth a moment's reflection, or that which weighs an atom on one side of the question, while immensity presents itself on the other. The plaudit of the King of kings. It is impossible that any thing can be lost by believing the doctrine of Christ's second coming—much may be gained. By disbelieving, nothing can be gained—much may be lost.

If dispensations have been changed, they may again be changed. They do not change of themselves, nor by the hands of man. No, never. Man is never consulted relative to these matters. It is always the work of God. He alone can repeal or change the administration of his moral government on earth. And if there ever is a new dispensation granted the world, it will be nothing less than a positive, direct, and indubitable communication from the Ruler of the Universe.

Now, reader, one of two things is to take place—the present dispensation, shorn of all its strength, is to evangelize the world, (a

moral impossibility;) or a new dispensation given. I have before shown that the present cannot be renovated. No means on earth can bring or restore the administration back to primitive rectitude; it grows worse yearly in despite of all the efforts that can be made to heal. Vice knows no retrograde.

Is this divided intolerant Christianity—this corrupt and crippled dispenser of the gospel, to be the heritage of him who made his soul an offering for sin, in view of a pledge that the heathen should be given for an inheritance, and the uttermost parts of the earth for a possession? Is this the dispensation which has for ages past been governed by laws made and executed by blind infallibility—blind, erring, presumptuous man, underrating Heaven's high authority by legislating for God's moral government on earth—to be regenerated? Age, as well as human legislation, has contributed no little toward paralyzing the energies of the present administration. If age and human legislation have produced the incurable divisions and corruptions of the Christian world, can time and human legislation cure them? Contrary to all former precedent, this dispensation is to be restored to primitive perfection, or a new one granted the world. Now, judging from the former dealings of God toward the human family, which of these events may we look for? No instance on record of any administration committed to the hand of erring man, becoming pure, simple, and efficient, after becoming corrupted. Now if these things be so, there is a necessity, an imperious necessity for a change of dispensations to take place before millennial perfection can be expected. It is quite absurd to expect perfection, which holy writ warrants us to look for during Christ's universal reign, to rise out of the present dispensation.

As before observed, inseparably connected with the doctrine of a new dispensation, is that of the second coming of the Son of Man. Who but the Master can repeal or change the laws of his house? Who but the Author of the present dispensation can introduce a new one? These things are done upon sovereign principles. The wisdom or convenience of human legislators is not consulted. The constituted laws in the house of the Master must remain in full force until he comes. Any laws substituted for *his*, is a violation of his authority. Any rites or ceremonies, rules or regulations, creeds or disciplines, other than the positive code, the literal laws of the Master by his unequivocal delegates, are violations and substitutes, instead of the authority of the Lawgiver, and are adopted or followed at a hazard but few would venture upon did they rightly appreciate the worth of the sacred oracles, the character of the Lawgiver, or the dreadful reckoning which is soon to take place about these very things.

We will first consider the positive necessity for the Master's return, rising out of the circumstances into which his heritage is fallen. Second, examine some of the most pointed predictions on the subject.

First, there is a fair contract existing between the Master and the servants; rewards and penalties are fairly understood; conditions fairly entered into. The Master is bound to reward or punish; the

servant is bound to obey as long as the Master affords a rule of obedience suited to his nature or capacity. The Master, either in person or by unequivocal delegation, is bound to furnish this rule of obedience. Has he done this? Are his servants living in obedience to his laws?

Now, reader, look at the glorious effects of human laws and legislation in the church: divided, rent, torn, &c. feuds, broils, animosities, wars and blood. Instead of being one, according to the prayer of the Master, there are probably more than one hundred different communities, regulated and governed in as many different ways. All different—all right; crying, "Lo! here is Christ!" Different interests will produce hostilities as long as sun and moon endure. These laws, no better than their makers, are administered by a thousand artless hands, loose, rigid, mild or tyrannical—all erring—all infallible, and have produced universal discord—a heterogeneous mass of contradictions; all specially "called and sent" by the one supernatural operation of the one Holy Spirit, to promulge one hundred or more different gospels; a part getting to heaven by the dint of vociferation—another, by mute silence! One party, without respect to faith or morals, Heaven's law, or man's agency, will, or inclination, are making the whole human family proper subjects of God's love—of his plaudit, "Well done, good and faithful servant!" Another party preaching, actually *preaching* salvation possible only to a few "darlings of Providence, fond Fate's elect;" a number which cannot be added to, or diminished from.

These are but specimens of the endless diversities found throughout Christendom—the irreconcilable jargon in the house of the Master. What but his presence can put these things to rest?

I have already said much about names, distinctions, &c. The day is not far distant that will decide if they be such harmless things as many suppose. They at least cast indignity on the Author of the Christian religion, and form insuperable bars between God's people, and nothing but the presence of the King can obliterate them and gather in one the scattered fold—scattered in the dark and cloudy day.

Now if the laws of the Master be violated, or others substituted, which have thrown his house into confusion; if the confusion be great, beyond the control of his laws, beyond the reach of remedy; if the servants be at the head of the tumult, fanning up the flame, "beating the men servants," &c. usurping authority, forming different parties, marshalling under different names or banners the misguided household, slandering or prosecuting those who may differ from them, administering gall and wormwood instead of the cordials of life; if these things be so, if they be incurable, they imperiously demand the Master's presence.

The very climax of the Christian religion amounts to this, at least the test will be in the great day of accounts, "I was hungry, and ye gave me food; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was in

prison, and ye came unto me." Now, instead of relieving the distresses and wants of their fellow-creatures, nine-tenths of those called Christians are the procuring cause of nine-tenths of human misery. Instead of peace and good will to man, the religion palming itself on the world for that of Christ comes with a sword in one hand—a creed or cross in the other. Nine-tenths of Christendom, instead of being a house of prayer, is but little better than a den of thieves. Almost the whole system of the gospel is perverted, made void by something that human weakness, wickedness, or folly has substituted in its stead. These things are not said to the disparagement of the Christian religion; the want of the religion of the New Testament has been the procuring cause of these evils. The spirit that dictated the creeds, the spiritual laws for the house of Christ, has been the cause of all the martyrdoms which have taken place in Christendom. The spirit of Christ is all meekness, all submission. The spirit universally prevalent, among all parties, is that of domination, lording it over God's heritage. These things are peculiar to the man of sin, and will remain unsubdued until the return of the Son of Man.

Will you persuade me that it is not the son of perdition, the Antichrist long ago foretold, that seeks the reins of government, that is forever lurking in ambush against liberty of conscience—forever seeking some pretext to unite church and state. Let our spiritual guides answer the question, Why is it that none of the parties might be trusted at the helm of government half an age? Why is scepticism a safer deposit of power than the religionists of the day? The reason is obvious: a large portion of what we see palming itself on the world for the religion of Christ, is in fact some spurious religion in the garb of Christianity. And this spurious religion is forever seeking to govern, to legislate—aye, both in church and state. The laws of Christ are too mild, too simple in their nature; no penalties that man can apply; Antichrist has no use for them; he must have laws which can be brought to bear on earth, such as racks, dungeons, fires, excommunications, and the like, for the purpose of purging the church of Christ!

Now when it can be shown that divisions are harmless, that they will heal themselves, that a house divided against itself may stand; that the simple, pure, and holy law of Christ can be bettered by human legislation; that human authority can keep men to the right when the law of the eternal unerring God has failed; that the Bible is but a constitution, from which laws or inferences may be drawn; that servants may legislate for the household of their Master, although the constitution makes no provision for the like; that the *made laws*, although widely at opposites, are all reconcileable to the constitution; that from this wonderful constitution laws of all shapes, sizes, or color may emanate, to suit the whim, caprice, or convenience of the legislators, be they Catholic or Protestant, democratical or despotic, all equally suited with this wonderful, wonderful constitution—a moral chameleon, that the spiritual magicians can make suit any color, kind, or form of government or doctrine since sin first made its appearance

on earth. I say, until these things can be shown, the presence of the Master is positively necessary.

If the Bible (as some affirm) be only a constitution, it must of necessity be, because it could not be adapted to the various situations of mankind—that it only can embrace broad and general principles, having specialities to be appended. If that be the case, the Bible is notoriously deficient, not having made the least provision for after legislation. Constitutions always provide for legislation. Human wisdom cannot arrive at perfection but by experiment. Would infinite wisdom leave man to try a thousand experiments in his moral government? Moral government admits of no change—in every clime or soil it is the same. A man cannot be placed in a situation in which the Bible is not suited to his case. A wonderful book of laws, special or general!

If Bible law was generally adopted, Christians, perchance, might come to see eye to eye; perchance might unite, might become one; various identifications might be lost. This would not do the clergy. It would be a death blow to human legislation and clerical usurpation. Being governed by one law, would of necessity produce one interest, one feeling, one name, “one Lord, one faith, one baptism,” one kingdom, one universal head.

If the Bible cannot govern the church, it must be deficient. If it can govern, it must be the best. It is as strong to govern as it is to prove a government. If it can govern, what an indignity is cast upon the Lawgiver to substitute human law in its stead. What an indignity, what a reproach on the name of the Master, that the ever-hallowed name *Christian* must be sanctified into endurance by some other appellation more sacred! If he have the power, he will avenge the reproach of his name—his laws. If he have the love which caused him to lay down his life for the institution called by his name. If he has promised, he will return to his heritage and rectify the otherwise incurable disorders.

Infidelity is on an alarming increase; what but the presence of the King of kings will check the mighty tide? Nothing has contributed more to the growth of Deism, than the divisions and intolerance of professed Christians—and these divisions gaining apace. Christianity is putting forth a crippled, enfeebled effort to evangelize the heathen world. These divided efforts, with an immense amount of filthy lucre to aid in the work, is making, perhaps, one convert yearly, out of every five hundred thousand heathen!! Yet the heathen, according to prophecy, is to be given for a possession. Nothing but the presence of the King can bring this about, or such missionaries as he once commissioned, with demonstration attending their footsteps.

It may be said that God will not bring about by miracle that which can be effected by means. What are means performing now-a-days? Perhaps one convert made yearly out of every five hundred thousand heathen! And these converts, for whom sea and land are compassed,

are perhaps no better than those made at home*—needing a reconversion before they are fit for the kingdom. Now is not miracle necessary when means fail? Is not the presence of the Master necessary if the heathen are to be given for a possession? Without miracle Christendom cannot be united—cannot be christianized. It needs to be evangelized itself before it can evangelize the world. “Physician, heal thyself.”



Converting Power.]

WELLSBURG, September 2, 1833.

Dear Sir,

HAVING a leisure moment, I send you a few remarks on your appendix to your last letter to me. You say you will notice some “minute matters detached from the main argument;” but you begin with what you say is “the pith and marrow of my argument in favor of some insignificant influence—without words or signs.”

This argument, you say, is very candidly expressed in the following words: “The source of thought is unknown; therefore, a foreign agent may act on our minds through mediums unknown to us.”

This, you say, is “all the proof I offer in favor of my *favorite* position,” and ask me if I am not too good a logician to urge as an argument in favor of any affirmative proposition, its mere possibility.

And when did I offer such an argument? I alluded to a well known fact in the philosophy of mind—not to prove the *certainly* of such an agency being exercised as I contended for, but to show its possibility, which you in plain language have denied more than once. Will you dispute this *fact* with me? If so, let me know it, and we are at issue at once. No, sir, I am not such a “cabbage head” to borrow again the Jew’s words to Voltaire, as you make me appear. I never supposed a thing *certain* because it is *possible*. After your illustration, you say, “Having disposed of all the evidence adduced in favor of your favorite position”—and did I offer no other evidence to show that God exercises what you call an *insignificant* agency out of the word. To say nothing of the quotation I gave you from Dr. Paley, which you treat with so much contempt, I offered a very *important* passage from a very *important* part of the word of God—“abandon us not to temptation.” This I said *then*, and *now* say has no meaning if there is no influence given us by God out of the *word*. You,

*A late writer says, “(One of the Missionaries himself wrote home a few years ago, that they had been compelled to discharge all their converts from the printing-office for fear they would corrupt the morals of the Pagan workmen,” &c. “Should the missionary exertions be equally successful in the future, they would christianize the world in about 500,000 years, provided the population remains the same!” That missionary expenditures among the heathen was “about two million, two hundred and ninety-five thousand nine hundred and forty-four dollars per annum. This is the expense of converting 1280 heathen to the doctrine of the orthodox—about 1790 dollars each!”

Quere—How much filthy lucre would it require to convert the pagan world?

my dear sir, and all the Doctors in Christendom will never be able to explain it according to the rules of common sense interpretation, without making it speak a language contrary to your *theory*.

Having, in your way, disposed of all my argument, you notice what you call my railery. Now, friend Campbell, whether you are more to blame for penning the unmeaning passage under consideration, or I for noticing it, I leave the reader to judge—perhaps we both stand in need of *special grace* from our readers. But as you have gravely undertaken to defend it, I will notice it again. The reader will please to observe that you are explaining, in the passage under consideration, the *manner* in which angels move us to action. This, you say, is by *assuming* the form of a man—of a thought—of a *word*.

You now say that, by the *form* of a thought, you meant a word, and you call in old Shakspeare to help you—a man whose character and works I cordially *dislike*; but in this matter I admit his authority is high. He says, language gives to thought “a local habitation;” that is, words are *signs* of thoughts in the language of a poet. Very well, but I could not have supposed you to have spoken even in this poetic way, and to have meant, by the form of a thought, a *word*—for you distinguish the form of a thought from a word.

Now if by the form of a thought you meant a word, what did you mean by the form of a word? for you distinguish them. But what diverted me was not the angel presenting to the mind the form of a thought—that is, a word; but the angel assuming the form of a thought; for an angel to present a word to the mind, and to *assume* the *form* of a word, are not the same things. If I say a man assumes the form of a horse or cow, I mean that he appears in their shape—that is not the same thing as to say a man presents to the mind of another the form of a horse or cow on canvass—as you make the painter draw the likeness of Abraham.

Now to illustrate your illustration—let us suppose a good or bad angel moving a man to action—say the angel mentioned in Daniel, supposed to have influenced Cyrus in letting the children of Israel return to their native land. Now the angel says that he was “withstood by the Prince of Persia three weeks.” How many transfigurations Gabriel must have passed through in this time. Or we will take the case of the devil’s tempting Judas—if the old fiend could move Judas in no other way to betray his Master by signs or words, or by “assuming the form of a thought”—how many changes of appearance he must have experienced before he finished the temptation, and how rapid the transitions from the form of one word into that of another—far more rapid than those of Milton’s devil after he was cast out of heaven, until he appeared in the *form* of a toad at Eve’s ear.

I think, friend Campbell, your mind must have been filled with classic recollections from old Ovid, or some other poet, when you penned this passage. Such things in poetry amuse us, but they are monstrous in philosophy. After this, I hope, however, you will not talk about my “mysterious agency.”

I pass over, at *this time*, what you say of my reference to God communicating his will to his Son.

I have failed, you say, to convince you that there is a *radical* difference between the Arminian and the Calvinist, while they both agree that special aid is necessary to salvation. My praying Arminian and praying Calvinist, you say, "are out of your chapter"—they are "both believers;" but is every man who believes in the truth of the Christian religion converted? This I presume you will not say; for you insist on something besides simple belief. You believe men are converted by *immersion*; but Arminians believe that this change is effected by the Holy Spirit—and they pray for it. I have said that Arminians believe that by virtue of the remedial scheme of Christianity, all men have, *at all times*, power to believe; that is, to read the word of God, and believe it—that, the Calvinist denies that men can believe savingly, without a special *call*; and yet you say there is no difference between them. The *special grace* of the Arminian is another name for special call. Accept of an illustration: Two farmers have each a field to plough: the one believes and acknowledges that he can plough his field at any time; this power has been given him, he says, by his landlord; the other acknowledges the duty to plough his field, but says he cannot plough a furrow until a certain day of ploughing power, when his landlord must give him ploughing power. Are these two men the same in their opinions? or does it follow because God has given all men power to believe the Bible to be a revelation from Heaven, that they need no more special aid, is a simple belief that Christianity is true all that is necessary to salvation? But you say, that if I have him believing and praying without special aid—that he can get along pretty well without it—that is because a man has power to *feel* his wants, and ask for *aid*, he can get along without it. Is this the logic of Bethany? If it is, I am sure it was not the logic of Gethsemane. Our Master did not reason so. But, friend Campbell, if all the "converting power is in the word," will you tell me why a man, before he is converted, should ever pray? This is the absurdity of your "word"-converting system.

But you say, while with you all men have at *all times* power to believe, they do not all believe, or they do not all exert that power—"they want power to enable them to exert that power." These are your words, not mine. When did I say so, or make an Arminian say, that God must give him power to enable him to use the power he already has, or he cannot believe the gospel to be true? My words are, "that Arminians believe that all men always have power to believe." Arminians distinguish between a *power* and a will or disposition to exert power. A power, to be acted upon, they say with Dr. Reed, is no power. Power to believe, is the gift of God; but a disposition to exert it, after it is given, is our own—a thing under our control, for which we are accountable to God. I give you another illustration:—A was a beggar: he applies for charity to B. B says to him, 'You are needy indeed, sir, and I have a plenty to give; but I have no will or disposition to relieve your wants.' A turns to C, and

makes appeal. C kindly sympathizes with him in his suffering; but says, 'I have nothing to give; you see my nakedness; if I had the means I would relieve you with all my heart.' Would not A have very different feelings towards B from what he had towards C? C is excused because he has nothing to give; but B cannot be excused because he wants the will. This, Common Sense says, is under his own control. Accordingly our excellent discipline, when exhorting us to do good, says, that "we should trample under foot that enthusiastic doctrine of devils—that we are only to do good when our heart disposes to it;" evidently implying that our will is under our control, or that we have a power to will.

Now, whether you agree with the Arminian that this power was lost by the fall, and restored by Christ's mediation, or not, I presume you will agree with him that all men possess it; and in this you both differ from the Calvinist—I mean, the old school Calvinist—because he denies the freedom of the will. See Edwards and Calvin.

However, lest my homely illustration should fail in giving you and your readers a clear view of what I have always understood to be the difference between the old school Calvinist and the old school Arminian, I will give it to you in the words of the pious and ingenious Vicar of Madley, the vindicator of Wesley and Arminianism:—"Consider once more the difference still remaining between us—from our mutual concessions it is evident we agree—1st. That the will is always free. 2d. That the will of men, considered as fallen in Adam, and unassisted by the *grace of God*, is only free to do evil—free to live in the element of sin, as the sea-fish is only free to live in salt water. And, 3d. That when he is free to good, free to choose life, he has this freedom from redeeming grace. But although we agree in these material points, the difference between us is still very considerable; for *we* assert that through the mediation promised to all mankind in Adam, God by his free grace restores to *all mankind a talent (of free will to good)* by which they are in a capacity of choosing life or death; that is, of acquitting themselves well or ill at their *option*, in their present state of trial. This *you* utterly deny (says Fletcher to Hill) maintaining that man is not in a state of *probation*, and that Christ died for none but the elect—none but they can ever have any degree of *saving grace*; that is, any will *free to good*. Hence you conclude that all the elect are in a state of *finished situation*, and *necessarily, infallibly, and irresistibly* choose life; while all the reprobates are shut up in a state of finished damnation, and necessarily, infallibly, and irresistibly choose death; for, say your Divines, God has not decreed the infallible *end* without decreeing also the infallible *means* conducing to that end. Therefore, in the day of his irresistible power, the fortunate elect are absolutely made willing to believe and be saved, and the poor reprobates to disbelieve and be damned."

If this plain illustration of the difference between the Calvinist and the Arminian fails to convince you and your readers that there is a difference between the two systems, I shall despair of being able to

effect it. I will not say now what I said before *pleasantly*, that it is owing to your former *habits of association*. I hope you will not take that expression unkind, as I presume no more of you than you presume of our political fathers—the great Washington, with his cool judgment and honest heart; the philosophic Jefferson; the bold Adams; the eagle-eyed and subtle Madison; the comprehensive and statemanship minded Hamilton, and a host of others—among whom, perhaps, some may think, stands pre-eminently distinguished, the sage Franklin.

You will never make candid men, conversant with the controversy, believe that the Arminians and Calvinists, with their armies, have been fighting about shadows, words, signs, and forms of ideas. Mr. Sparks, a very good judge, for he believes neither system to be true, says, "We have seen that the doctrine of election is the key-stone of Calvinism. It was a great topic of discussion at the Synod of Dort, and we may perhaps say it was the sole cause of that Synod being convened. The growing heresy of Arminius consisted in asserting the *free will* of man, and the *free grace* of God, in opposition to the notion of an absolute predestination. In this heresy the Calvinists saw *the ruin of their whole fabric*. Hence the *five points* established by a vote of the Synod of Dort; which may all be resolved into the one point of *election*, for this is the beginning and the end, the form and the substance of all the others."

If ever there was a "*war*" in religion or politics about *things*, it is this very war; the Calvinists believe that Christ came to save but a part of the human family; the rest, he says, are passed by, "ordained to wrath for their sin—that is, for Adam's sin. God never did or will give them any power to believe." Now a plain common sense conclusion from this system is, that men are not to blame for their sins. This has always been urged with great force, and has never been answered by any Calvinist. It seems to have awakened the ire of the old gentleman, Calvin himself; and he vainly attempts to answer it in the following words:—"The reprobate (says Mr. Calvin) wishes to be excused from sinning, because he cannot avoid its necessity, especially since this necessity is laid upon them by the *ordination* of God;" [observe, reader, how merciful John answers this plain objection;] "but we deny this to be a just excuse, because the ordination of God, by which they complain, is guided by equity *unknown to us*, but indubitably certain." Here he builds his whole argument upon a thing which he acknowledges to be *unknown*, "but which is *indubitably certain*;" that is, a man may be certain of a thing because he knows nothing about, or because it appears *absurd*. Mr. Calvin, however, has another kind of logic, which he uses very freely: he calls the objections of his opponents "intolerable petulance," "audaciousness," "the murmurs of impiety," "malicious calumny." When it was urged that if the fate of men was fixed by a divine decree, they have no reason for solicitude about their conduct in life, he answers, "And truly this objection is not altogether destitute of truth; for there are many *swine* who bespatter the doctrine of predestination with their

impious blasphemies, and with this pretext elude all admonition." Thus he answers this plain common sense objection by calling the objector a *hog*, and his objection an *impudent falsehood*. We have often had more decent, but never better logic in favor of this most unreasonable system. But the old gentleman had stronger arguments than these, which he sometimes wielded, as poor Servetus can witness.

I thank you for your Extra on Regeneration. Many parts of it contain fine sentiments. I was much pleased with the part where you exhort the brethren to all the duties of *practical piety*. This is the kind of reform we want. But I was truly grieved when I met with the sentiments you express in page 376, and beg the privilege of addressing you at some future time my thoughts on the passage.

Yours in the gospel of our Lord,

J. A. WATERMAN.

REPLY.

MR. WATERMAN,

Dear Sir—WERE we to make every allusion, quotation, illustration and repartee in our correspondence the subject of discussion and special controversy, it would swell into a volume. Our readers would soon be lost, or they would lose us in a multitude of frivolous replications. You have replied to my appendix to a former letter with much formality; and made some of its items themes of new discussion.

To reply to all these would again call for a reply from you; and then another and another, until the grand topic of discussion would be wholly lost. I will, therefore, only glance at a few items in yours before me, and these are they on which you have laid the chief emphasis, and to which you have given the highest conspicuity.

You complain that I did not formally notice all the argument you gave for the *certainty* of some special aid, or of a power out of the word; and that I represented your proof as only going to show its *mere* possibility. Now as the mere possibility of such a power, or aid, is not the question at issue, I regarded that course as illogical. For admitting that I have, in my various remarks on converting power, said that I cannot conceive of a moral power out of the word; yet as you professed to show the certainty of such a power, I expected from you other proof than Dr. Paley and mere possibility.

But you have given positive proof, you say, of the certainty, and not possibility of such a power? And what is it? A petition in the prayer which Jesus taught his disciples—"Abandon us not to temptation"!!

Now, sir, if you suppose that whatever will prove that Christians are liable to temptation, will also prove that God exercises special power out of the word in the conversion of sinners, you and I can no more reason together than could the builders of Babel go on with their work when God confounded their language.

This being the only scripture proof of the *certainty* of a power out of the word in converting sinners, which you have adduced, I have no more to say on this topic. "All the Doctors in Christendom," as you say, "will never be able to convince me" that what proves temptation out of the word and a power in Christians to withstand it, equally proves that God exerts a power out of the word in the conversion of sinners.

I feel no desire to make you a Calvinist, or to prove that your theory and that of John of Geneva are radically one. I only repeat, that while there are many differences in various parts of the theory, yet I cannot see that you clear yourself of a radical identity with the great reformer.

To change the technicalities of the two theories into a plain common sense style, I would express myself thus of the two systems, as it respects the point before us. And first of the Arminian:—

This system represents all mankind as placed in the same state by Adam the first, and on its principles of impartiality regards all mankind as placed in the same state by Adam the second. Hence the Father, Son, and Holy Spirit treat with perfect impartiality every son of Adam in all things connected with conversion. God does nothing more for A, who is saved, than for B, who is condemned, while in the state of nature, or until the former obeys the new economy.

Free grace and equal grace is the grace of Arminianism. Any power out of the word, called spiritual aid, or common grace, or what any one pleases, is perfectly and exactly equal. Those who obey the gospel, and those who reject it, are equally the subjects of Arminian favor, help, assistance, or the power out of the word. Now, as only a minority of those subjects of this power out of the word obey the gospel, and the majority disobey it, then some other reason or cause than this spiritual aid is the cause of conversion. Hence, abstractly considered, it is not converting power: for, of the multitude subjected to it, only a few are converted to God. Now if you make this power *special*, and suppose that without it the gospel would be inefficient, then you stand upon Calvinian ground.

Sovereign grace and special grace is the grace of Calvinism. That system teaches that the word is a dead letter; that there must be a special and effectual call, aid, or spiritual power, independent of the word, to make it effectual in any instance; that the sinner is so dead and powerless, that, without this special aid, he cannot savingly believe it. The Calvinist contends that God does something for A which he does not do for B, and that this something is the cause of his salvation. This power, *out of the word*, is the saving power, and therefore it supposes that elect infants, idiots, and even pagans may be regenerated by the Spirit, without hearing or understanding one word written in the book. With him common grace or common aid is no grace, no aid. The instant, then, my dear sir, you contend that God does something *special* for A, which he does not for B in the affair of his conversion, you stand on Calvinian ground.

If, then, you go for special aid out of the word, you are a Calvinist; if you say that this aid is common, then it is not converting aid, for but few of the subjects of it are converted, and these are drawn by the motives which the gospel presents; for when they have told what the Lord has done for them, they cannot name a truth, or promise, or threatening which influenced them, that is not quoted from what is written in the volume.

The dilemma, then, in which you are placed, is this: If you affirm that God does any thing out of the word for A, which he does not for B, then you are a Calvinist; and if you say that he does nothing for A more than for B, then the salvation of A is not to be ascribed to any power out of the word, but to something else, whatever we may please to call it.

But, as I have often said, either theory is to me (as far as respects conversion) wholly impotent. No theory can convert any person. I know no greater drones under heaven than those who are always boasting of their power to do every thing which God requires. I have seen Calvinists and Arminians, fighting with great warmth for their respective theories; but when the battle was over and peace proclaimed, they were equally lying upon their oars. The Calvinist would, but could not; and the Arminian could, but would not do what they were commanded.

A person may preach either theory to the day of judgment, and not once preach the gospel, unless philosophy and fact are two names for the same thing.

Allow me to remark, that while I contend for free agency and human responsibility, I cannot understand what you mean by a phrase on which you seem to build much in your wars with the Calvinists. You say, "The will is under our own control." Is not this equivalent to saying that *the will is under the control of the will*? And how much does this prove in the disquisition on free agency?

Friend Waterman, you do no honor to your own intellect, and no justice to me, while you affirm that I "believe that men are converted by *immersion*." Surely you have read my Extras in vain. I never said so. You would not say that men are converted by *praying*; yet you lay much stress upon praying in order to be converted. You would not say that men are converted by *hearing* or *reading*, yet you lay much stress upon these exercises. I lay much stress upon *immersion*, because Jesus said, "He that believes and is immersed shall be saved;" but I never said that men are converted *by* immersion.

But, my dear sir, there is one saying which opens to me the whole secret of your difficulties and objections, and gives me an insight into your mind of essential importance in directing my future correspondence with you. It is your question, "If all the converting power is in the word, will you tell me why a man, before he is converted, should ever pray?" This is the absurdity of your *word-converting* system." And let me ask you, friend Waterman, who of the twelve Apostles ever commanded an unconverted man to pray? Did any Christian teacher, sent by Jesus, ever say to an unconverted man, 'Pray for

faith—pray to be converted”? I am not so much surprised that you call the doctrine of David an absurdity, who said, “The law [or word] of the Lord is perfect, converting the soul;” or the word of Paul, who affirms that the Jewish “Scriptures are able to make a man wise to salvation” through the faith in Jesus—as to find you an advocate for the prayer of unbelief!

Is this too strong? I will tell you why I think it is not. *No man, since the resurrection of Jesus Christ, can be heard in heaven, who prays to God, unless he first acknowledge Jesus to be his Son, and “the way, the truth, and the life.”* A person praying to God through Jesus Christ, without such a faith, without such an acknowledgment of the Messiah, is not found in the New Testament—he is the creature of the Apostasy—the workmanship of scholastic divinity—a perfect non-descript in the vocabulary of heaven. And, sir, this is my folly, or my heresy if you please, that I hold and teach it to be an insult to God and Christ for any one in his sins to ask God to change the economy of salvation to suit his ignorance and caprice; or, if you please, to ask God for any blessing which he refuses to accept in the way which God has proposed it.

Saul of Tarsus, the thief upon the cross, or ten thousand instances of this sort, could they be found, would not constitute an objection, nor even a difficulty, in this case. The time was that the blood of bulls and goats—that the altar and the priest—that Melchisedeck and Aaron—that time, and place, and circumstance were all necessary to acceptance with God.

Time was, that turning the face to the East, or towards the Temple of Solomon, was necessary. Time was, that Daniel opened his window and looked towards Jerusalem while he prayed. Time was, that all the ritual of Moses was necessary to acceptable worship. Time was, that Cornelius might offer up his prayers and his alms acceptably without the name of Jesus or faith in his blood. But, sir, that time is past. The gospel is now preached to Jew and Gentile, and Jesus is exalted a Prince and Saviour to give reformation and remission of sins, without blood, altar, or priest on earth; and no Prophet, Apostle, or Evangelist, since Jesus entered heaven, ever told Jew, Samaritan, or Gentile to pray to God before he acknowledged or confessed Jesus to be the Messiah. “We have an Advocate with the Father.” Who? Those, and only those, who are voluntarily under Christ.

I only ask one question and you cannot misunderstand me. Would it have been acceptable to God for any Jew, after the erection of the Mosaic institution, to have worshipped as did the Patriarchs? or would it not have been offering an insult to God for any Jew, under Moses, to have asked God to have pardoned him without his attendance at the altar or upon the priest, or in the way which the law prescribed for remission? Would not such an effort on the part of a Jew be called rebellion?

For what, my friend, would you command a sinner to pray? “God hears not sinners,” said one whom Jesus restored to his sight. Would you say, ‘Pray that you may believe’? Then Paul affirms, “Without

faith it is impossible to please God: *for* he that comes to God must believe that he exists, and that he is a rewarder of them who diligently seek him." Would you say, 'Pray for the remission of your sins'? When did an Apostle say so to a sinner? Why not say with Peter to a convicted, to a penitent Jew, "Be immersed for the remission of your sins?" Why ask God to forgive in some other way than the appointed? Is not this virtually to say, 'I desire you, Lord, to forgive me while I continue disobedient, or in some other way than that which you have appointed'?

Far be it from me to oppose prayer—the prayer of faith. I will say to Christians, 'Pray always;' to one who has transgressed, 'Confess, and pray for pardon;' to one who has professed the faith and departed from it, I will say, 'Repent and pray;' but to one who has not acknowledged the Messiah, I will say, 'Believe on the Son of God, reform, and be immersed for the remission of your sins.' My reason is, that I have Christian authority for all this; and those who act otherwise have human philosophy for any other way they please.

This is the merit of the controversy; and the question is, Whether we shall obey God, our own philosophy, or that of other men? This is the absurdity of my system, as you please to call it. I confess I am just so credulous as to believe that God's way is the best; and I will add, that to me it appears the most rational. The order of things in this philosophy is, first, the testimony of God; then, faith in that testimony; then, repentance; then, baptism and prayer; then, peace, and hope, and joy, and love; then, all good works.

Thus you have brought me to the right place of beginning; and although I saw this before, I did not choose it till you led me to it. In preaching, then, we first declare the testimony of God—draw our arguments and motives to obedience from the word, accompanied by all the demonstrations of the Holy Spirit, sent down from heaven—then we exhort to obedience from all the promises and threatenings in the gospel—then immerse all the believing penitents, that they may enjoy the remission of their sins and the consolations of the Holy Spirit.

There is a proper beginning and a proper ending of every thing in nature and religion, and indeed in all the affairs of men. To begin right is essentially necessary to a right termination. This is no where more necessary than in preaching and teaching Christ. My wish is, that we may always begin at the beginning, and then, by continuing in the course prescribed, we shall end well.

Very sincerely,

EDITOR.



Professor Stuart on the Mode of Baptism.

NO. V.

OUR Professor laments the zeal of many of his good Baptist brethren for their favorite *mode* of baptism. He makes very light, indeed, of the merits of any question about "*externals*;" and, mild as he is, he

uses more than once the term *zealot*, as peculiarly applicable to those who are very scrupulous about "the costume of the church." Now, without an effort on my part to show that some of his affectionate Baptist brethren might think, and even say, that this term *zealot* would apply with equal classic force and propriety to any one who writes a hundred pages to show that any mode of keeping the commands of God will be acceptable, provided they are kept at all; for that a person may be a zealot for *latitudinarianism* as well as for *exact obedience*—I say, without an attempt on my part to press this matter upon the attention of the Professor, I would ask him gravely to consider whether he can imagine a question of more interest or of more importance to the Protestant cause, than—*What means baptism?*

Circumstances can make a mere trifle as important as life itself. Now, waving all controversy about the abstract merits and essence of the institution of baptism, let us look at it through the circumstances which now surround it, and thence learn whether it does not require more grave investigation than what has yet been bestowed upon it. What, then, are the circumstances which now attend this question?

In forming a just estimate of these we need not travel out of the United States. We have now half a million of immersed Christians, and say more than half a million of unimmersed Christians, of different denominations, who are in all other matters and things equally creditable professors of Christianity, and sufficiently orthodox to coalesce in one communion. Now if union be as desirable as Jesus Christ represented it in his intercessions for the unity of his disciples, (John xvii.) or if the want of it be as criminal, and as destructive to the character and influence of Christian religion as Paul describes it to the Corinthians, then does not any thing about "rites, forms, or ceremonies," as some would irreverently call some of the commandments of the Saviour, I ask, does not any matter, however small in itself, which becomes the cause of separation, assume an immense importance, and call for the most profound attention of all who regard the union of the church as essential to the conversion of the world? For my part, I have for many years regarded the controversy about baptism, apart from the meaning of the institution, as incomparably surpassing in its consequences upon the destinies of Christianity, every other discussion in Protestant Christendom. It alone presents an impassable gulph between those denominated "Evangelical Christians" of every name. Deserves it not, then, the highest consideration which can be bestowed on any question?

Now if the Paidobaptists are in good earnest in their prayers and their professions respecting the co-operation of Christians, becomes it them to proceed any longer in their attempts to perpetuate a practice which necessarily must defeat all their prayers and efforts for communion, when that practice cannot be regarded by themselves, in the judgment of its most learned supporters, as standing on the same unequivocal authority with the practice opposed to it? Conceding to them all they have to say in favor of its *probability*, their

own concessions to the Baptists allow the Baptists to conclude that their practice is not merely more scriptural, but absolutely right in itself. All Christendom, Catholic and Protestant, admits that an immersed believer is baptized according to the New Testament—according to the certain and universally acknowledged import of the term *baptizo*, and according to the practice of the primitive church in its earliest annals. Now admitting the evidence to be only plainer, more direct and unequivocal in favor of immersion than of sprinkling, the question is, Which of the two parties must yield to the other? Not the stronger to the weaker—the more evident to the less evident—the certain to the probable. But some will say that the minority in numbers must yield to the majority. If so, the Presbyterians, Congregationalists, and Episcopalians must yield to the immersed; for, in these United States, it is presumed from the documents before us, that the immersed adults greatly exceed the sprinkled adults in the whole United States.

In one half century immersion has gained on sprinkling more than four per cent. per annum. From less than forty thousand, the immersed now exceed four hundred thousand; and, in the ratio of late years, they will, in less than fifty years, outnumber the whole Protestant population of this union. But we argue not that the minority should yield to the majority in numbers; but that the less probable should yield to the more probable, our opponents themselves being judges.

Our Professor's essay will satisfy any man of common sense, that, argue the matter on what ground any one pleases, immersion is the most probable. If he take the word *baptizo*, the preposition in construction with it, the places where the action was performed, the expositions of it in the epistles, and the voice of all antiquity, the whole together, and each section of evidence by itself, is in favor of immersion.

In this view of matters we wave our own views altogether, and reason from theirs; for we do not admit that there is the least probability that ever man, woman, or child was sprinkled by the authority of Jesus Christ: but admitting, as they contend, that there is probable evidence in their favor, and only mere probable evidence in our favor, then the question is, Which party ought in reason and justice to yield to the other?

All the world, Jew and Gentile, Catholic and Protestant, admit that immersion is baptism. We cannot, therefore, in conscience, give up this matter. They may be immersed—we cannot be sprinkled. I say, they may be immersed without injury, because they are more certain that immersion is the action that Christ commanded, than they can be that sprinkling is acceptable in his sight. This I must infer from all that Professor Stuart has to say in his own defence. How much more reasonable, then, would it have been, and how much more consistent for him to have exhorted his brethren, as they pray for union, communion, and co-operation, to put an end to the controversy by being immersed themselves, and then unite cordially with those

brethren whose zeal and constancy in the most trying times, demonstrate, beyond doubt, their regard for the commandments of the Lord, and their willingness to suffer persecution rather than yield their convictions to the commandments of men clothed with a little brief authority.

Enough has been said to show how utterly unavailing every effort to diminish our respect for any divine institution must be, especially by one who tells us as he proceeds, that, in his judgment, we have all classic authority, all antiquity, and most probably the New Testament acceptance of words on our side of the question. With all respect for that judgment, we request him to consider whether, with all these premises and the preceding considerations before us, we may not, in all justice, retort upon him his own words—"Those who are ready to break the church in pieces by contending for rites and forms, seem to me not well entitled to take the position, that others are chargeable with this, who will not succumb to such doctrines"?

But we have still some other things to suggest to the consideration of our much esteemed friend. EDITOR.



The first Christian Emperor a Persecutor.

His Edict against the Arians.

"VICTOR CONSTANTINUS, MAXIMUS, AUGUSTUS—*To the Bishops and People.*

"Whereas *Arius* has followed the example of the wicked and irreligious, 'tis but just that he should suffer the same ignominy as they: therefore, as *Porphyry*, that enemy of piety, for the impious writings he composed against religion, was justly rewarded with lasting infamy, and buried under a load of reproaches, and his profane writings have been entirely destroyed; so it is now our pleasure that *Arius* and his followers be branded with the name of *Porphyrians*, that, as they have copied his morals, they may derive their denomination too from him. Moreover, if any of *Arius*' writings shall be found extant, we order it to be burnt; that not only his wicked doctrine may be utterly abolished, but that there may not be the least monument of him conveyed to posterity. This likewise we declare, that if any person shall be found to have concealed any writing composed by *Arius*, by not immediately producing the said book, and committing it to the flames, he shall be punished with death. For as soon as he is convicted of the fact, he shall suffer capital punishment. God preserve you."

This is a fair sample of the spirit of all political religious establishments. It is a fact worthy of remembrance, that when something called Christianity mounted the throne, it began to hurl its anathemas against those who dissented from the popular opinions. For our part, we have always regarded the conversion of Constantine as a political affair; and the above bloody decree is full proof of the spirit which he received after his conversion to the faith. We have no better opinion of the Christianity of those who are seeking, by every conceivable exertion, to get into their hands the government of this country. The Great Teacher said, "All who take the sword shall perish by the sword." EDITOR.

New Version and Dr. Cleland.

NO. III.

IN the press of our affairs on leaving home for a three months' tour, we give the Doctor and our readers an article from a *Presbyterian* print. It appeared in the "PRESBYTERIAN," without note or comment, on April 10th of the present year. There are many good arguments which may be drawn from this document in favor of a more correct version than the common one. From a careful perusal of this article, the Doctor may, perchance, learn (if not too old to learn) how much credit is due to his candor and remarks upon the King's version and the New. His friend Horne, from whom he has stolen so many encomiums upon the common version, was not more infallible than himself, though much more candid and intelligent on all such matters: I say '*stolen*,' because he that borrows liberally from any writer, and passes it off upon the public as his own, is, in the common law of the commonwealth of letters, called a *plagiarist*, which is the literary name of a thief. How much Dr. Cleland has dealt in contraband goods and in these furtive tricks, we may make appear more evident when we come to that part of his correspondence.

EDITOR.

EDITIONS OF THE BIBLE.

The canons of the Protestant Episcopal church provide for the appointment of suitable persons to compare new editions of the Bible, which may be submitted to them for that purpose, with a standard edition, and certify their correctness. The publications of the American Bible Society are also carefully compared with a standard copy. Besides these instances, we know of no other guarantee that the public have of the correctness of the numberless editions which are in circulation. They are commonly printed as any other book, from the most convenient copy, and passed through the press with the usual rapidity. Of course it would be easy for a designing person to mutilate the Scriptures, and the changes might for a long time escape detection. In Great Britain the privilege of printing the Bible is restricted to the King's Printer and the Universities; and being entrusted to a few individuals, the purity of the text is strongly warranted. No such monopoly should be desired in this country; but it would be well to have some responsible name or names attached to every edition, to vouch for its fidelity.

Our attention has been drawn to the subject by having occasion frequently to notice errors which prove the grossest negligence on the part of the publishers. For instance, we have before us a handsome octavo Bible, published in Philadelphia a few years since, in which 1 Kings i. 21. reads thus, "Otherwise it shall come to pass when my Lord the king shall *dagger*-sleep with his fathers, that I and my son Solomon shall be counted offenders."

The word *dagger* has been obviously printed by a misapprehension of a correction of the proof-reader, who directed that a dagger (†) should be placed before the word "sleep," to indicate the marginal reference; but the printer has incorporated the word into the verse, and it has not been revised.

After writing the above paragraph we saw the February number of the London Monthly Review, which notices a pamphlet lately issued, titled, "The existing Monopoly, an inadequate protection of the authorized version of Scripture. In four letters to the Bishop of London. With specimens of the intentional and other departures from the authorized standard." From the facts drawn by the reviewer from the statements of the writer (Thomas Curtis) it appears that the restriction of the right to print the Bible has been far from

insuring the correctness of the impressions. It seems that the office of King's Printer is now in the possession of a barrister, who farms it out for an annual compensation; and that the whole business of reviewing the press is confided to the printer. Twenty years ago, a person in one of the privileged printing-offices detected 731 errors, from Genesis to Jeremiah, in the copy used as a standard. Mr. Curtis has published a list of various errors which he has detected in his own examination of several editions. Some of these are as follows:

Judges xi. 11.—The authorized versions printed "*children of Gilead*" for "*elders of Gilead*," for forty-five years before the error was discovered.

Genesis xxxiii. 5.—"*She said*," for "*he said*," making Rachel or Leah the speaker, instead of Esau.

Psalms xlii. 1.—"*As the heart panteth*."

Jeremiah xxvii. 3.—"*Come to Jeremiah*," for "*come to Jerusalem*."

Ezekiel xlvii. 10.—"*The fishes shall stand upon it*," for "*fishers*." An error which remained seventeen years.

Zechariah vi. 2.—"*There came forth*," for "*four*."

Mark vii. 14.—"*And said*," for "*he said*," destroying the sense of several verses.

Mark xii. 14.—"*They say unto me*," for "*him*."

Luke xiv. 26.—"*Hate his own wife*," for "*life*."

John xvii. 25.—"*The world hath known thee*," for "*hath not known thee*."

Romans xvi. 18.—"*By good works deceive*," for "*good words*."

Galatians v. 17.—"*The flesh lusteth after the spirit*," for "*against*."

Hebrews ix. 14.—"*Purge your conscience from good works*," for "*dead works*."

Jude 16.—"*These are murderers*," for "*murmurers*."

Revelation xviii. 22.—Two lines omitted.

In Galatians iv. 29. Mr. Curtis discovered a blunder, caused apparently by a similar misunderstanding to that we have noticed in the Philadelphia Bible; the words "*to remain*" having probably been written on the proof, referring to the comma at the word "*Spirit*," but which the printer has incorporated with the text.

Of several of the editions thus discovered to be incorrect, it is remarked, "These are the editions which the Rev. Mr. Horne so much commends, and which he states the Episcopal church of North America has resolved to consider standards."

Efforts are now in progress in England to remedy this important evil. A parliamentary committee was appointed in the spring of 1832, to investigate the duties of the King's Printer, and we suppose their report has been lately printed; for we find in the London Advocate of January 28th, a report of the examinations of some witnesses on the subject, though the nature of the inquiry is not mentioned. We take some passages from them:—

Were you brought up a bookseller?

Yes.

How long did you carry on that business; and when did you retire?

I retired about seven years ago, and I had been in business twenty years.

In point of fact, have you found several errors in the edition that you have?

Yes: I am not aware of any edition I have had to examine, which has been without errors. The fewest errors I have discovered were in an edition printed by Pasham, in 1776, and another printed at Edinburgh in 1811, both of which I have here, [producing the same.] These are the most accurate and most beautiful Bibles I have found.

Have you directed your attention to the editions printed by either of the Universities?

I believe the editions which were usually printed at Oxford have been the most incorrect of all. In one case, a schoolfellow of mine corrected a copy of a nonpareil Bible, and he found upwards of 12,000 errors in it, which he sent to the then Archbishop of Canterbury, who, in return, sent him a handsome letter, and £10 for his trouble.

Who was the gentleman?

Mr. William Randall. It was about fifteen or sixteen years ago.

Did you see the Bible?

I did, with all the errors marked: they included errors of every description, with regard to *italic* words and errors of punctuation; and every kind of error was marked out.

Had it marginal references?

No.

From what edition did he take his standard?

From Blayney's quarto edition.

In that there are some mistakes, are there not?

Yes, there are some trifling errors.

With regard to the Cambridge Bibles, have you found many errors in the early editions generally?

Cambridge has not been a favorite place for the printing of Bibles; they have not been so extensive in their sale as Oxford.

Has not the monopoly led to the practice of false title-pages, in order to evade the penalties?

Yes, to an immense extent.

What led to the printing of Baskerville's and Pasham's Bible?

It was the wish to give a beautiful and correct edition. The most beautiful book that has appeared by the King's Printer was Baskett's, and that was so incorrect, that they made a blunder even in the head-line, putting "The Parable of the *Vinegar*," instead of "The Parable of the Vineyard," and a multitude of errors of the same kind.

You have delivered in as almost a standard, certainly as an edition which contains, in your judgment, no errors, the small edition by Pasham in 1776?

When I say 'no error,' I say I have not discovered one; I should think it utterly impossible to print the Bible without an error.

From your general experience as a bookseller, as well as your observations as a collector of Bibles, are you of opinion that, supposing the patent rights were abolished, competition would generally secure fidelity in the text, at least equal to that which exists under the present system?

Yes; I feel confident that there are a great number of persons who would devote their lives, if it were necessary, to producing an immaculate edition of the Bible, if it were possible so to do. Were it not for the existing patent, which prevents its being done, I have known persons who would have done it.

How many editions have you of English Bibles altogether?

I cannot state the precise number; but I suppose about four hundred.

How many editions of the English Bible have you been able to collect?

I have somewhere about four hundred, but I have not collected any common Bibles; the whole that I have are Bibles that are interesting from some peculiar circumstance connected with them.

The observations you have made with respect to errors, apply principally to editions of a more ancient date; have you examined any of the modern editions printed by the Universities or the King's Printers, and can you state whether they contain more or less errors?

I cannot state positively, because I have not looked much to the modern editions, unless there was something particular in them. I observed on Saturday night, in looking into Mr. Longman's edition of 1822, now on the table, that in the 18th Psalm, 50th verse, there is, "to his *appointed*," instead of "to his anointed."
[S. S. Journal.]



What the Churches ought to do.

WE expect to devote more attention to these matters soon. Meanwhile, without note or comment, we shall hear brother Winans:-

JAMESTOWN, Ohio, September 23, 1833.

Brother Campbell—I HAVE thought that it would be well for the congregations to take the following propositions under consideration, viz:—

Major Proposition.—The Apostles taught and authorized the churches to do all things whatsoever Jesus had commanded them to do.—Therefore,

1st. The churches were taught by the Apostles to preach the gospel to the world, and to baptize them that believed.

2d. The churches were taught to teach the baptized believers to observe all the commands of Jesus; to love one another; to break bread together; and to pray and praise in concert.

3d. The churches were taught to set apart of their members men qualified to rule, as rulers; those qualified to teach, as teachers; those qualified to exhort, as exhorters; those qualified to judge, as judges; and those qualified to reclaim, as reclaimers.

4th. All thus set apart by the church, act by authority of the church to the extent of its jurisdiction.

5th. All who are born of the institution appointed of God, (water and the Spirit,) and eat of the same loaf, and drink of the same cup, are bound to obey the laws of the King wherever they be; and for a breach of the laws, the subjects of the King have the right to reprove and punish them according to law.

6th. The churches were taught and authorized to send special messengers to other churches, and to the world, to execute all the social relations and duties commanded by the King—to announce the King's proclamation to the world—and make subjects for the King—and to diffuse charity among his subjects.

In haste I subscribe myself an humble subject of the King of kings,
M. WINANS.



BETHANY, Brooke County, Va.

To B. W. Stone.

Respected Brother,

IN the close of your letter under consideration, (C. M. page 210,) you object to my refusing to admit N. W's position against the vicarious sufferings of Christ for the sins of his people. Your words are—"You combat another sentiment of Noah Worcester, who refuses to admit that "any being in the universe can be properly said to "have a right to transfer a just punishment from the guilty to the innocent." "You think differently; *i. e.* you think that God has that "right, and has exercised it in transferring the just punishment of "guilty sinners from them to his innocent Son. To prove this you "quote Isaiah liii. 6. and 2 Cor. v. 21. "All we, like sheep, have gone "astray; we have turned every one to his own way; and the Lord has "laid on him the iniquity of us all. For he has made him a sin offer-

“ing for us, who knew no sin, that we might be made *the justified* of God by him.” Your opinion is, that Christ was not actually guilty “of our iniquities, but was treated as if he had been so; the Father inflicting upon him the just wages of sin; namely, sufferings and death. “He laid on him the punishment due to us all.”—All this I believe and avow, and must, therefore, of necessity, combat the above sentiment of N. W. And, indeed, his first rule of scripture interpretation will amply justify my so doing. [See “Bible News,” page 217.]—“The Scriptures were inspired to instruct common readers, by using words according to their common acceptation, and not to confound them by an abuse of language.” Now let any one read the above quotations according to this rule; and must he not admit “that God has transferred the just punishment of guilty sinners from *them* to his *innocent son*”? Nay, let him read the whole 53d chapter of Isaiah, and say if it can mean any thing else than this.—Then let him read all the correlate passages in the New Testament, one of which I have quoted above, and he must admit, that if language has any common acceptation, any fixed meaning at all, then did Christ, “the holy one of God, who is holy, harmless, undefiled, and separate from sinners,” having nothing in common with them but the human nature, “suffer for sins, the just for [or on account of] the unjust, that he might bring us to God.” And this he did not accidentally, as Uriah suffered for the sin of David; but on set purpose, and by a divine appointment; for “he was made a sin offering for us;” “the Lord laid on him the iniquity of us all; and now once in the end of the world has he appeared to put away sin by the sacrifice of himself.” And here I would appeal to N. W. and his advocates;—Shall we depart from the plain common sense meaning of the concurrent testimonies of the Holy Scriptures, concerning the nature and intention of the death of Christ, to make room for his assumption? I hope not. “Let God be true, and every man a liar,” who ventures to contradict him; for—“he laid on his innocent Son the iniquities of us all;” and “by his stripes we are healed.” Yet you say, “Were I in this sentiment I would boldly avow myself a Universalian:”—for—“If Christ bore the punishment due to us all, that we might be made the justified of God, who shall condemn one of the human family?” Dear brother, is this supposed consequence a sufficient argument to prove that the Scriptures do not mean what they say upon this all-important subject? I say, *all-important*; for “whom he justified them he also glorified;” consequently, if not justified, then not glorified. Now God has but one way of justifying the ungodly; namely, “through the redemption which is in Christ Jesus, whom God hath set forth to be a propitiatory through faith in his blood—to declare at this time his righteousness, that he might be *just*, and the *justifier* of him who believeth in Jesus.” Rom. iii. 24—26. and iv. 4, 5. Wherefore, “being now justified by his blood, we shall be saved from wrath through him.” Rom. v. 9. I say, then, shall we concede this all-important point, which lies at the very foundation of our salvation, to give place to N. W’s position; or to avoid the supposed consequence of “Universalianism?” For my

part, in order that we may hold this all-important truth, I see no occasion either to admit the latter or refute the former, unless it be granted that we are to hold nothing as certainly true, as long as there are objections brought against it, that we cannot answer. But this, we presume, will not be granted.

All we shall say, however, in the meantime, with respect to the former, is, that if there can be no just right to transfer a punishment from the guilty to the innocent; then, in justice, there can be no such thing as suretyship: every law that admits it, and every judgment that inflicts it, must be essentially unjust. But it may be said, the surety makes himself guilty, that is, responsible, for he does it wittingly and willingly: we answer, so did our Surety—our Enguos, Heb. vii. 22. our God, Job xix. 25. "Then, said I, Lo! I come to do thy will, O God." Heb x. 5—10.—And, as for the latter,—the avowal of universalism, I must confess I cannot see how the Scripture account of the vicarious sufferings of the Saviour leads to such a conclusion; seeing we are informed by the Saviour himself, that he laid down his life for the sheep,—for those that the Father had given him, for whom also he explicitly prays. John x. 15. & xvii. 2, 9, 20. Now, certainly, to infer the salvation of all these would be scripturism, not universalism: for the Saviour himself says, "All that the Father giveth me, shall come to me: and him that cometh to me, I will in no wise cast out.—And this is the Father's will who hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day," &c. John vi. 37, 39. Farther, if we are desirous to know who these happy folks shall be, we are told, verse 40, "This is the will of him who sent me, that whoever recognizes the Son, and believes on him, should obtain eternal life, and that I should raise him again at the last day." So much for the latitudinarian alternative.

I now proceed to notice your last difficulty in the letter before me: namely,—“It is admitted that the government of God is perfect; and “must be, therefore, a perfect model for all governments on earth. “Let it be considered as a principle in the divine government, that it “is right for the innocent to suffer in the room of the guilty, and that “the guilty be released from punishment on this account; then should “not the same principle be admitted in all civil governments?” I answer, the word *perfect* is a relative term; and, therefore, supposes a rule by which the alleged perfection is to be tried: consequently, what would be a perfection in one government, might be an imperfection in another. If so, we presume it will be readily granted in favor of the divine government in the case before us; the relations of the Governor and governed, as well as the variety both of the subjects and objects of the divine government, being so vastly different from those of earthly governments. But, as this might be supposed a kind of begging the question, we shall not insist upon it; nor, indeed, is there any necessity; for there is no such principle supposed in order to justify the substitution of Jesus Christ, nor so much as implied in it. It is quite a peculiar, preternatural, extraordinary case; and, there-

fore, can neither be predicated upon the natural relations of things, nor afford any precedent for imitation. Before it, there was nothing like it, nor shall be after it—such a thing shall never take place again; “Christ dieth no more; death hath no more dominion over him.” Who, then, would argue from such a peculiar—such an extraordinary event, to a general principle? To infer a universal conclusion from a particular occurrence, every body knows is most illogical. The case before us is most peculiar. It is that of the Father of the universe with his only begotten Son, about the redemption and salvation of a portion of their guilty creatures, to the glory of the divine nature, and of the divine persons subsisting in it; and also to the high and everlasting advancement of the creatures to be thus redeemed, and to the infinite satisfaction and delight of all the holy angels. [See John xvii. 1, 2, 22, 24. Rev. v. 9—13, &c.] Now who would think of making this most extraordinary, unparalleled case, a common example for the administration of human governments, amongst fellow-creatures, where both the parties and the objects are so immensely different as to admit of no comparison. I mean the principle adopted for the accomplishment of all this; namely, the vicarious sufferings of the Son of God. Surely, no rational mind could be so extravagant. Wherefore, I shall proceed no farther in the exposure of this absurd assumption; but go on to notice your remaining objections, contained in your second letter, now before me.

You proceed by saying, “In the close of my first letter, I was remarking on your exposition of Isaiah liii. 6. and 2 Cor. v. 21. “He laid on him the iniquity of us all.” This, in your view, means he laid on him the punishment due to us all. You think, by this vicarious punishment we are justified. “Being now justified by his blood, we shall be saved from wrath through him.” Rom. v. 9. You add a little to the text—“that being justified by *faith* in his blood.” Dear brother, what has faith to do in the justification of which you speak? If A is guilty of murder, and is condemned to die; and if B becomes his surety, and bears the punishment due to A; then is not A clear, whether he believe or not, that B died for him? A’s faith produces no effect whatever in the matter of his justification. But why talk of justification or forgiveness at all in A’s case? The debt due was fully paid by B, the surety of A. Could the law, or executive now say to A, I forgive or justify you freely by my grace? Not freely, might A say, for my surety has paid my due or debt, fully in my stead—I have nothing to be forgiven—I see no grace or favor shown me, in this forgiveness or justification. In fact, there is none but in the surety;—if there is, I should be glad to see it proved by Scripture testimony.”—Thus you object.

And now, dear brother, do you not perceive that your objection goes to make void the Scripture account both of *faith and favor*, in the salvation of men by the sufferings and death of Christ? and also of the justice of God in our salvation? You charge me with adding a little to the text in Rom. v. 9. My supplement, however, is both contextual and constitutional. The chapter commences with, “Justified

by faith we have peace with God through our Lord Jesus Christ"—"whom God hath set forth to be a propitiatory through faith in his blood." chap. iii. 25. Hence it is through faith in his blood that he becomes *our* propitiatory, *our* peace, *our* righteousness or justification; faith or belief being the constitutional principle both of union, and of enjoyment: for, "as many as received him, to *them* gave he power [or privilege] to become the sons of God; even to *them* that *believe on his name*." John i. 12. And is not his official name Saviour, Redeemer? Matth. i. 21. "Thou shalt call his name Jesus, for he shall save his people from their sins."—"In whom we have redemption through his blood, even the forgiveness of sins." Eph. i. 7. For—"You were not redeemed with corruptible things, as silver and gold; but with the precious blood of Christ." 1 Peter i. 18, 19. "Being justified freely, through the redemption that is in Christ Jesus; whom God has set forth to be a propitiatory through faith in his blood." Rom. iii. 24, 25. "Thou wast slain, and hast redeemed us to God by thy blood, out of every tribe, and tongue, and people, and nation." Rev. v. 9.

Now your statement goes to nullify, most explicitly, this whole scheme of salvation; for, according to it, there can be no *price*, *ransom*, or equivalent whatever, for the procurement of our salvation, in consideration of which God might consider it just and reasonable to pardon the guilty, without destroying both faith and favor: whereas, according to the above quotations, "we are justified freely by the divine favor [or grace] through the redemption that is in [or by] Christ Jesus;—redeemed to God by his blood;—saved from wrath through him;—redeemed not with corruptible things, as silver and gold; but with the precious blood of Christ;—who came to give his life a ransom for many." Matth. xx. 28. But, according to your statement, if there be any *price*, *ransom*, or *equivalent* proposed, required, or provided on the part of Heaven, on account of which pardon is granted to the guilty, the exercise of faith on their part, and of sin-pardoning mercy on the part of God, is rendered absolutely and forever impossible; notwithstanding all that is most expressly declared to the contrary in the above passages, and in many others that might be quoted to the same purpose. Yet, after all that has been, or may be objected by erring mortals, it is declared to be a fixed and fundamental principle in the divine procedure, that "without the *shedding of blood* there is *no remission*." Heb. ix. 22. And that no other blood can effect this but the blood of Christ. Heb. x. 4. And that "now once in the end of the world he has appeared to put away sin by *the sacrifice of himself*." Heb. ix. 26. And that it is by faith in his blood we have access to the enjoyment of the divine mercy. Rom. iii. 25. And that God has adopted this way of showing mercy for the sake of his justice; "that he might be just, and the justifier of him that believes in Jesus." Rom. iii. 26. Wherefore, as I said above, your objection not only goes to destroy the exercise both of faith and favor in the salvation of men, by the sufferings and death of Christ, but also of the divine justice; for the display of which, that he might be "a just God and a Saviour," he has expressly provided, in justifying the believing sin-

ner through the blood of Jesus. Rom. iii. 25, 26. Whereas, according to your statement, justice can have nothing to do with the salvation of sinners; for if there be any provision made to meet the demands of law and justice, you "see no favor shown in this forgiveness or justification." Nevertheless, it is written, "Christ has *redeemed us* from the curse of the law, being made a curse for us." Gal. iii. 13. And again, "Christ once *suffered* for sins, *the just for the unjust*, that he might bring us to God, being put to death in the flesh." 1 Pet. iii. 18. Consequently, our redemption is ascribed to his blood, as the price paid for it. 1 Pet. i. 18, 19. Accordingly believers are said to be bought with a price. 1 Cor. vi. 20.

But farther, your objectional statement in the supposed case of A and B, is not a fair parallel; consequently, not to the purpose: for A and B are fellow-creatures, fellow-subjects, with neither of whom the law or government has any thing to do, but according to their respective conduct; wherefore, should the latter offer himself to suffer in the room of the former, and the law admit it, the executive governor could be entitled to no thanks, for he had no efficiency in procuring the substitute, nor any peculiar interest in him more than in any other common subject. But is this the case with the great God in the substitution of his only begotten Son for the life of the world? For, first, are not the guilty subjects his absolute property? 2d. Does he not provide and appoint the substitute? 3d. Does not his beloved Son willingly accept of the appointment, having an equal interest in the guilty subjects, and an equal love to them? And, then, have not the Father and the Son a just right to do all this for their guilty creatures if they please? And would not all this be pure favor to the guilty rebels? And would not their pardon upon repentance, through the belief of this, be to them pure mercy? And would not the making of this great sacrifice the *sine qua non*—the indispensable prerequisite, ground, and reason of forgiveness—and faith in it for this purpose, the sole principle of the enjoyment of this forgiveness, be perfectly consistent with, and declarative of, the divine justice, mercy, truth, and holiness? and, at the same time, equally adapted to the condition and relief of the perishing guilty, as if no such sacrifice had been required?—and also, infinitely better calculated to deter every subject of the divine government from the commission of sin, than if mercy had been exercised without any regard to, or demonstration of, its infinite demerit? For, surely, if there be no forgiveness in the case of fallen man, the mere dupe of satanic subtilty, but at the inestimable price of the life's blood of the Son of God, and that too, exacted in the most degrading circumstances, and with the most terrible and dolorous concomitants—infinately intense, indeed, must be the divine abhorrence of sin—infinite the inflexible and unsparing strictness of the divine justice in punishing it—and, of course, infinitely dreadful and hopeless the condition of the transgressor, in any portion of the vast dominion of God. Contemplating this awfully glorious display of the divine character, in which mercy and truth are met together, righteousness and peace have kissed each other—we feel disposed to "serve

the Lord with fear, and to rejoice with trembling." Ps. lxxxv. 10. and ii. 11.

THOMAS CAMPBELL.

[TO BE CONTINUED.]



For the Millennial Harbinger.

To the United Baptist.

Brethren,

YOU have likely seen in the Millennial Harbinger, for May, 1833, a note from me to brother Campbell, in which I promised to give you my reasons for entering the present reformation; which I now proceed to do. In this I wish not to be understood to say, that we attempt to reform religion; but to reform our lives, and restore the religion taught by Christ and his Apostles. Let me farther remark, that there has been a declension from primitive Christianity will be denied by none, but none will admit that they have departed. As this letter is directed to the United Baptists, give me leave to examine some of the doctrines and practices instituted by you. And first, names are instituted among you, and these names keep up a distinction in the kingdom of Christ. Many young people unite themselves to your body, when they know but little; they then read the word and see that names are forbidden; consequently will prefer to obey God rather than man. In order (I mean Baptist order) they are not permitted to withdraw in peace, but they must be excluded, and declared to the world as excluded men from society, because they wish to obey the Lord rather than men. Being confident the followers of Christ could not unite upon the name Baptist, I determined to lay it apart as superfluous, and to receive in meekness the names in the engrafted word. I receive the name Christian, a follower of Christ; Disciple, a learner of Christ; Saint, one set apart; a Brother, one born of the same parents—*i. e.* the water and the Spirit.

Paul knew names of distinction would be injurious in the kingdom, and therefore forbade the introduction of them, when he thus declares, "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Gal. iii. 27, 28. Again he declares, "For one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" now if it rendered a man carnal to be of, or to be called after an inspired Apostle, will it not render us carnal to be called after any man, or any name we may select, not found in the sacred code. In this, brethren, you must see you have departed from primitive custom. You assume to yourselves the authority to make laws in the kingdom of Christ, and to substitute a faith or confession of opinions, which you call the faith once delivered to the saints, and make it a test of fellowship.

To this confession of opinions I could not subscribe, but determined to be in a body formed upon primitive principles, and have no rules

of discipline but such as I found in the New Testament. I was, and am confident, both from observation and experience, that neither order nor purity of character, as a body, could be maintained, in any proportionate degree, without discipline.

But a pure creed and a pure worship, however right in themselves, are not sufficient. A practical observance of the Scripture injunctions is requisite to form a complete character of a Christian church. There are objections to this pure discipline, arising from the bad use that has been made of it, and the wicked purpose to which it has been applied; by many it is not understood—it is but little of their concern—they do not see the utility of it, as they believe it was not addressed to the understandings of men, and therefore turn aside from the mild and wise discipline of Christ, to a fable or the discipline of men. You have not the privilege to make laws in the kingdom. Isaiah says, “Unto us a child is born, unto us a Son is given; the *government* shall be upon his shoulder.” If the government is to be on Jesus’ shoulder, and you make one law in the kingdom, you take so much of the government from Jesus’ shoulder and place it upon yours. But you will say, the word is not sufficient to keep us together. Brethren, is it a good work for Christians to dwell together in unity? If it be, Paul says, “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, *thoroughly* furnished unto all good works.” If, then, we are *thoroughly* furnished to all good works—when we have any more furnishing, it will be unto an evil work; and this accords with the confusion, division, strife, and animosity, that now exist in the different sects of the day. If the word be sufficient, your confessions or laws are superfluous; and if you will take the Apostle’s advice, you will lay apart all superfluity of naughtiness, and receive with meekness the engrafted word.

You may say you did not make these laws—your fathers made them, and it is lawful for you to live under them. Paul would not say so. He says, “We dare not make ourselves of the number,” &c. —“But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us,” &c. 2 Cor. x. 12, 13. When we do any thing, we must do it as did the Apostles. This practice I adopt not by any authority of my own, but as a member of the apostolic church; for while we govern ourselves by the rules, and conform to the practices which the Apostles laid down, I do not think that time produces any separation; but acting upon the same principles with them, we must regard ourselves in the same church;—but not without. You teach men to believe they cannot understand, believe, nor obey the word of God. This, so far as they receive your teachings, produces in them a total indifference and inattention to the living word of God. Can a doctrine be of God, and sanctioned by Heaven, which leads men into this evil?

There is such a mass of evidence that men were saved by believing and obeying the truth, that I am utterly astonished how serious and honest men can read the word of God, and not see that the Scrip-

tures are able to make us wise unto salvation. As the scheme of salvation is recorded in the Scriptures, they must be the light of men—without them we know little of God—nothing of a world to come, or of our future destiny—they are the only source of information in matters of religion. Of what vast importance, then, are the Scriptures to us—and what is equal to a true, rational understanding of them? How ought they to be revered and obeyed, as they only are capable of making us wise unto salvation! Impressed with these sentiments, how painful is it to hear serious men, through the influence of their former teaching, speak of the Scriptures as a sealed book, a dead letter, only ink and paper! &c. which evidently proves the prejudice and weakness of their minds in religious concerns. I cannot but think, notwithstanding great professions and apparent sanctity, that it is a very irreverent manner of speaking, to call the words of the living God *a dead letter*. It only proves that they who thus speak know but little of the words of eternal life, as will appear from the following scriptures. Our Lord says, “My words they are spirit and they are life.” Paul says, “The word of God is quick and powerful, sharper than a two-edged sword;” and thanks God that the Thessalonians received it not as the word of men, but, as it is in truth, the word of God, “which worketh effectually in them that believe.” Peter tells the churches that “they were born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.” When men read that the word is the power of God to salvation, and assert it to be a dead letter, does it not prove that they either do not understand or believe that portion of the sacred word?

If you will begin and follow all the holy men of old, who spoke as the Holy Spirit moved upon them, in all their teaching they never once taught them that they could not believe and obey God their rightful sovereign; but entirely to the reverse of this did they teach. Hear the Holy Jesus himself say, “He that believeth not shall not see life, but the wrath of God abideth on him.” “He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.” And hear it taught, “He that believeth not maketh God a liar, because he believeth not the record that God gave of his Son,” &c. &c. I say, would they teach us thus the importance of believing the record that God hath given of his Son, if men were not able to believe what God has said is the truth? This would be plainly teaching us that God would condemn men for not doing what he has given them no power to do. It is exactly the same on the other side of the question—“Believe on the Lord Jesus Christ, and thou shalt be saved”—“He that believeth and is baptized, shall be saved”—“He that believeth that Jesus is the Christ, is born of God,” &c. &c. But you will say, ‘The Spirit must enter the heart of the sinner and produce faith.’ Did the Apostles teach thus? I answer, No. In examining the ministry of the Apostles, I never find them saying faith is a gift, nor do I hear them instructing unbelievers to pray for it, or that they must have the influence of the Spirit to enable them to believe or to reveal Christ in their hearts, according to

the language of modern preachers. From time to time I have had much conversation with religious people, and preachers not a few: I have asked them for their authority for teaching that unbelievers must pray for the gift of faith, or the influence of the Spirit; when they would answer, 'they thought there were plenty of such texts, but that just then they could not recollect them.' 'This was, and is, the common reply. I would allow them three or six months, but still their memories failed them; and no wonder: for that man must have a notable memory, indeed, who can furnish passages of Scripture which are not in the book. The Apostles always addressed men as rational creatures, capable of understanding, believing, and obeying what they taught. Brethren, can you appear before God in judgment, and plead that it was right to teach men they could not obey him, or will you tremble when you reflect that you have taught them the traditions of your fathers, in opposition to the command of Heaven—"He that believeth and is baptized shall be saved"—"Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit"? Jesus says, 'Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.' Luke xxiv. 46, 47.

This repentance and remission of sins was preached on the day of Pentecost, at the place where Christ said it should begin; and, notwithstanding he said it was to be preached among all nations, you oppose repentance and baptism for remission, and teach men they must not obey the Lord in baptism until they have received that for which Peter commanded them to be baptized. If a man were to come to you and tell you all that any one told the Apostles, you would not receive him. Is this, brethren, doing the will of the Master? A field of objections to your practices opens to my view; but I must close; my sheet is full. I will conclude by requesting you to read the word; and when God speaks, hear; and when he commands, obey him; recollecting that "many will seek to enter in, and will not be able." May you all enter, accompanied by your unworthy brother, is my prayer for Christ's sake! Amen!

HENRY THOMAS.



Conversation at Mr. Goodal's.

[Continued from page 418.]

Mr. Williamson.—ALL temptations are motives, you say, Mr. Reed, or arguments addressed to our passions or appetites.

Mr. Reed.—In all my reasonings upon human actions, as respects their good or evil character, I must view them in the light of the motives from which they proceed; for the same action, at different times and under different circumstances, is both good and evil.

Mr. Williamson.—You judge of actions not from their tendency,

but from the principle which dictates them. But are we not right in calling any action *good* which has a good tendency?

Mr. Reed.—And would you call the selling of Joseph for a slave a good action, because it was good in its tendency—the means of saving millions from famine?

Mr. Williamson.—I now understand you. No action, however good in its tendency, can be virtuous or morally good, if it proceed from an evil motive; and an action having an evil tendency, but proceeding from a good motive, is still a virtuous and praiseworthy action.

Mr. Reed.—This is enough for my purpose. Temptations are arguments, not physical drawings or impulses. These arguments are called *motives*, because they have moving power. Now if Satan present no unworthy motive, there is no sin in yielding to his suggestions or arguments. The sin is in obeying an unworthy motive; yielding to some bias which is derogatory to the dignity of our nature, which consists in honoring God and our own nature, whether in our own persons or in the persons of others.

Father Goodal.—It would remove an immense pile of learned rubbish from our shelves—of useless lumber from our libraries—it would save the lungs of many preachers, and indirectly the souls of many sinners, if the truth of one proposition was clearly perceived. I will leave it to some of my grand-children to state it from the premises now before us.

Robert Fowler.—Seeing all are silent, I will make a guess at it. Spirits in approaching spirits clothe themselves in arguments, and influence one another by motives.

Father Goodal.—That is substantially the proposition. *Spirits operate on spirits only by arguments.* These arguments, adapted to the nature of spirits in all their conditions, whether embodied or disembodied, become motives to action; and consequently, as the motive, so the action, in its moral nature and character.

Mr. Reed.—And let me add, that no argument can move to action unless it be understood, or, in so far as it is understood. Any influence, then, which spirits good or evil can exert on human agents, in whatever form it is presented, will be always found to consist entirely in the adaptation of the argument to the understanding—to the passions, appetites, and propensities of the individual.

Mr. Williamson.—I perceive that many of the temptations offered to men in ancient times, can easily be explained on this principle; but others require some explanation. For example, when Satan instigated Judas to betray his Master, and sell him for thirty pieces of silver, have we any account of any motive which he presented?

Mr. Reed.—It is not necessary to prove the fact that arguments were used, that we always have the arguments recorded. It is enough that we sometimes have them stated, and that no instance has occurred which can establish any other view of the matter. And what more natural in this case, that seeing Judas was a thief, a covetous person, and fearing he would never have an opportunity of realizing his expectations of gain from his connexion with Jesus, Satan should sug-

gest that now he must seize the opportunity of gaining something, for that his chief was about to fall into the hands of his enemies. Another suggestion, which the sequel renders probable, was, that his Master could easily extricate himself out of the hands of his enemies, if, indeed, he could do any thing for himself or his friends; and in that case Judas would do him no injury. So, on all the premises, now was the instant for Judas to do something for himself. I say, what more natural than such arguments, with all the history of Judas and Satan before us?

Mr. Williamson.—I acknowledge it is not improbable; but if on other occasions we are authoritatively informed that such a course was pursued by the tempter, it is not necessary that we should be always told the whole process of every temptation. It has just occurred to me, in corroboration of these remarks, that all God's ministers, whether angels or men, Prophets or Apostles, in executing their various errands with men, have addressed themselves to them by arguments. This being God's way in inclining and inducing men to action, it is not reasonable that he has also a secret and unintelligible way of addressing men's minds in order to give effect to the mode which he has uniformly pursued. Such a double method would only argue the impotency of all that is written in the book—of all the labors of prophets, apostles, and angels, in all their embassies to our race.

Mr. Reed.—It would be still more derogatory to the Spirit which spoke in all these messengers, if it were obliged to adopt a secret method to give efficacy to a public method. It would be making void the latter, and tacitly declaring it wholly inadequate to any good purpose: for without the labors of so many agents, it could have better done the work of persuasion by itself alone, and thus have saved the world from all the frauds which by a written revelation and by the ministry of angels and of men, have been practised upon our race.

Robert Fowler.—Before you dismiss the subject, I must renew my difficulty touching the omnipresence of Satan. How can Satan instigate all the human race at one time to all the evil actions which are ascribed to him?

Mr. Reed.—Satan being the head, commander, and chief of all the evil agents in the universe, it is in strict harmony with universal usage to ascribe to him all that is done by his influence. For example, Cesar, while in Rome, was said to be transacting certain affairs in Germany, in Italy, in Spain, in France, &c. Cesar was doing all these things by his agents; and, in the common sense of all the empire, every thing was ascribed to him. Now as Satan has under him all evil spirits and wicked men, it is in full accordance with the same common sense of mankind, to ascribe to him all that is done by his influence. Thus Satan, like a roaring lion, is represented as going up and down in the earth, seeking whom he may devour.

Mrs. Reed.—Our Divine Master taught his disciples, in an early part of his ministry to pray, "Lead us not into temptation." Now methinks there is a necessity for us to watch and pray that we fall not into temptation.

Mrs. Fowler.—Let me add, sister Reed, that *fasting* still appears to me a necessary accompaniment of watching and prayer. These three, each in its proper place and time, seem well adapted to our circumstances.

We must *watch*, weigh, consider maturely the motives which govern our conduct. We must take heed lest Satan gain any advantage over us; keep our hearts with all diligence; and guard our tongues, which James says are sometimes "set on fire from hell," lest we offend our Lord. Watching is the constant duty in the time of war; while life lasts we are still exposed to the enemy, and therefore it is our duty always to watch.

To *pray* is also necessary to our success. Jacob prevailed by prayer; while the hands of Moses were uplifted and upheld to the skies, Israel prevailed; when, by his side, Amalek prevailed. "Pray always" is an exhortation which shows its utility in waging the holy war.

And why not *fast*? Does not the denial of our most reasonable appetites, the controlling of our lawful desires for food, accustom the mind to endure hardships, practise it in the most noble of all arts, that of self-government? It is easy for the mind, trained to govern the body in its most lawful desires, to keep in subjection all inordinate appetites, to resist temptation; and pardon me if I yet express the conviction that the fasting of the Messiah, after his baptism and before his temptation, was designed as the best preparation for the labors he was about to commence, and the best protection and guard against the power of the enemy.

It is of immense advantage to learn to keep the body under, in order to the elevation of our minds and affections to the heavens. This was not lost sight of by the great Apostle to the Gentiles. "I keep my body under," discloses the secret of his brilliant conquests in his career to glory. We pamper ourselves, and pray for humility and self-denial! Do you not think, brother Reed, that this is inconsistent?

Mr. Reed.—I am convinced that the pampering and continued feasting of the body is a sin against nature and against religion. To fast when persons have no appetite to eat, or nothing to eat, is without moral advantage; but to deny our appetites when we have all the means of indulgence, and the keen desires of nature, in full health and vigor, is quite another matter, and has quite a different effect upon ourselves, especially when that fasting is designed to advance our conformity to the Lord.

Thus fasting, our minds are more acute, our judgments less biassed and oppressed by sense, our hearts better prepared for waiting upon the Lord, and our moral strength renewed and increased. I have not one word to say against fasting; but much to say in its favor. Sister Reed can tell you how much my neighbor, Parson W——, of the Church of England, contended with me for my saying that his Bishop was too fat and well favored to be a Christian. Indeed, I have seen many faces in our religious meetings which I thought looked more like the phiz of the worshippers of Ceres and of Bacchus, than of the

God that is spirit, light, and love. We are ruined on all sides by indulgence; our bodies are worn out by the labors of gormandizing; the machinery of nature is oppressed by the weight of luxury and excess which is imposed upon it, and is prematurely worn out by constant and accumulated action. The mind is enfeebled by these excesses, and becomes the prey of every physical derangement; and the whole man incapacitated for enjoyment of any sort, sensitive, intellectual, or moral.

Father Goodal.—A religion without fasting and the restraint of even our most natural and reasonable appetites, would not be adapted to our whole nature. Fasting is just as necessary to spiritual health as exercise is to our corporeal vigor. In all ages of the world, on all great occasions, seasons of sore trial, times of great calamity, public solemnities, the good and faithful and heavenly-minded of our race gave themselves to fasting and prayer, as means of sanctification or preparation for the labors and trials that were coming upon them. My maxim on this subject, for the last forty years, has been, that occasional fasting is good for both physical and moral health, and constant feasting or indulgence is good for neither.

Mother Goodal.—Well, my dear, you know that I agree with you in all your views of fasting; but really I think, on this New Year's evening, when you have got so many of your friends and relatives around you, it does not come with so good a grace for us to close the evening with a disquisition upon fasting. Does not Solomon say, "There is a time for every thing"? and surely there is a time for Christians to *feast* as well as to *fast*. Are there not '*feasts of love*' as well as times for fasting? Maria, have you forgotten your nuts and figs? I am sure some of the young people would rather see some of these than hear an oration upon fasting.

Mrs. Fowler.—To-morrow evening we hope to see all the present company at my house, and I expect them to come to partake with us in a feast of love. It is not at all repugnant to my views of fasting, (and they are now fairly before the company,) that Christians should feast together from house to house, as well as fast, either publicly or privately, as occasion may require. Our blessed Saviour feasted as well as fasted; and I fully agree with Mother Goodal that there is a time for every thing, and that all things are beautiful in their season. My pressing this matter will, I know, be excused by all present: I will, therefore, only add, that I have yet remaining some other matters which I hope to hear discussed more fully at our house to-morrow evening.

Father Goodal.—Mother Goodal, so full of good nature, and sometimes a little inclined to raillery, has suggested to me that we had better prepare for adjournment and repose. Brother Reed, will you give us a song of thanksgiving?

Mr. Reed.—May we not sing,

"When all thy mercies, O my God,
My rising soul surveys,
Why, my cold heart, art thou not lost
In wonder, love, and praise?"

EDITOR.

Near Braddock's Grave, Oct. 7, 1833.

Baptism for Obedience.

IN this age of improvement and new discovery, it appears that the ramparts and bulwarks around the faith and obedience of the city of our God, reared by the joint effort of Prophets and Apostles, are likely to interpose but a feeble resistance to that bold and enterprizing spirit of invention and innovation, which, in all the pride of false philosophy, alike contemns all things ancient, whether human or divine. To see the advances of this spirit in those establishments which make and treat religion like a human science, and represent the Bible in the light of a text-book, a volume of proofs, is strange enough, and much to be lamented; but how much more to see one who renounces all human creeds, glorying in the name Christian, and boasting in his liberty to reject all human dogmas, speak in the following terms:—

“October 9—I left my residence on a tour to Virginia. I commenced my labors, and God stood by me; and his Spirit was abundantly poured out upon the people: and, at my second appointment, in Booth Burkholder’s neighborhood, between thirty and forty came forward for prayer, and several found peace; and during my stay eleven respectable members united with the church, and seven were baptized in obedience to the command of the Great Head of the church—but not for the remission of sins. I think the cause is truly prosperous in that place.”*

So speaks this Christian preacher. The New Testament is his creed. In this gentleman’s Acts of the Apostles, 30th chapter and 60th verse, the following passage is found, which just proves his cause to be apostolic:—

“In those days Peter went down to Azotus, and preached to them the word of the Lord. And the Lord stood by him, and poured out his Spirit upon the unbelievers; insomuch that about forty of them came up to Peter’s altar to be prayed for: and, lo! several of these forty found peace there as Peter prayed. While he sojourned among them eleven respectable members of Azotus united with the church; and besides uniting with the church, no less than seven of them were baptized—not for the remission of their sins—but for their obedience to the Lord. For while Peter prayed for them, before they were baptized, they received peace, without any assurance of remission.”

With such authority as this before him, our friend Walters may proceed with much confidence of success, and with all assurance that he will have the approbation of his Master. But if the above passage should prove to be an interpolation, and that both the 29th and 30th chapters of the Acts have been added by some more modern hand, then our friend will have much difficulty in getting his forty kneeling, his eleven respectable members of Azotus, and his seven immersed for obedience, with the remainder of his peace-enjoying unimmersed for disobedience, into one and the same church triumphant!

*Isaac N. Walters’ Journal—from Rev. Clough’s Luminary, page 329.

But one thing is clear, beyond all doubt, that Mr. Walters makes no pretensions to be the successor or vicar of Peter; for while Peter bade *every penitent* to be immersed for the remission of his sins, Mr. Walters says, 'Come, be prayed for, every one of you; and if any one choose to be immersed, it must not be for remission, but for the sake of showing that he will do any thing he is commanded, whether it be significant or insignificant of any thing.'

EDITOR.

Hillsborough, Pa. October 5, 1833.



Baptism for Renunciation.

MR. CLOUGH, of New York, Editor of the *Gospel Luminary*, has recently discovered that *aphesis*, translated *remission*, ought at least once to be translated *renunciation*, to relieve him from the difficulty of Peter's commandment to the penitent Jews. To command a person, however penitent, to be baptized for remission, is, in the estimation of this Luminary, "consummate nonsense," if I can recollect his expression. But to command a penitent to be immersed for *renunciation*, is the climax of good sense and reason. He presumes, being a "Greek scholar," to substitute *renunciation* for *remission*, on the authority of himself. This is so perfectly ridiculous, as to put it out of the power of any man to offer a grave reply. A word so well established in the estimation of all men of any pretensions to learning, is not to be now proved by the induction of a hundred quotations to offset Mr. Clough's special will and pleasure.

But will Mr. Clough tell us in plain English what he means by baptism for renunciation alone? Can a penitent renounce sin in no other way than by immersion? If so, he ought to be more zealous to have all penitents immersed, than his system, in other parts of it, requires. Being an organ of the "Christian Sect" of New York, and an advocate for baptism, *if the candidate requires it*, it behoves him to preach its indispensable connexion with the actual renunciation of sin—if, indeed, Peter commanded the believing and penitent Jews to be immersed in order to renunciation.

Perhaps he would take sides with Mr. Lynn of Cincinnati, and would, with this zealous Regular Baptist, prefer a transposition of Peter's words, as well as a new version of "remission." Doctor Lynn would, to suit his views, have it translated so as to make *repentance* the condition of forgiveness. Hence he thinks Peter ought to have said, 'Repent for the remission of your sins, and be baptized every one of you, because you are pardoned, in order to a formal dedication to the Lord—or renunciation of the world, the flesh, and Satan.' The tears of repentance are better than all the waters of Jordan! But are all penitents pardoned? and how will any penitent know when he is remitted, or when his amount of sorrow for the past, and resolution to amend, will fill up the condition on which remission is granted?

This commandment of Peter greatly confounds these "*Gospel Luminaries*." Not one of them, however, can offer a rational substitute

for it: the Calvinist and the Arminian, the Athanasian and the Arian, the High Church and the *low* church join heart and hand to oppose it; yet, when they have tried every mode of torturing Peter to make him recant, he boldly rejoins, "Repent and be baptized, every one of you, for the remission of sins." And still more obstinate, in his farewell letter he says, "*Immersion does also now save us*, seeking a good conscience towards God, by the resurrection of Jesus Christ." Thus Peter withdraws from the arena of the gladiators.

But could our friends, Lynn and Clough, strangle Peter on the day of Pentecost, how will they do with him in Solomon's Portico? And how will they do with Ananias, to whom Jesus sent Paul for instruction? Will either of the gentlemen say, "And now why do you tarry, Saul, having washed away your sins, be now immersed to renounce them, calling upon the name of the Lord"? Will this *transposition* and *translation* please the Doctors?

A curious book we would have, if these Doctors could be favored with a right to transpose and new-translate every sentence which is opposed to their views.

We would advise our *Christian* friends, Walters and Clough, to come to an agreement on this subject. The former has a "baptism for obedience"—and the latter, for *renunciation*; and, for aught I have seen to the contrary, probably they may coalesce with Mr. Lynn in preaching *repentance* for remission.

We are sorry to see the course pursued by these "no creed New Testament Christians." They have, in *name*, advocated the Bible alone; but in *reality* and in *fact*, they go for all the fooleries of the age. Unless they use the language of Ashdod, with other than the usual ideas attached to it, this is a true saying. I will give a specimen from the July number of the "Luminary," the only one which I have at command here in the mountains of Pennsylvania:—"There the power of God was displayed in a wonderful manner. *Numbers crowded to the mourning bench.*" p. 329. "Let me say to those *deeply anxious for salvation*—you who have crowded to *the anxious seat*, all heaven is in your favor." 345. "Proceedings of the Convention of *Ministers* and *LAYMEN* of the Christian Connexion, holden in the *Chapel* of the first *Christian Society*, in the City of New York; commencing June 4th, 1833.—The Convention was organized by the appointment of Elder J. S. Thompson, *Chairman*, and J. N. Walter, *Secretary.*" p. 345. "*Resolved*, That each *Local Conference* be entitled to *two delegates*; and for every *ten* ORDAINED MINISTERS, *two additional delegates*; and any church of *one hundred members*, not connected with any *Local Conference*, may send *one delegate.*" page 346. And what are all these *delegates* to do? The work of the old, or young man of sin? or what else? These gentlemen talk of "the pure system of Bible Christianity," and cry out for consolidation because they are now no longer "a despised few." "Union is strength." We want "a General Convention." "We believe that by some degree of effort, our friends throughout the country may cause themselves to be generally *represented.*" p. 349.—A church representative! I for-

bear.—Is this the glorious ultimatum of your “liberal Christianity”—of your “no creed, New Testament religion”? I wonder not that these gentlemen are opposed to baptism for remission, and all its correlates. EDITOR.

Wiggins’, October 7, 1833.



Bowling Green, Caroline county, Va.

A Hint to the Faithful.

THERE is in all human institutions, whether political or religious, a correspondence to the different periods of human life, with all their attendant circumstances. There are periods in their history as strongly marked as are the states of infancy, childhood, manhood, and old age. When any new religious association starts into life, it commences its march with all the sprightliness and vivacity of youth. Elate and gay, it steps forth upon the theatre of action as if it were beyond the reach of mortality, and feels not in itself one symptom of decay. Sanguine in all its views and feelings, it sees its rivals for public approbation sinking under the weight of years; or imagines that they are so shattered in their constitutions, so enfeebled in their general health, that they cannot long resist the war of elements, but must soon expire under the accumulated force of so many unpropitious circumstances. It soon arrives at manhood; and if its constitution has not yet evinced any weakness, its very vigor (by impelling it to over-exertion) sometimes becomes the occasion, if not the cause, of some irreparable shock, which at length forces upon it the conviction that it too, perchance, may go the way of all the earth, and be yet enrolled amongst the trophies of the King of Terrors.

On entering the ecclesiastic gallery we see a larger group of haggard countenances, in the decline of life, than were ever exhibited there before. They generally appear to have seen their better days, to be bowed down with the weight of cares and years, waiting for their dissolution. Two only in all the group exhibit much vigor, and both are evidently past their meridian.

On surveying the great bodies politic, in the political museum, we are struck with the same alarming prognostics of decline. All the great states are in their dotage, and exhibit the decrepitude of extreme old age. The ancient monarchies, and the once splendid hierarchies, both of the East and of the West, are alike tottering on the brink of the grave. The immediate fall of any one of them would not greatly surprise the survivors. It would be like the demise of an old man who had in common expectation almost fulfilled his day.

There is no hope in their case. The history of all past ages premonishes them of their fate, and the feebleness of their own health confirms their anticipations. The amount of advantage which any of these institutions bestows on man is now clearly ascertained, and more cannot hereafter be expected than has already been realized. We are, therefore, compelled to expect a new order of things if we dare promise

ourselves a larger amount of social happiness than is or can be now enjoyed.

Under our own political and religious institutions we see what an amount of ignorance, crime, and misery exist. In the state what enormous crimes are every day reported; in the church or sectarian establishments, what apathy, indifference, formality, ceremony, and destitution of the power of godliness; what pride, enmity, slander, evil speaking, and injustice; how little of the peace, hope, love, and joy of primitive Christianity! Need we more numerous, more unequivocal, more credible vouchers that the whole head is sick, the whole heart faint, that the whole body is covered with wounds, and bruises, and putrifying sores! Shall we then shut our eyes, close our ears, and bless our stars that we are fully happy, and that the measure of our enjoyment fills the promises and verifies all that is to be expected from all that is written of the reign and government of Messiah the Prince of Peace!

What then is to be done? Wait the coming of the Lord, despair of better times, submit to the rulers of the darkness of this world; or shall we fight on, and combat the good combat, in the firm persuasion that our labor in the Lord shall not be fruitless?

Most assuredly this ought to be our unshaken determination. It is the course, the only course which reason and revelation alike approve. It is, moreover, full of promise that will never make us ashamed. We have the gospel, the original gospel—Jesus is our Captain and our King. We have the promises—we have the throne of mercy and favor. We have the approbation of all the saints in heaven—the aid of all the angels of God. We have the prayers of all good men on earth—even those who oppose us ignorantly pray for our success: for we are doing the work which they desire to see done, but have neither the courage nor the knowledge to undertake. Our success is already greatly beyond our expectation. We have tried the temper of the swords of our opponents. There is not a Jerusalem blade in all the armies of the aliens. We shall be more than conquerors if we lose not sight of the ground we have taken—of the cause we have espoused.

Christianity is still the same thing it ever was. We can restore the ancient institutions—we can build up the breaches in the wall—we can remove much of the rubbish—we can find the foundation of the City—and we can begin the glorious work of rebuilding the ruined places. To him who believes the promises all this is possible; but to those who are desponding in Zion all things are impossible.

Desponding belongs to our opponents—not to us. Their abortive efforts to oppose the progress of reform, might teach them the lesson which Jesus condescended from his throne to teach Saul of Tarsus—*“How hard to kick against the goads!”* But they will not learn. Let us, then, learn to fight with patience, with perseverance, the good fight of faith.——I thank God and take courage, in passing over the ground on which a few seeds were scattered, only a few years since, in Eastern Virginia.

EDITOR.

New Translation.

A NEW translation of the Testament has been recently published by Rodolphus Dickinson, a Presbyter of the Protestant Episcopal Church in the United States, and Rector of St. Paul's Parish, Pendleton District, South Carolina. The avowed object of this translation is, "to furnish a work better adapted than the old translation to the advanced state of literature and refinement, and correct the errors in grammar and rhetoric, and the harsh and indelicate expressions which are dispersed through the common version." As a specimen of his *improvement*, we copy the following passages from the translation of Mr. Dickinson:—

[*Louisville Herald.*]

"Moreover, there was a Pharisee, whose name was Nicodemus, a senator of the Jews. He came to Jesus by night, and said unto him, Teacher, we know that thou art an instructor emanated from God; for no one can achieve these miracles which thou performest unless God be with him. Jesus answered and said to him, Indeed, I assure you, that except a man be reprodiced, he cannot realize the reign of God. Nicodemus says to him, How can a man be produced when he is mature? Can he again pass into a state of embryo, and be produced? Jesus replied, I most assuredly declare to you, that unless a man be produced of water and of the Spirit, he cannot enter the kingdom of God. That which is produced from the body is natural life, and that which is produced from the Spirit is spiritual life."

This is a specimen of the euphonistic improvements projected by Dr. Webster. Whether the *folly* or the *presumption* of this project is most to be wondered at, I leave others to decide; but as to the intelligibility, beauty, and delicacy of this style, I have no hesitation in giving a preference to the common version.

1st. As to the delicacy, (which appears the chief object of the translator,) I would ask whether this squeamishness and fastidiousness do not betray more indelicacy of thought than is found in the simple and unaffected language of nature. The prude is more scrupulous and affected than a woman of unsuspected virtue. The over nicety of the former excites suspicion, while the simplicity and artlessness of the latter exhibit a mind unpractised in the arts of deception. If it be indelicate to speak of being born again, it is equally so to speak of being born; and this translator, to be consistent with himself, ought to exclude this word and all its relatives from the Bible. Instead of "Them who are born of woman," he ought to say, 'Of them that are produced by women;' and instead of "Thou shalt not commit adultery," 'Thou shalt not have criminal conversation with a married lady.' But even this is too coarse for a gentleman of such refined taste. It would be better to leave out the commandment altogether than to offend the rules of politeness!

2. As to the beauty of this polite style, it seems in no respect superior to the common version. "Said unto him"—"*Achieve* these miracles"—"*Moreover*, there was a Pharisee," &c. are poor emendations as respects beauty and neatness of expression.

3d. But as to intelligibility, the chief consideration, it is far behind the common version. "Realize the reign of God"—"Produced when he is mature"—"Pass into a state of embryo"—"Emanated from God," are more in the style of Plato and the philosophers, than in the style of the common sense of the common people, to whom all attention should be paid. Jesus Christ, who never blushed, never could have spoken in the style of the Rev. Rodolphus Dickinson; for it makes a sinner blush to read it.

ED. M. H.

John Adams.

THE following letter from this distinguished revolutionary patriot and sage, to the Rev. Dr. Bancroft, on being presented by the Divine with a volume of his sermons, will be read with interest, not only as the product of his pen, who flourished in our Independence Hall, so successfully, the sword of the Revolution; but as enforcing a great moral duty, which it were well both for clergy and laity to study more effectually to perform. The anecdote with which the letter closes, is admonitory and pointed.

Quincy, January 21, 1823.

Dear Sir—I thank you for your kind letter of the 30th December, and, above all, for the gift of a precious volume. It is a chain of diamonds, set in links of gold. I have never read or heard a volume of sermons better calculated or adapted to the age and country in which it was written. How different from the sermons I heard and read in the town of Worcester, from the year 1755 to 1758! As my destiny in life has been somewhat uncommon, I must beg pardon for indulging in a little egotism. I may say I was born and bred in the centre of theological and ecclesiastical controversy. A sermon of Mr. Bryant, minister of the parish, who lived on the spot, now a part of the farm on which I live, occasioned the controversy between him and Mr. Niles, Mr. Porter, and Mr. Bass, and many others; it broke out like the eruption of a volcano, and blazed with portentous aspect for many years. The death of Dr. Mellen, the Episcopal minister of this town, produced the controversy between Dr. Mayhew and Mr. Apthorp, who were so connected with this town, that they might also be considered inhabitants of it. I may say that my eyes opened upon books of controversy between the parties of Mr. Buckminster and Mr. Mellen. I became acquainted with Dyer, Doolittle, and Baldwin, three notable disputants. Mr. M'Carty, though a Calvinist, was not a bigot; but the town of Worcester was a scene of disputes all the time I was there. When I left, I entered into a scene of other disputations at the bar, and, not long afterwards, disputations of another kind in politics.

In later times I have lived with Atheists, Deists, Sceptics, with Cardinals, Archbishops, Monks, Friars of the Roman Catholic persuasion; with Archbishops, Deans, and Priests of the Church of England; with Farmer, Price, Priestly, Kipps, Rees, Lindsey, Dinsey, and Job,

with the English and Scottish clergy in Holland, and especially with Dr. Macdean at the Hague. I have conversed freely with most of the sects in America, and have not been wholly inattentive to the writings and reasonings of all these denominations of Christians and philosophers. You may well suppose, then, that I had controversy enough; but after all, I declare to you, that your twenty-nine sermons have expressed the result of all my reading, experience, and reflection, in a manner more satisfactory to me than I could have done in the best days of my strength.

The most afflictive circumstances that I have witnessed in the lot of humanity, are the narrow views, the unsocial humors, the fastidious scorn, and repulsive temper of all denominations, excepting one.

I cannot conclude this letter without adding an anecdote. One of the zealous mendicants for the contributions to the funds of Missionary Societies, called on a gentleman in Haverhill, and requested his charity. The gentleman declined subscribing; but added, that there are in and about the town of —, nine clergymen, ministers of nine congregations, not one of whom lives on terms of civility with any other—will admit none other into his pulpit, nor be permitted to go into the pulpit of any other. Now if you will raise a fund to *convert* these nine clergymen to *Christianity*, I will contribute as much as any other man.—I am, with great esteem, your friend,

JOHN ADAMS.



Progress of Reform.

EXTRACTS FROM LETTERS.

PARIS, Mo. August 1, 1833.

THE reformation is making considerable progress in this part of Missouri. I have lately baptized thirty upon a confession of faith in Christ.

H. THOMAS.

ROUNDEGROVE PRAIRIE, Marion County, Mo. August 29, 1833.

IT is with pleasure I announce to you the fact, that here, in the remote wilds of the West, where, only four years ago, the wild beasts of the forest were seldom or ever alarmed by the voice of civilized man—is a congregation of disciples, in number thirty-three, nine of whom I have immersed into the name of the Lord Jesus for the remission of their sins, within the last six weeks. One more has confessed, but not obeyed. The subject of the weekly breaking of the loaf is now before us for consideration. The harvest here is truly great, and the laborers are not only few, but do not fully possess the qualifications requisite for reformers; yet they are zealous in the good cause, and will do all they can to promote it. We should be glad if some of our brethren, more able to teach than ourselves, would visit us.

EASTHAM BALLINGER.

CALLOWAY COUNTY, Mo. September 15, 1833.

AMONGST the numerous accounts you hear of the progress of the reformation, permit me to add, we are still endeavoring to press forward in the service of our King. We number at this time 28; and although great pains are taken by our opponents to prejudice the minds of the people against us, still we find some have the moral courage to come out boldly and confess the good confession, and be immersed for the remission of their sins.

ABSALOM RICE.

SWEDEN, Monroe county, N. Y. September 17, 1833.

PRESUMING that the letter I wrote you in May last has not been received, I take my pen again in hope that this may meet with a safe arrival. In my last I gave some account of the progress of reform in this region, and the anathemas, excommunications, and slanders which are hurled against its advocates. I shall not now repeat them. There are four of us who bore the name of Free-Will Baptists, that are now proclaiming the ancient gospel; and though we have almost every thing to contend against, we find that the "truth is mighty, and," we doubt not, "will prevail." Brother Thomas has the consolation of having with him a considerable number of the church in Batavia, of which he was Pastor, and has also immersed these, and in the vicinity ten others for the remission of sins.

J. M. YEARNSHAW.

COLEMANSVILLE, Harrison Co. Ky. September 18, 1833.

SINCE my last communication to you, I have baptized and received into membership upwards of fifty persons, (besides attending to my practice, which has been considerable.) These have been chiefly in and near the neighborhood where I reside. The sword of the Spirit, when wielded in its plain and simple style, stript of all human dogmas, will as surely convert sectarians and sinners, as Jesus reigns in heaven; and if all were to read Paul's first letter to the Corinthians, and believe the four first verses of the 15th chapter, there would be but one Lord, one faith, one baptism.

WM. WALTERS.

CREELSBOROUGH, Russell Co. Ky. September 23, 1833.

KNOWING that you are at all times truly gratified at hearing the progress of the ancient gospel, I now take the pleasure and liberty to inform you of the success it has met with in our section of country.

On Saturday and Sunday, the 24th and 25th days of August last, brother John Steele visited us, and before he left nineteen confessed the Lord, and were immersed for the remission of sins.

The Friday, Saturday, and Lord's day following, brothers John Steele, W. D. Jourdan, and John Mulkey proclaimed the gospel at Burksville, Kentucky; twenty-two there made the good confession, and put on the Lord by immersion.

Brother Steele again attended at this place on yesterday and the day before. Twenty-six more were immersed in the name of the Lord, and nineteen Baptist brethren came forward and united with us. The congregation at this place now numbers fifty-four members.

When brother Steele visited us, four weeks since, there were but four persons in the neighborhood who believed in the doctrines of the reformation. A large majority of those who confessed the Lord at this place, were young persons, just in the prime of life.

Yours in the bonds of Christian unity, hoping for a meeting in the eternal world of bliss and immortality.

P. W. DRYDEN.

BATH COUNTY, Ky. September 26, 1833.

WE had a four days meeting at Upper White Oak, a few weeks ago; at which place a number of disciples met, with a large concourse of people. Great harmony prevailed throughout the meeting. Between forty and fifty made the good confession; many more were very much shaken. Such a shaking of the dry bones of Calvinism I have never seen. Brother Smith exhibited the word each day, who is indeed himself a host. Our church constituted with eighteen members, five years ago. We now number about one hundred and twenty. We take the Book for our rule.

TH. T. SWETNAM.

MURFREESBOROUGH, Tenn. October 1, 1833.

I WILL now proceed to give you a brief account of the progress of reformation in this part of Tennessee. The last week in August I went to Franklin: while gone about twenty were immersed, and five intelligent Baptists met us on the Book. The first Lord's day in September we had a meeting at Berea, in this county, where thirty-three were immersed. The next week I went to Nashville, where I had the happiness of seeing nineteen buried. The third Sunday there was a meeting near Lebanon, and the fourth at Alexandria. Twenty were immersed at each place.

But one of the most interesting meetings we have had was in the town of Franklin, where brother Adams, myself, and some other brethren spent a part of last week. We commenced proclamation there on Tuesday evening, and continued till Saturday morning, 10 o'clock. The sects opposed us with their most puissant weapon, which was to keep as many of their admirers from hearing us as they could. To effect this the Baptists and Methodists had meeting every day and night during our stay; though notwithstanding their opposition, we had crowded and intelligent congregations all the time. We immersed seventeen for remission. And on Saturday morning some of the citizens of town assembled with us at the Masonic Hall to see if it were possible for a church to be formed on the word of God. There, for the first time, did they see sixteen intelligent disciples give themselves to each other to worship according to the Apostles' teaching. After we congratulated the saints we departed. They promised to meet the next day, at the house of brother Anderson, to attend to the ancient order. May the Lord bless the brethren there!

Our congregation in Murfreesborough is still increasing. I look for better times. May all the saints increase in favor and the knowledge of the Scriptures! Amen!

TOLBERT FANNING,

JEFFERSON COUNTY, Ky. October 3, 1833.

THE gospel which we preach is still successful in bringing many poor sinners into the kingdom of the Lord Jesus amongst us. While the cholera has swept of many, others have taken the alarm, and many have turned to the Lord by seeking a pure heart, a clean conscience, and a clean body. Thus they can draw near to God in full assurance of faith. I attended with brothers Herney and M'Call at a new meeting house in Shelby county, on the first Lord's day in September, where a church was constituted, consisting of nearly forty disciples, fifteen or twenty of whom had been baptized through the summer—the others from the Baptist churches in the neighborhood. They seem determined to walk in the footsteps of the ancient flock.

At Flat Rock Church about sixty have been immersed within a short time past. Some have been added to the other churches around, to the amount of nearly one hundred. Blessed be the Lord for his mercy, for all good things are of God!

On last Monday I was sent for to immerse a lady, the wife of Dr. Murray. When I arrived I found her sick in bed, and a good number of the brethren and neighbors called together. She declared her faith in the Lord Jesus, and her desire to obey him. A bath of water was prepared near the bed, in which I immersed her; after which a table was prepared with bread and wine, at her request, and she united with us in breaking the loaf. It was truly a solemn and impressive scene. I learned that just before she had been taken sick, she had been reading the Extra on Reformation. I am sorry I have not a hundred of them to give to my neighbors.

May the God of Elijah be ever your God while contending with the Prophets of Baal!

Yours in the faith and hope,

B. ALLEN.

NASHVILLE, Tenn. October, 4, 1833.

THE cause of truth is prospering in this town and vicinity. We have immersed about ninety persons since the middle of June last, among whom are many of our most respectable citizens. I seldom fail going into the river twice in a week, and sometimes more frequently.

Our Methodist brethren have immersed a great many here this summer. Not long since, when we repaired to the river, we had to wait until they were done immersing. The two congregations formed a handsome scene on the banks of the river.

Brother Fanning and myself attended a four days' meeting last week in Franklin, Williamson county. Sixteen persons confessed the Lord, and were immersed into his name. A congregation of 16 members was organized before we left them. The Methodists and Baptists held meetings constantly during our stay; yet the independence of the people prompted them to hear for themselves.

A. ADAMS

Rocks of Lake Superior.

UPON the southern coast of Lake Superior, about fifty miles from the Falls of St. Mary, are the immense precipitous cliffs, called by the voyagers, Le Pottrail and the Pictured Rocks. This name has been given them in consequence of the different appearance which they present to the traveller, as he passes their base in his canoe. It requires little aid from the imagination to discern in them the castellated tower and lofty dome, spires and pinnacles, and every sublime, grotesque, or fantastic shape which the genius of architecture ever invented. These cliffs are an unbroken mass of rocks, rising to an elevation of 300 feet above the level of the lake, and stretching along the coast for fifteen miles. The voyagers never pass this coast except in the most profound calm; and the Indians, before they make the attempt, offer their accustomed oblations, to propitiate the favor of their *Monitas*. The eye instinctively searches along this eternal rampart for a single place of security; but the search is in vain. With an impassable barrier of rocks on one side, and an interminable expanse of water on the other, a sudden storm upon the lake would as inevitably insure destruction of the passenger in his frail canoe, as if he were on the brink of the cataract of Niagara. The rock itself is sandstone, which is disintegrated by the continual action of the water with comparative facility. There are no broken masses upon which the eye can rest and find relief. The lake is so deep, that these masses, as they are torn from the precipice, are concealed beneath its waves until they are reduced to sand. The action of the waves has undermined every projecting point: and there the immense precipice rests upon arches, and the foundation is intersected with caverns in every direction.

When we passed this immense fabric of nature the wind was still, and the lake was calm. But even the slightest motion of the waves, which, in the most profound calm, agitates these internal seas, swept through the deep caverns with the noise of distant thunder, and died away upon the ear as it rolled forward in the dark recesses, inaccessible to human observation. No sound more melancholy or more awful ever vibrated upon human nerves. It has left an impression which neither time nor distance can ever efface. Resting in a frail bark canoe upon the limpid waters of the lake, we seemed almost suspended in air, so pellucid is the element upon which we floated. In gazing upon the towering battlements which impended over us, and from which the smallest fragment would have destroyed us, we felt, intensely, our own insignificance. No situation can be imagined more appalling to the courage, or more humbling to the pride of man. We appeared like a speck upon the face of creation. Our whole party, Indians and voyagers, and soldiers, officers, and servants contemplated in mute astonishment the awful display of creative power, at whose base we hung: and no sound broke upon the ear to interrupt the ceaseless roaring of the waters. No splendid cathedral, no temple built by human hands, no pomp of worship, could ever impress the spectator with such humility, and so strong a conviction of the immense distance between him and the Almighty Architect.

[Gov. Cass.]

THE
MILLENNIAL HARBINGER:

EDITED BY

Alexander Campbell.

I saw another messenger flying through the midst of heaven, having everlasting good news to proclaim to the inhabitants of the earth, even to every nation, and tribe, and tongue, and people; saying with a loud voice, Fear God and give glory to him, for the hour of his judgments is come; and worship him who made heaven, and earth, and sea, and the fountains of water.

JOHN.

Great is the truth, and mighty above all things, and will prevail!

VOLUME VI.

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THE
MILLENNIAL HARBINGER.

Number I.—Volume VI.

A. CAMPBELL, EDITOR.

Bethany, Va. January, 1835.

PREFACE.

EVERY day's experience develops more fully the profound depths of the philosophy of the Divine Author of the Christian faith. Wisdom, knowledge, and goodness infinite appear in all his aphorisms. Errors of some sort may be found, have been found, and will be found in some of the maxims and sayings of the wisest of the wise men of all times, either ancient or modern; but no man's age, wisdom, knowledge, or experience has yet found one flaw in the reasonings, one error in the conclusions, one mistake in all the recorded sayings of Jesus the Nazarene. Moreover, it is, to me at least, most clearly evident, that if human life were extended for the term of seven thousand years; and if one man's experience were so enlarged as to engross within it the experience of all the men that have lived or shall live in that long period, he would at the close of his life have as much reason as when he first began to think for himself, to exclaim, O the depths both of the wisdom and knowledge of Jesus Christ! How infinite! How unsearchable!

This fact constitutes no weak argument in proof of his celestial and divine descent. We might stake our hope of eternal life upon the inability of man, philosopher or sage, to detect an error or a falsehood in all that is recorded of him. But it was not for this purpose that we have made this remark; we have been led to it when about to quote a maxim from Jesus as pertinent to the commencement of a new volume. That maxim is, "*Sufficient for every day is its own trouble.*" From which I learn, first, that every day has its own trouble; and in the second place, that its own trouble is *sufficient* for every day. This I did not know some twenty-five years ago.

In the bright sketches of a vivid imagination I foresaw, in the glowing visions of the future, many clear and cloudless days, without a sorrow or a sigh. But I was as one that dreamed. Every day, with all its pleasures and its joys, has had its troubles too.

Though by kind nature happily inclined ever to contemplate the bright side of the picture, the disappointments of every day have at length thrown some dark clouds into all my paintings of the remnant of life. There are no more golden days, free from cares and fears within the horizon of my future anticipations. But the philosophy of Jesus happily interposes in my behalf, and admonishes me not to increase the troubles of to-day with those of to-morrow; but to regard the troubles of the present as *sufficient* without the addition of the anticipated evils of the future. While, then, the maxim of the Great Teacher assures us that every day "has its *own* trouble," it kindly admonishes us to regard its own trouble as *sufficient*.

'When I stepped forth into life, elate and gay in youth,' said my old friend Paternus, 'I saw nothing before me but pure streams of pleasure flowing from new fountains of delight. I was drinking nectar with the gods, or reclining on Elysian couches, feasting on ambrosial delicacies, or walking through the exquisite vales of Elysium in company with the nymphs of Paradise. In the morning I heard nothing but the responsive echoes of the joys of returning day: in the evening nothing but the songs of nightingales, and the serenades of love; I saw nothing on earth but the bloom of Eden—the roses of Sharon and the lilies of the vales. Night itself was but the azure vault of heaven without a cloud, sparkling in all the splendid brilliancy of the countless lamps in the palace of creation.'

'I sought a partner for my joys—for cares and sorrows I had none. I found a kindred soul in this aged withered matron of four score years, who now reclines her wearied head on my enfeebled arm. Pharaoh's daughter never wore such charms as she. At the age of 20, when we joined our hearts and hands, and fortunes too, at Hymen's sacred altar—were I to set forth her beauty, Eve would be my model. But the rose has withered, and the lily has forever faded from her cheeks.'

'We lived for one full year in an enchanted castle; but our fears and cares began to bud when God blessed us with a son. Every little ailment of his infancy touched our hearts, and preached to us a strange sermon—that *every rose has its own thorn*. When he began to prattle round our knees, and seemed exuberant in health and spirits, our joys were checked by the thought that even this good health and playfulness of temper might betray him in some ill-fated hour into the fire or water, or that some disaster might snatch him from our arms. God relieved us by giving us another, and another, and another, till in some twenty years we had five living sons and as many daughters too. I could not count the fears, and doubts, and cares, and anxieties which crowded upon us as they advanced in years. First our fears were drawn from their infancy and imbecility; then from their childhood and its dangers; then from their youth and its snares; and now from their manhood and its temptations. Even their children, and

their prospects for years to come, occasion uneasy apprehensions. For years the sun scarcely rises or sets once without some pang, or shock, or fear; for now we have not less than forty-five descendents—children, grand-children, and great-grand-children, all looking up to us for counsel, or touching on some delicate point the sympathies of our souls. So that with old Jacob I can say, “Few and full of evil have been the days of the years of the life of my pilgrimage.”

But to remember the maxim before us: I would say, that our experience approves the wisdom of implicitly receiving and acting upon the words of the Redeemer. In every case in which we can test his wisdom and goodness by our own experience, he is clearly and fully sustained. Ought we not, then, equally to rely upon him in all things to which our experience cannot reach; and obey him, without hesitation, even when his requisitions appear incompatible with our immediate pleasure and the suggestions of our passions and affections?

But the reader will say, ‘What has all this to do with the preface to a new volume?’ I will tell you, then, gentle reader, that the beginning of a volume is a good deal like the beginning of one’s life:—we anticipate much—we promise much—we fear much—we are anxious about much that will never come to pass. And I do not know why it is, but so it is, that I anticipate more than usual, and fear more than usual, in reference to the present undertaking; and lest I should be disappointed, I thought it good to preach a short sermon to myself on a good text; and I thought it might not be injurious to my reader to hear it, and to learn with me two useful lessons from one aphorism, viz.—‘That every day has its *own trouble*, and that the troubles of every day are *sufficient for itself*, without those of to-morrow.

EDITOR.



The Millennium---No. 5.

The Lord coming in a Cloud.

IN the judgment of the candid and unprejudiced reader, I presume we may be permitted to say, that we have satisfactorily shown from an analysis of the Prophets, and from an examination of their style, that there is a figurative coming of the Lord as well as a literal coming—that there have been numerous “*days of the Lord*” and various “*comings of the Lord*.” But it has been alleged that the phrase “*coming in a cloud*,” or “*coming in the clouds of heaven*,” necessarily and exclusively means the personal descent or literal coming of the Lord from heaven to earth. Of this we have some doubts. And certainly no writer who has come under our view has convincingly sustained this proposition.

In the good sense of my readers, I may not be fully authorized to say, that there is not a word or phrase in the English or any other language, of considerable importance, or frequency of occurrence,

that is not sometimes used figuratively; but I must say, I at present cannot think of one.

The connexion must always decide the true application of words; none of them are by any special law exempted from the jurisdiction of their compeers and associates in construction. I have not found in the laws of grammar, logic, or rhetoric itself, a single word absolute. There are no monarchs in language, absolute and uncontrolled. All words are under government.

There is a great deal of republicanism in language. The word that governs in this period is frequently governed in the next. There are no *jure divino* nor *jure humano* sovereigns in language. All words and phrases are dependent, at some time or other, for their meaning. Dependent are they, too, upon circumstances, as well as upon the suffrages of their companions. Hence connexion and contextual arrangement must ever be the tribunal before which the trials of words for significance must be decided. If these remarks are founded upon the unchanging laws, manners, and customs—nay, upon the constitutional principles of the republic of letters, it is already decided out of doors, by the voice of a multitude, that the phrase “coming in a cloud,” does not always mean a literal cloud, on, or in, which the Saviour shall descend.

Elias Smith in 1808, published a volume on the Prophecies, built upon this principle, “That as the prophecies concerning Jesus Christ, from the time he was born until he was taken up into heaven, were accomplished in the most literal sense, this is therefore the most certain way to understand the prophecies yet to be fulfilled.” But he adds, “If the prophecies do not mean as the say, I cannot see how they are a light shining in a dark place.” As I understand this gentleman, *the prophecies literally mean what they literally say*. An enigma means what it says—the parable of Jotham means what it says—the parable of the prodigal son, of Dives and Lazarus, mean what they say. So does Jesus when he says, “Let the dead bury their dead”—“If thy right eye offend thee, pluck it out,” &c. &c. But that is quite a different thing from the allegation that *they literally mean what they literally say*. And that is, in effect, the position on which, first, Winchester built his theory, Elias Smith second, and some of your brethren, Mr. Editor, who borrow largely from this modern Elijah, without giving him full credit, (because he was a heretic I suppose,) for their copious extracts from his sermons now lying before me. There is much speciosity in some parts of Winchester’s theory, and in the sermons preached by Elias; but while they are both ultra literalists in theory, strange as it may appear, neither of them believes that the Scriptures literally mean what they literally say.

Like our brother M^cCorkle, they are very arbitrary in their literal interpretations when the spirit suits them better than the letter. My views, indeed, are, that every thing in the Bible means what it says; but, like other books, it has different ways of saying things. Metaphors, parables, similies, allegories, ironies, and even hyperboles, are found

in both Testaments; and every person ought to know that these are not to be understood literally.

But while Elias lies before me, let me give the skeleton of his interpretations:—

“The prophecies yet to be fulfilled, and which will come to pass in the same manner the others have, respect a number of great and glorious events, plainly revealed, and recorded in the Scriptures of truth, and may be summed up in the following particulars:—

“1. The promises made to Abraham, Isaac, and Jacob, concerning the land of Canaan. 2. The covenant made with their posterity at Mount Sinai. 3. The new covenant which God will make with the posterity of Abraham in the latter days. 4. The return of the Jews to the land of Canaan. 5. The appearance of Jesus Christ on the Mount of Olives, after the return of the Jews. 6. The thousand years of Christ’s reign upon the earth. 7. What will then take place in the world. 8. The temporal and spiritual blessings which will then be enjoyed. 9. The holy house which will then be built in the land of Canaan. 10. The flourishing state of the land of Canaan in the thousand years of Christ’s reign upon earth. 11. The waters which flow through the land of Canaan in the thousand years. 12. All nations will then meet in that land from year to year to worship the King. 13. All nations will speak one language. Satan will be let loose for a little season at the close of the thousand years. 15. The general resurrection and last judgment. 16. The punishment of the wicked at the day of judgment, when they will be burnt up like the tares of the earth, which will then be a lake of fire. 17. The new heavens and earth which will be after the first heavens and earth are passed away. 18. The New Jerusalem where the saints will dwell forever after all the wicked are punished with the second death.”

His twenty-two sermons on these 18 themes are just as plausible as the theory of Messrs. Begg and M-Corkle, though I presume neither of them borrowed any thing from him. That the Messiah will personally appear to introduce the Millennium, he proves from the following Scriptures, which the curious may examine for themselves:—Jude xiv. 15. Zech. xiv. 5. Job xix. 25, 26, 27. Acts i. 9, 10, 11. Psalm l. 3, 4. Matt. iii. 1, 2, 3. Matt. xvi. 27. xxiv. 3. Mark xiii. 26. xvi. 62. Col. iii. 4. 1 Thess. i. 10. iv. 12. Titus ii. 13. Heb. ix. 28. Rev. i. 7. ii. 28. iii. 11. xvi. 15. xxii. 7, 12, 20. To dismiss this work for the present, I will only observe, that no application of Scripture appears more arbitrary than to make most of these passages apply to the commencement of the Millennium, especially those quoted from the Apocalypse. In chapter iii. verse 11, the Lord says to the congregation in Philadelphia, “Behold, I come quickly.” This church flourished in the year 90 or 95. In chapter xxii. after the vision of 2000 years is completed, he says to John, “I come quickly.” In the 12th verse of the same chapter, he says again, “I come quickly;” and in the 20th verse repeats the same words just at the close of the whole revelation. Now if the “*come quickly*” of chapter iii. 11. and the “*come quickly*” of chapter xxii. 12, 20. both refer to the com-

mencement of the Millennium, certainly it will be conceded to me by all the literalists that the word "*quickly*" means both a *long* and a *short* time!

I know not how it is that many inquirers into prophecy give such a loose to their imagination when they speak or write on this subject. They seem to act from a tacit conviction that prophecy is the proper field for imagination; and that he is the best interpreter who has the most lively fancy. They feel, or seem to feel, that, as the Prophet was enrapt by the Spirit while honored with the visions of God, they must be enrapt in imagination in order to keep in sight of him!

But no where has imagination rode so sublime as when feasting upon the Son of Man coming in a cloud, and upon the kingdom of the cloud. The literalists think they have found an irrefragable argument in favor of their theory from the frequency of the phrase "coming in a cloud," or "on the clouds of heaven." That we may fully examine the acceptation of this sentence, we shall first trace the history of *the cloud* in the Jewish Institution.

After the Israelites had crossed the channel of the Red Sea, and begun to murmur against God and Moses, while Aaron was reasoning with them, "the glory of the Lord appeared in the cloud, towards the wilderness." They had been immersed in the cloud and in the sea, and a cloud was their guide towards the land of promise. This cloud became the seat of the displays of God's presence, power, and glory. When Moses went up to Mount Sinai with the two tables, the Lord descended in a cloud to the top of the mountain, and spoke to him. At another time, when the people murmured about flesh, (Num. xi. 25.) the Lord descended in a cloud and spoke to Moses, and imparted his spirit to the Seventy Elders. The Lord promised to appear in a cloud on the mercy seat, in the holiest of all, to Aaron when he entered that sacred place. And very often, during the forty years' pilgrimage in the wilderness, did the Lord appear in a cloud; and very often the cloud rested upon the Tabernacle, and the glory of the Lord enlightened it. Thus, among the Jews, any display of glorious power in after times, was represented by the Lord's "coming in a cloud." It became among the Jews the emblem of power and glory, and it is so used in the New Testament. The same event which in Luke xxi. 27. is called "the Son of Man coming in a cloud, with power and great glory," is in Matthew xxiv. 30. called, "coming in the clouds of heaven with power and great glory;" also, in Mark xiii. 26. it is, "The Son of Man coming in the clouds with power and great glory." Thus "coming in a cloud," or "coming in the clouds of heaven," or "coming with power and glory," are phrases indicative of the same thing. But as God had frequently descended in a cloud, or filled the cloud with his glory, which directed the journeys of the Israelites, it became a figurative expression of a splendid display of power and glory.*

* If any one will be at pains to examine this matter, they may learn that Daniel furnishes this phrase, and that in the New Testament it is adopted and explained. Daniel "saw in the night visions, and behold one like the Son of

Dr. More, in his *Prophetic Alphabet*, observes, that "riding upon a cloud," or "upon the clouds," signifies "success against our enemies, and an enlargement of power." Achmet, as quoted by Dr. Lancaster, says that "amongst the Persians and Egyptians, "a king riding upon the clouds" is understood of foreign nations serving him, and of his being exceedingly prosperous and successful." Bishop Newton also remarks, that "in the ancient prophets God is frequently described as *coming in the clouds* upon any remarkable interposition and manifestation of his power." Vitringa, moreover, asserts that "Christ is said to come *in the clouds of heaven*, in the style of Scripture, as often as he demonstrates his glory and majesty in the signal effects of his favor, severity, and power." To these I might add the judgment of Daubuz, Lightfoot, Pyle, and many others. But I choose rather to show from an authority that cannot be questioned, that this phrase is certainly used figuratively in the Jewish Scriptures. Though we can find a host of the most learned and expert in all matters of sacred criticism with us, amongst whom, in addition to those named, are Le Clerc, Brenius, Whitby, Hammond, Benson, Macknight, Campbell, Nesbit, all the Newtons, Newcome, and Pearce; yet we rely more upon one passage, clear and explicit, than upon them all.

Will the reader, then, turn over to Isaiah xix. 1.—"The burden of Egypt!" "Behold the Lord rideth upon a swift cloud, and shall come into Egypt; and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it." Can any one who reads this chapter to the end, imagine that the prophet meant that the Lord would come into Egypt literally riding upon a swift cloud! Let any one read the inspired descriptions of any sublime interposition of the hand of the Omnipotent, clothed as they are in all the splendors of creation, and see whether this is not in all harmony with the poetic and prophetic style. Isaiah is countenanced by David, Psalm xviii. Speaking of an interposition, either in his own behalf, or in that of his Son and Lord Messiah, the Prophet says, verse 9, "He bowed the heavens also, and came down and darkness was under his feet. And he rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind. He made darkness his secret place: his pavilion round about him were dark waters and thick clouds of the sky." Again, Psalm civ. describing the glory of God in the kingdom of nature, the divine Psalmist says, "Thou coverest thyself with light as with a garment; thou stretchest out the heavens as a curtain; thou layest the beams of thy chambers in the waters. The Lord maketh the clouds his chariot—he walketh upon the wings of the wind."

The glorious displays of God's presence, power, and glory in behalf of his people, or in the destruction of his and their enemies, are almost always in this style. Even as early as Moses we meet with this splendid imagery: "There is none like the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky,"

Man came with [or in] the clouds of heaven." "The power and great glory" is added in the New Testament as expressive or expletive of this beautiful figure.

[or clouds.] Deut. xxxiii. 26. "Extol him that rideth upon the heavens by his name Jah! and rejoice before him! To him that rideth upon the heavens of heavens which were of old. His excellency is over Jacob and his strength is in the clouds." If any one wishes for a full specimen of this style, and for a full vindication of all that we assert in reference to the point before us, let him read with attention Habakkuk iii. 3—16. in which the Prophet recounts God's interpositions, or *comings*, in past times for his people.

Having found good scriptural reasons for affirming that the phrase "coming in the clouds of heaven," or "in a cloud," or "riding upon a swift cloud," does not always literally mean what it literally says; but that it does sometimes necessarily mean any clear, grand, or magnificent display of the presence, power and glory of the Lord for his people, and against his enemies; may we not conclude that the literalists err in teaching from such phrases, with so much assurance, the literal and personal return of the Messiah before the Millennium!

But I feel myself more and more disposed, as I proceed in the examination of the literalists, to question all their rules of interpretation. They are not only, in my judgment, inconsistent with themselves, but *fundamentally* wrong. I say, inconsistent with themselves; for while they contend that "coming in a cloud" means literally coming in a cloud, in the same breath they affirm that Christ's "*sitting upon a white cloud*," or "*riding upon a white horse*," (Rev. vi. 2. and xiv. 4.) does not literally mean sitting upon a white cloud or riding upon a white horse, but that these are figurative expressions.*

To demonstrate the fallacy of the assumption of Mr. Elhanan Winchester, who certainly is the father of all the modern literalists, may yet be worthy of six hours' writing. I say the father of all the modern literalists; for I can trace them all directly or indirectly to him. His rule of understanding the prophecies is, "The prophecies that have been fulfilled already, have been accomplished in their most plain and obvious sense; which may serve for a rule, by which we may, *without danger of mistake*, interpret those that are yet to be accomplished." [Lectures on the Prophecies, 1789, vol. 1, p. 31.] A greater than Winchester has said, and on this passage too, "To a person who has thought but little on the subject, this proposition sounds not unreasonable. Indeed, were the statement in the premises correct, the conclusion which follows must be admitted to be fairly drawn. But unfortunately the preliminary observation is completely at variance with fact. The actual fulfilment of prophecies has proved, that many of them are literally, and many of them figuratively expressed. The annotators on the Apocalypse, whatever be the country in which they lived, and whatever the sect to which they attached themselves, unite

* Matth. xxiv. 29. it is said, "The powers of the heavens shall be shaken." In verse 30th it is added, "They shall see the Son of Man coming in the clouds of heaven." Now I ask, is it not most unreasonable to understand the word *heavens*, in the 29th verse, figuratively; and to interpret the word *heaven*, in the 30th verse, literally? And yet such is the inconsistency of the theory which we oppose.

in agreeing, that a multitude of its predictions have had their complete accomplishment; and yet, I believe, not *one* among them all has been *literally* fulfilled."

That some of the predictions concerning the Messiah were literally accomplished, no person doubts who receives the testimony of the Apostles; but yet, although no subject of prophecy was so worthy of a literal and exact accomplishment, many of the predictions concerning him were highly figurative, and this was one reason why his own tribe of Judah rejected him.

But to return: Some of the literalists make a difference between "the coming of the Son of Man" and the coming of his kingdom, or the coming of the kingdom of God—at least, they are unwilling to subject them to the same laws of interpretation; but that the *coming of Christ* and the *coming of the Son of Man* signify either the commencement or the establishment of the kingdom of the Messiah, I think, evidently appears from Matt. xvi. 28, and Mark ix. 1. "Verily, I say to you, there be some standing here which shall not taste of death till they see the Son of Man coming in his kingdom." This Mark expresses, "Verily, I say to you, there be some of them who stand here which shall not taste of death till they have seen the kingdom of God come with power." Can this mean that some then present should live till they saw him come in person! And is there any one who will not acknowledge that *the coming of the kingdom of God*, and *the coming of the Son of Man*, are used by the Evangelists as expressions fully synonymous, and that the latter is, at least sometimes, used where it cannot by any means signify his personal advent!

But for the present I will not labor this point any farther; nor should I at this time have labored it so assiduously, had I not observed in all the literalists such a fondness to establish a theory upon an assumption that this phrase does always mean a literal and personal return. If I have shown a fallacy in this their grand assumption, it is fatal to their scheme; for if the foundation be destroyed, what can the builders do!

Indeed, the more I reflect upon the tendency of their theory, as respects the enterprize and efforts of Christians to convert the world—the more I detect its paralysing influence, and the greater reason I feel to examine with more scrupulosity, not only their premises, but the modes of reasoning which they have instituted.

But that I may not only pull down what I esteem a false theory, in my next essay I shall attempt to show, not only what *the man of sin* is, but to prove that the Lord will utterly destroy him by *THE BRIGHTNESS of his coming*.

A REFORMED CLERGYMAN.

Social Worship.

IN the religious world there appears a strange anomaly respecting social worship—one which has caused me no little reflection and em-

barrassment, and which I feel considerable difficulty in adjusting by any scriptural rule.

All sects have their own tables, called by them *the Lord's table*, at which none are allowed to sit down, save those belonging to the party—none save those who unite to pay the same minister, attend the same house, and acknowledge the same creed and form of church government; yet all these differing and conflicting parties are wont to meet together around the social hearth, or at a preaching, or prayer meeting, and offer up their prayers and praises as an act of social worship: and also join together in all or any of the “benevolent schemes” of the day; and this too, *because they view each other as CHRISTIANS*, who differ merely in non-essentials—as all travelling to the same place by different roads, and expect ultimately to sit down around the same table in the King's own country. To-day around the social hearth, *as Christians*, they will join in social prayer and praise, and to-morrow they will refuse to break the loaf together! What's the reason? Not because they think they are not Christians, for this they have before acknowledged; but because of some speculative difference. Now I know it is commanded, 2 Cor. vi. 17. to come out from the unrighteous, unbelievers, and infidels, and to be separate, and not to touch the unclean, and the Lord will receive us; but that any command exists to come out from *Christians*, and be separate when performing *any act of social worship*, I have yet to learn. So that consistency would say, if we unite in one act of social worship, we ought in all.

In the *Christian Baptist*, vol. 6, page 183, you give five reasons why you “object to making it a rule, *in any case*, to receive unimmersed persons to church ordinances:—

“1st. Because it is no where commanded.

“2d. Because it is no where preceded in the New Testament.

“3d. Because it necessarily corrupts the simplicity and uniformity of the whole genius of the New Institution.

“4th. Because it not only deranges the order of the kingdom, but makes *void* one of the most important institutions ever given to man. It necessarily makes *immersion* of non-effect. For, with what consistency or propriety can a congregation hold up to the world either the *authority* or *utility* of an institution they are in the habit of making as little of, as any human opinion?

“5th. Because, in making a canon to dispense with a divine institution of momentous import, they who do so assume the very same *dispensing power* which issued in that tremendous apostacy which we and all Christians are praying and laboring to destroy. If a Christian community puts into its magna charta, covenant, or constitution, an assumption to dispense with an institution of the Great King, who can tell where this power of granting license to itself may terminate.”

Again, (C. B. vol. 5, page 122,) you say, “Christian immersion stands in the same place in the Christian temple, or worship, that the laver, or bath of purification, stood in the Jewish—viz. BETWEEN THE SACRIFICE OF CHRIST AND ACCEPTABLE WORSHIP.” and you make “prayer, praise, and vocal worship, the antitype of the Priest ap-

proaching the holiest of all;" and this (as in the case of the Priests) subsequent to immersion. Again, (C. B. vol. 5, page 223,) "No prayers, songs of praise, no acts of devotion, in the new economy, are enjoined on the *unbaptized*. Immersion, next to faith, is a *sine qua non*, without which nothing can be done acceptably." Also, in your review of the history of churches, volume 5, pages 276 & 7, you offer some very good reasons against receiving into the church unimmersed persons; but this is not exactly my difficulty. I shall now state it:—

Is it scriptural, or consistent, for those who have believed the gospel and put on Christ by being immersed into his death, to join in prayer, praise, or any other act of social worship with those who have not been immersed, no matter how good their characters may be? And if so, why not upon the same principle receive them to the Lord's table?

That an immersed believer may and can pray acceptably, and should do so at all times, is abundantly evident; and in every instance when called on may do so, is also clear, because he can pray either for, or with, as he pleases: but when he goes to hear a preacher who has not been immersed, and when he and his unimmersed congregation go to prayer, or sing a song of praise; or when he happens to sojourn at the house of an unimmersed friend, and when he and his unimmersed family go to prayer, or sing a song of praise; whether he is justifiable in uniting with them in these acts of social worship, on the ground of expediency, or any other ground, is a matter I would wish to have some information on.

In C. B. vol. 5, page 224, you ask, "*Why is the Holy Spirit promised as consequent upon immersion?*" And then answer, "1st. Because forgiveness is through immersion; and because, in the second, place, the Spirit of Holiness cannot reside in any heart where sin is not absolved." If this position be true, and if it be a principle leading to apostacy to dispense with baptism as a prerequisite to church fellowship, and that an unimmersed person has not his sins remitted—that baptism stands between the sacrifice of Christ and all acceptable worship, and that no prayers, songs of praise or acts of devotion of any kind are enjoined upon the unimmersed—can the prayer of this unpardoned person, who cannot possess the spirit of holiness, nor a guiltless conscience, be acceptable? Or can we join with him in these social acts?

To say it is not acceptable, and to refuse to join with such, appears self-conceited, censorious, uncharitable, illiberal, and opposite to that benevolence which is one of the primary virtues of Christianity. And on the other hand, to say that one in an unpardoned state can pray acceptably, and should be united with in this act, and not in breaking the loaf on the Lord's day, appears to me somewhat inconsistent. What, then, is the Christian's duty in this captious age? Shall he never go to a friend's house, or to hear a sermon, to avoid giving offence by not conforming? or shall he go and conform, and thus virtually admit their acceptability without obeying the Lord? Or shall he go and refuse to join with them, and thus incur their re-

sentment, excite their prejudice, and draw down upon himself the charge of bigotry, &c. &c.? This is a difficulty I have often felt, and I am sure that others have felt it, and many a time I did not know how to act.

Should any, and what allowance ought to be made for the peculiar situation of the day in which we live? That many are sincere in their present course can admit of no doubt, who, through the influence of education, &c. &c. cannot see as we do; and shall we say we will hold no fellowship with them, no matter how pious, humble, and devout, merely because they have not been immersed, though their lives may shame those of many an immersed professor? If the volume of inspiration affords any light upon this subject, you will confer a particular favor by letting me see it, either privately, or through the Harbinger.

Yours in the hope of a glorious resurrection,

ISAAC W. TENER.

Taylorstown, Pa. Dec. 6, 1834.

REPLY TO I. W. TENER.

Dear Brother,

THE question propounded is one which has been before my mind for many years. Like every other divine institution, prayer has been much abused. It is by some made the way of salvation, and it has been even substituted for the sacrifice of Christ. It has had ascribed to it a sort of meritorious propitiatory influence in heaven, and has been recommended to those "*seeking religion*" as the only way to find it. Even Deists themselves have been commanded to pray; and some of them, like Lord Herbert, have presumed to affirm that their prayers have been answered. Volney himself, in a violent sea storm, is represented as praying in an agony of distress—"O God, (if there be any,) save my soul, if I have any!"

It is a custom to teach children "to say prayers," and it becomes with many a mere habit to invoke the divine name when in distress. They seem not to have learned that he that comes to God acceptably, "must believe that he exists, and that he is the rewarder of them who diligently seek him;" and that "without faith it is impossible to please God." They appear never to have been taught that "the sacrifice of the wicked is an abomination to the Lord, while the prayer of the upright is his delight." The blind man restored could say that God hears not sinners; but if any one be a worshipper of God and does his will, that man he hears. But they seem not to have learned as much as he.

Promiscuous prayers, and prayer meetings for those that pray to get religion; prayer as a *family duty*, whether the family are saints or sinners; and various other abuses of this institution have conspired to hide from the view of many their state and character before God.

But to come directly to the burthen of your epistle: Social prayer always implies communion. To have communion with any person in prayer and in praise, and not at the Lord's table, has, for more than

twenty years, appeared to me as incongruous, unreasonable, and unprecedented as it does to you.

True, it may be said, that the Lord's table is only for communion; whereas prayer and praise are for others as well as for those who unite in them. Still, however, there is just as much union and communion in agreeing to supplicate from the Lord any favor for another as in asking it for ourselves, and as much communion of the understanding, will, and affections—of the whole spirit, soul, and body in prayer as in the Lord's supper. He must be of a slow or feeble understanding who has not learned from the New Testament that the first Christians had communion in the Lord's supper with all those with whom they united in social prayer or praise.

But we ought to pray *for* all men, though we cannot pray *with* all men. Indeed, we can only pray *with* them who pray *with* us: for while I can go *for* you to London, I cannot go *with* you, unless you go *with* me.

I cannot, indeed, unite in prayer with any congregation of professors who *refuse* to keep any of the commandments; but if such persons, as far as they know the truth, practise it, and seem to possess the spirit of obedience, I would not throw a stumbling block in their way by withdrawing from *their* social worship; as they might ascribe my conduct to a species of evangelical pharisaism, and shut their ears against my remonstrances. Besides, if those professors of faith in the Messiah, and who are obedient to the extent of their knowledge, ask for such blessings as God has promised, and return thanks to the Lord for his favors bestowed, I could not withhold my *Amen*. I find the Apostles frequenting the Jewish synagogues, and Paul conforming to their usages, and thus becoming a Jew that he might gain the Jew; and ought not we to go and do likewise, especially as our so doing is not understood by them as fellowshiping them any farther than as they may act in conformity to the truth. If Paul would call upon the Lord in the midst of a ship full of Barbarians, and return thanks for his goodness in protecting and sustaining them upon his bounty, that he might dispose them favorably to his religion, to the God whom he served; and if Jesus at the tomb of Lazarus invoked the heavenly Father for their sakes who heard him, that they might believe that God had sent him—I feel myself authorized, when asked to pray by any one acknowledging the Lord, to pray every where, lifting up holy hands, without wrath and doubting. These have been my conclusions and the reasons of my practice in this delicate matter. But if I had reason to think that my conduct would be understood as approving their course, I would not thus act, lest their conscience might be emboldened to disregard the institutions of the Lord.

I cannot treat every unimmersed person as a Pagan, inasmuch as their not having been immersed is because they have been sprinkled; and this is often no more than a simple mistake, and not a voluntary renunciation of the Redeemer's institution. If they have thus erred, I would, perhaps, err more in judging them to be Pagans and in treating them as such, than they err in simply mistaking the meaning of

a commandment of the Lord. But in all this I do not indiscriminately call them to worship God in any act of private or social worship, any more than I would invite them to partake of the Lord's supper.

There is a very essential difference between going into a Jewish synagogue for the purpose of converting them to Christ by a courteous respect for the worshippers and their prejudices, and in going there to invite them to keep up such an institution. There was a very essential difference between Paul's receiving the presents and donations of the Pagan Chief of Malta and his islanders, and Paul's asking these Pagans to contribute to his necessities or those of his companions. So I discover a very marked difference between being present in any religious assembly and demeaning ourselves in accommodation to their prejudices, and our calling upon them or inviting them to act thus.

This, however, I have placed in the chapter of *expediencies*. If you ask me for the contents of that chapter, I answer, It is the *moral* of 1st Cor. vi. 12. and x. 23, 24. "All meats (says the Apostle) are lawful to me, but all are not expedient; all are lawful to me, but all do not edify." So while it might be lawful for me to treat every unimmersed professor as a Pagan; it might not be expedient as far as his edification is concerned. In matters of this kind, which depend more upon our modes of thinking and reasoning, than upon a "*thus saith the Lord*," or an express precedent, it becomes us to be modest and by no means dogmatical; and, therefore, I have rather given you my premises, and the reasons of my conduct, than entered argumentatively into the question.

Much as I appreciate scriptural views of the gospel, and much importance as I am obliged to lay upon the right understanding of its ordinances, and much as I may lament the loss which is sustained by all professors who do not understand and keep the ordinances as delivered to us by the Apostles; I cannot, however, regard and treat every professor unimmersed as I do a heathen and a publican. While I cannot, according to the Constitution, receive a friendly alien into the kingdom, I dare not treat him as I would the worshipper of Jupiter or Diana. If I hear him addressing God through Jesus Christ and asking for such blessings as he needs and as are promised, I will rather say *Amen* to his petitions, than treat him as one that says, "O! Baal, save us! O! Baal, save us!"

In the hope of immortality, ever yours,

EDITOR.



To Mr. William Jones, of London.

Letter II.

My much esteemed and venerable brother Jones,

YOUR second question is in the words following, to wit:—
"How do your churches act with regard to the admission of *whites*?"

blacks to the Lord's Supper? Do they meet promiscuously, or is the distinction kept up as in other societies, and are separate tables used?"

To which I reply:—We have learned from the holy Apostles, and even reason enlightened by the lamp of Heaven, teaches us, that "in Christ Jesus there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free;" and we may add, neither black nor white; "but Christ is all and in all." In political society, ranks, and classes, and casts are necessary, and may be necessary to the good order and government of the world; but if there be on earth a spot of ground, on which all ranks and degrees of men, all classes and casts of society should feel, confess, and exhibit that they stand upon equal ground—it is in the temple of God. If there be an hour or a day in which the high and the low, the rich and the poor, the master and the servant should forget all the differences which the circumstances of this life, the artificial and political arrangements of society have instituted, it is that sacred hour in which they prostrate themselves before the throne of the Almighty Father of the whole family in earth and heaven: it is that hour in which they surround the table of the Lord, and express their common faith and hope in the common salvation, and unite in heart and soul in commemorating the love of God, and in acknowledging their united obligations to him that has washed them from their sins in his own blood, and made them all children of God, and joint heirs of one eternal inheritance.

In the secular, and by law established religions of the Old World, and in the humble imitations of them in the New, there is nothing that more fully and unequivocally proves that they are secular institutions modelled after the fashion and in the pride of this world, than the recognition of wealth, standing, and reputation, which obtain in the forum, the theatre, and the festivals of this world. When we see the man with the gold ring and the splendid apparel sit in a high place, or reclining upon his rich saloon; while the poor man sits behind the door or stands in the aisle, we may be sure, as if a voice from heaven had spoken it, that this is not the house of God, nor the gate of heaven.

It is our misfortune to have in this community African slaves—a misfortune entailed upon some of the fairest portions of this extensive, fertile, and highly favored land by our English ancestors—or, rather, by the policy of your government. While we have inherited the rich legacy of the language, science, and religion of England, and a rich patrimony of lands, goods, and chattels, we have also inherited from them one great curse, which I fear we have not the magnanimity and the independence to convert into a blessing. Meanwhile, however, as in the case of selling Joseph for a slave, while his brethren "meant it for evil, God meant it for good,"—many of the Africans have blessed the day and kissed the chains which enslaved them to English masters. They have been made the freemen of Christ by being made slaves to men; and though no thanks be due to them who kidnapped them from their native home, they very generally *now* enjoy more earthly good

in the huts of the sons of Japheth, than did their Pagan fathers in the land of Ham.

Still, however, we are not in despair, but that this young, and vigorous, and growing nation, proud of its independence, boastful of its love of liberty and strict regard for the rights of man, will yet believe that God has made of one blood all the nations of men that dwell on all the face of the earth—that God Almighty is *just* as well as merciful—and that it is due to ourselves, our children, our contemporaries, to the perpetuity of our union, to the happiness of mankind, that we set before the world an example of our respect for religion, morality, and good government—a demonstration that we appreciate our birth-rights, and that we will not sell them for cotton, tobacco, and sugar.

A number, a goodly number of these bondmen are members of our churches. In these churches they assemble around the same table, and are recognized and treated as brethren in Christ. I never knew an instance in which they had a separate table in a church where there were any white members. I do not say, however, that they fully enjoy in all places that share of respect, and attention, and education in Christ, which is due to them as joint heirs of the blessings of his salvation. The long established customs, and the feelings too, which spring from the American system of slavery, are exceedingly adverse, and it requires a spirituality and heavenly mindedness which few comparatively attain, to spend six days in the week as master and servant, and one day as brethren and equals in the kingdom of heaven.

To this subject there is, however, a growing attention; and as the Christian communities advance in the knowledge of the Scriptures and acquire greater proficiency in the heavenly doctrine, they will more assiduously devote themselves to the mental, moral, and religious culture of those brethren who are politically degraded on account of circumstances over which themselves have had no control.

Your third question is—“*Do any of your churches admit unbaptized persons to communion; a practice that is becoming very prevalent in this country?*”

Not one, as far as known to me. I am at a loss to understand on what principles—by what law, precedent, or license, any congregation founded upon the Apostles and Prophets, Jesus Christ being the chief corner stone, could dispense with the practice of the primitive church—with the commandment of the Lord and the authority of his Apostles. Does not this look like making void the word or commandment of God by human tradition? I know not how I could exhort one professor to “arise and be baptized,” as Ananias commanded Saul, and at the same time receive another into the congregation without it. Nay, why not dispense with it altogether, and be consistent?

If I felt myself authorized to dispense with it in one case, I know not why I might not dispense with it in every case, and thus wholly annul the institution of Jesus Christ. But this is said only with respect to the authority by which it is done. Viewed in relation to the

meaning and design of the institution, it assumes a still more inexplicable mysteriousness. Does Christian immersion mean any thing to a believer? Is it the sign or pledge, or means of any spiritual blessing? Is it the demand, or seeking, or answer of a good conscience? Has it any thing to do with the understanding, the conscience, the state, or character of a man? And if so, what is it? If he be as happy in himself, and as acceptable to God without it as with it, is it not an unmeaning ceremony?

But it may be said there are two baptisms—a spiritual and a literal—a baptism in the Spirit and a baptism in water. Paul, however, says there is but “one baptism,” and that is a literal baptism: for he says, “One faith, one Lord, one baptism.” Now if he does not mean a literal baptism, he cannot mean a literal faith or a literal Lord. If we turn Quakers, and spiritualize away the one, we must, to avoid tyranny in language, spiritualize the others—the one Lord, the one body, the one faith, &c. &c.

The Baptist churches in England must, on this point, assume the Methodistic and Cumberland Presbyterian ground in America. In this accommodating age many of these preachers have given up their own conscience to the proselyte. They say, ‘We will sprinkle you with water, or we will pour water upon you, or we will immerse you in water, or we will lay a moist finger on your forehead; and we will do it *in the name*, or by the authority of the Lord.’ As a Pennsylvania Lawyer said to a client who wanted his advice for nothing, “My tongue, sir,” said the Barrister, “is in your pocket”—so these accommodation ministers say to the candidate, ‘My conscience is at your will, or in your election!’ Can it be possible that the English Baptists have degenerated thus far!—that they say, We have no conscience in this thing. You may become one of us upon our terms or upon your own! Nicodemus was rebuked by the Messiah because he did not understand him when he said, “Unless a man be born of water and of the Spirit, he *cannot* enter into the kingdom of God.” Are Christian ministers, then, to ask, “*How can these things be?*”

In the churches that have been built on “*the Rock*” in this country, no one is admitted but those who believe and obey the gospel preached by Peter in Jerusalem on the day of Pentecost.

We regard Peter as having the keys of the kingdom of heaven on that day. “*He opened the door of faith*” to the Jews and to the Gentiles; and in doing this, we regard him as immersed in, or under the influence of the Holy Spirit; and that whatever he said on the day of Pentecost he spake as the Spirit gave him utterance; and, therefore, as there is “but one Lord, one faith, and one immersion—but one body, one spirit, and one hope”—as there is “but one God and Father of all,” we require every man to pay a courteous and decent respect to Peter—to believe what he preached, and to do what he bade him. With us, in this New World, a Christian means *one that believes what Jesus Christ says, and does what he bids him.*

I trust, my dear brother, that I will be able to get through with all your questions in my next. Meanwhile I must again beg your indul-

gence; and please accept the assurance of my unfeigned affection in
the Lord. EDITOR.

Essays on Education.

*To our Juvenile Readers, the Sons and Daughters
of our Patrons.—No. I.*

PREFACE.

PERMIT one, who, from the philanthropy which the love of God inspires, desires your usefulness and happiness, to arrest your attention to the subject of the training of your minds, to the formation of those habits of thought, and modes of acquiring and communicating useful knowledge, which will lay a broad, and deep, and firm foundation for your true greatness, goodness, and felicity.

Many years, to say nothing of large sums of money, (the representative of time, of labor, and of life,) are foolishly squandered in the acquisition of that which is falsely called learning and knowledge, which might have made them intellectually rich in true science, and furnished them with the means of being public benefactors had some kind angel directed their course in the commencement of their literary career.

To illustrate and infix upon your attention how much loss the world may sustain from a bad system of education, and through the influence of great names, I will, in this prefatory address to you, give you a sketch already well drawn to my hand, of the dominion which one great name obtained over the destiny of the world for almost 2000 years. I allude to the Preceptor of Alexander the Great, the far-famed and long famed Aristotle:—

“Possessed of a most acute and penetrating mind, and a singular talent for minute investigations, he was qualified, in this respect, for philosophical inquiries, far more than ordinary men. His writings in natural history, in particular, constitute a mass of physical and anatomical facts, which must have resulted from a course of very diligent observations. Neglecting, however, that rigid and exact practical method which is essential to all natural science, too much devoted to subtle distinctions of words, and too much ambitious of gaining an ascendancy over the opinions of mankind, he pronounced too boldly on nature’s operations, and spent his energies too often in useless or obscure questions. In his desire to set up his own dogmas, in opposition to ancient opinions, he is sometimes guilty of misrepresenting philosophers of a remoter antiquity; and he frequently veils himself in an obscure and unintelligible jargon.”——

“His *Logic*, which is peculiarly his own, is undoubtedly a great effort of human ingenuity; it consists in an *analysis* of that process of the mind, which, however rapid, and almost imperceptible, must take place in all sound and correct reasoning. It furnishes the model

to which all such reasoning may be reduced, and serves as a test by which the justice of an argument may be tried, if it be ever necessary thus minutely to put down all the steps by which the conclusion is arrived at. In the discoveries of science, it can, of course, afford little or no assistance; and it was the mistaken attempt to employ it for this purpose, that so long excluded the proper method of entering on philosophical researches, and filled the minds of men with mere words and confused notions."——

"The philosophy of Aristotle, which it would be foreign to the purpose of this treatise more than to characterize generally, without entering into its details, obtained the same credit at Rome, under the Cesars, which it had already acquired in Greece; being patronized by both Julius and Augustus. Towards the close of the fifth century, the influence of Aristotle began to prevail over that of Plato in the Christian world. After considerable declining during the sixth century, it again revived: and in another century it had gained such an ascendancy, that Aristotle seems to have been every where triumphant. Glosses, paraphrases, summaries, arguments, and dissertations on his works, were composed without end, as if to make "darkness visible." Many of the inhabitants of the West learned Arabic in order to read a translation of them in that language. The Latin tongue was made another medium of their circulation, and they were read in most parts of the known world. Men were every where taught to believe in *matter*, *form*, and *privation*, as the origin of all things; that the heavens were self-existent, incorruptible, and unchangeable; and that all the stars were whirled round the earth in solid orbs! Aristotle's works were the great text-book of knowledge, and his logic was the only weapon of truth. Men's minds, instead of simply studying nature, were in an endless ferment about occult qualities and imaginary essences; little was talked of but *intention* and *remission*, *proportion* and *degree*, *infinity*, *formality*, *quiddity*, *individuality*, and innumerable other abstract notions. The Latin tongue, which was employed by these scholastics, was converted into a barbarous jargon, which a Roman would not have understood; and, in the end, the most sectarian bitterness was produced, sometimes ending in bloody contests. In the midst of these disputes, Aristotle was still the grand authority. Christians, Jews, and Mahometans, united in professing assent to the great lawgiver of human opinions: not Europe alone, but also Africa and Asia, acknowledged his dominion; and while his Greek originals were studied at Paris, translations were read in Persia and at Samarcand.

"The rage for disputation, which now began to prevail in consequence of the spread of this philosophy, induced the council of Lateran, under Pope Innocent III., to proclaim a prohibition of the use of the physics and metaphysics of Aristotle; but, awful as were then the thunders of the Vatican, they were not mighty enough to dethrone him from that despotism over men's minds, which, by long custom, had now rendered itself almost omnipotent. The passion for the Aristotelian subtilties had become so general, that, notwithstanding

Pope Innocent's decree, it was soon found necessary to favor publicly, in some degree at least, the study of their author; and, accordingly, his *Dialectics*, *Physics*, and *Metaphysics*, were received into the University of Paris by an express statute to that effect. In England, his doctrines were cherished with as great eagerness as elsewhere. From about the end of the twelfth century, the name of Aristotle operated like a charm; his writings had obtained universal circulation, and, in some of the Universities of Europe, statutes were framed which required the Professors to promise, on oath, that, in their public lectures on philosophy, they would follow no other guide!

"From this period till the close of the sixteenth century, though the authority of Aristotle still continued in the schools, the minds of men were gradually preparing to shake off his yoke, and a more propitious era was fast approaching. The revival of learning in the fifteenth century, the invention of the art of printing, and the Reformation, had done much to prepare the world for that new light which was afterwards to be cast over the fields of science, hitherto covered with darkness, and peopled only with airy and delusive phantoms. A few distinguished men—as *John of Salisbury*, *Gross-tete*, Bishop of Lincoln, *Roger Bacon*, *Ludovicus Vives*, and others—had taught mankind that neither the decrees of the Vatican, nor those of the Grecian schools, were incapable of being resisted. *Gilbert* had successfully investigated the laws of magnetic attraction, and furnished an excellent specimen of reasoning from experiment. In opposition to the system that was held by Aristotle and his followers, which made the earth the centre of the universe, *Copernicus* had revived the ancient Pythagorean doctrine of the earth's motion round the sun, and had discovered the true theory of the planets. *Galileo*, *Kepler*, *Gassendi*, and others who lived at the same time with Bacon, were acquiring a well-earned fame by their improvements in geometry and physics; and the whole world of science already sighed to be redeemed from the darkness of the middle ages, and the bondage of the schools. *Martin Luther*, who had been taught the philosophy of Aristotle in his youth, had expressed his contempt for its vanities, and rejected it with indignation. *Ramus*, also, had attacked the existing opinions at Paris, and disputed publicly against Aristotle's doctrines in the University of that city. Like many other honest followers of truth, however, in this wretched world, which has always loved darkness rather than light, he suffered severely for his boldness. As a punishment for his presuming to question the infallibility of the great despot of all knowledge, in an edict of the French Parliament, under Francis I., the said Peter Ramus is gravely pronounced to be "insolent, impudent, and a liar;" his books are, now, and for all time coming, condemned, suppressed, and abolished, and the author is solemnly prohibited from copying, or even reading, his own works. *Bruno*, *Campanella*, *Patricius*, *Nizolius*, and some others, also contri-

buted their part to undermine the influence of Aristotle.

"It was reserved, however, for Francis Bacon, Lord Verulam, to break the spell of the mighty enchanter of Stagira, and to give a

final blow to the scholastic philosophy;—to make one grand and general attempt to deliver men's minds from the bondage of two thousand years;—to assert the right of that reason with which the beneficent Creator has endowed man, as above all authority merely human;—and to sketch the outline of one grand and comprehensive plan, that should include in it the endless varieties of our knowledge, and guide our inquiries in every branch. Born in the year 1561, and early entered as a student at Trinity College, Cambridge, this great genius soon began to feel dissatisfied with the vagueness and uncertainty of the existing state of knowledge, the want of connexion between the sciences and the arts, and the consequent uselessness of the reigning speculations as regarded the purposes of life. The more he thought on the subject, the more he was convinced of the vanity of the scholastic learning of the times, and of the necessity of a thorough reformation in the method of treating the knowledge of nature, by laying aside all conclusions not founded on observation and experiment. He saw plainly that a great part of the evil lay in the extensive influence which Aristotle still possessed in the schools; that *nature* and *fact* were neglected for the study of his doctrines, which were the arbiters in all disputes; the properties of matter, and the laws of motion, by which all effects are produced, were lost in useless distinctions and dry definitions; the powers of the mind were exhausted in grave trifling and solemn folly; and the real advancement of human knowledge was altogether hopeless, so long as such a state of things prevailed. A century or two earlier, the contests about *names*, and *forms*, and *essences*, were sometimes more serious than a mere strife of tongues: they ended in actual bloodshed; while the disputants took the side either of *Occam*, "*the most subtil*," or *Duns Scotus*, "*the invincible*," the famous champions of the day; and if the din of this philosophical, or rather unphilosophical war now raged no longer,—if those imposing titles were not now heard which had formerly been bestowed on the leaders of rival parties, such as the *most profound*, the *marvellous*, the *perspicuous*, the *irrefragable*, the *most resolute*, the *angelical*, the *seraphic doctor*,—it was that all inquiry had well nigh ceased, and the minds of men were cast, with a very few exceptions, into a profound slumber, and filled only with the romantic visions of an imaginary philosophy. Such had been the state of things at the time of Lord Bacon; and the brief notice we have taken of it may serve to throw light on the real value of his labors, which had for their object the establishment of a philosophy that is, in fact, no other than the philosophy of reason and common sense, in opposition to all mere theory and fancy, and to all imposition."

My courteous reader, if you are to profit from these essays, you must read them three times before 6 o'clock in the morning. If you digest this well, I will introduce you in my next to "*the prophet of the arts*," and "*the father of experimental philosophy*," who taught the curious how "*to ask questions of nature*," with the assurance of an infallible answer.

EDITOR. .

Reformation and Restoration.

A NEW YEAR'S GIFT FOR 1385.

THE restoration of the gospel institution has been our theme for many years. Some contend that it was restored to its original simplicity and intelligibility when the New Testament, fairly translated and disencumbered from the traditions of men, accompanied with the proper rules of interpretation, was presented to the people. 'This,' say they, 'is not only *objectively*, but *virtually* to restore the christian institution to as many as will receive *the book*.' Others may be found who contend that the development of the various elements of the gospel, and the items of that order of things instituted by the Apostles, contrasted with the various abuses found in the apostacy exhibited on the *pages* of our publications, is the restoration of the christian institution. But some again may be found, who, in their acceptance of the term *restored*, only regard the christian institution as restored when preached by the mouth, and when *received by some persons*. Thus we have the gospel restored *objectively*, *theoretically*, and *practically*, according to the modes of thinking of different individuals. But the gospel institution, if not restored when the Apostles' writings, in their fair construction, were put into the hands of the people—if not restored when the elements were fully developed and contrasted with the corruptions in which they were interred, by the pen, the tongue, and the press—if not restored when simply preached *vir a voce* to the people, and by them acknowledged to be according to the written record; but when *practised*, that is, the testimony believed, the promise embraced, and the commandments of the Messiah obeyed—then the *christian institution* was not restored, *in fact*, until *one congregation*, immersed into the faith of Christ, began to walk in all the commandments and ordinances of the Lord, according to the word of the Apostles, having the living oracles deposited in their hands.

If the gospel was first fairly and fully proclaimed in Jerusalem, on the day of Pentecost; and if the first organized congregation, receiving and practising the Apostles' doctrine in full, was the commencement of the christian institution *in fact*—then the restoration of that institution to its primitive character must be dated (not from the first person immersed under that preaching, but) from the first congregation immersed into the Apostle's testimony and organized according to the Apostle's doctrine. But still if such a congregation do exist, or did exist, be it noticed that the gospel institution is only so far restored to the world as it has been received and practised by that congregation and such as have grown out of it.

It is necessary, for it is now time, that when there is much said about restoration and reformation—about the ancient gospel and the ancient order of things—that we had definite, and perspicuous, and correct ideas of these words and sentences; and that we could ascertain how far the christian institution is at this moment actually restored.

We neither wish to be deceived nor to deceive any individual on this subject, nor would we hold up to the world as a model of the christian institution *restored*, any community which has only been immersed upon the confession of the primitive faith, which is not organized according to the christian constitution, and "*continuing* steadfast in the teaching, in the fellowship, in the breaking of the loaf, and in the prayers of the Apostles."

It is not to institute the invidious and foolish question, What church has this honor? or, Who planted it? or, Who waters it? or, Where shall we look for it? but to call the attention and to fasten the minds of the brethren who are zealous for the restoration and the reformation, &c. upon themselves, that they may learn, understand, and feel how far they are restored, reformed, and blessed with the pure unadulterated institution of Jesus Christ.

Perhaps we have all much more credit with the public, and look for more credit than we deserve. Perhaps it would be more difficult to find the first church, the second church, or the last church which exhibits the christian institution restored, than some of us imagine. But the question which we desire to institute, and which we desire to have debated by every professed reformer and restorer in the land, is, *Does the church of which I am a member enjoy the christian institution restored?* If it do not, then how should it be organized? Wherein reformed? or, What is wanting to its perfection according to the primitive model? This question to the individual members of all the churches, respecting the standing of their church, I would most affectionately and most respectfully tender as my *New Year's Gift* for 1835. But it is not the only one: Another is yet to be expressed, which is tendered as a part of the same gift. It is this: *How far have you, my brother, reformed from the corrupt practices of the professors in other societies*, that profess not to belong to this reformation?

If these two questions (the former respecting the congregation—the latter respecting yourself,) are duly considered, and practically carried out in all their details, in the same spirit from which they are dictated, and for the object for which they are proposed, I am assured that my New Year's Gift will not be contemned.

Give me leave to add, that our convictions are annually more and more deepened from a still more intimate acquaintance with the writings of the Apostles and Prophets—that to be a living, active, intelligent, and useful citizen of the kingdom of heaven, is a more bold, arduous, and lofty enterprize, than most of us moderns are willing to admit. The exhortations, cautions, expostulations, and motives to a courageous, bold, and persevering course of action presented by the Apostles, and by the Saviour himself, are such as to inspire us with very high conceptions of christian character, and of the difficulties which impede or retard our ascent to heaven.

The imagery, comparisons, and striking similitudes used by the Apostles descriptive of christian life and action, when carefully considered may assure the most dull of apprehension, that the obtaining

of an unfading crown in the church triumphant, is one of the boldest and loftiest aspirations, and one of the most magnificent enterprizes of which humanity is capable. An indolent, idle, lazy, inactive christian, is an association of words wholly inadmissible in the syntax of christianity. One might as easily conceive of a knavish, cunning, sly, rogueish honest man, as of an indolent, slothful, sensual christian.

I have thought it might be a useful service, and perhaps an acceptable one to the majority of our readers, to set before them, in a connected view, the various allusions to ancient customs found in Paul alone, designed to set forth the arduous efforts necessary to an honorable standing in Christ's band on earth, and to preferment in the celestial kingdom. This I shall attempt in the present volume, under an appropriate head, for the purpose of rousing the sleeping energies of many who are dreaming in their slumbers on earth of glory eternal at last, while they have scarcely *morality* enough to make them respectable citizens of Virginia or Ohio, to say nothing of the lack of that strong, manly, and healthy piety which adorns human nature.

The tone and pulse of christian morals need much to be changed for the better. Unless the disciples greatly excel in their individual characters on comparison with other professors or non-professors, in vain would the tongue of Demosthenes and the pen of Cicero attempt to sustain their pretensions to primitive christianity. And unless the congregations exercise a more faithful *discipline*, and not suffer them who in word or action dishonor their profession to remain among them, who will not or cannot be reformed, the good cause, hitherto plead so successfully, must languish, and be greatly impeded in its march and conflicts with the opposition.

If the disciples will go forth pure as the light of heaven, clear as the sun, and fair as the moon, they will be as terrible as an army with banners. But it is by truth speaking, covenant keeping, and righteousness seeking that we conquer and silence the artillery of the adversary. When constables, sheriffs, and the officers of justice are in quest of the disciples of Christ for their broken pledges, false promises, violated covenants, and other transgressions of political law, the church that owns them may lock her doors and hang her harp upon the willow trees.

There must be a stricter discipline—I say, beloved brethren, there ought to be, there must be, if Christ be regarded, a stricter discipline. 'There is one commandment you must obey—"From such turn away." 'From whom?' do you ask. Those, in one word, who have the *form* of godliness, but deny its *power*. But read Paul's 2d Epistle to Timothy, especially chapter iii., and learn the character which you are not to endure amongst you. As it is better in the sight of heaven and earth to be a poor and honest man, than a rich and wicked man; so it is incomparably better to have a small church of good, zealous, irreproachable christians, than the full of the largest synagogue in London, of the faithless, truthless, and Christless christians of the 19th century.——May the Lord sanctify us more and more through the truth! for "without holiness no man shall see the Lord."

EDITOR.

Paul's Allusions to Ancient Customs---No. 1.

THOSE ILLUSTRATIVE OF CHRISTIAN ENERGY..

The Grecian Games.

THAT our readers may have a full and clear conception of Paul's allusions to the Grecian games, we shall give him a sketch from the hand of a master, and the application of one allusion found in the Letter to the Hebrews, to prepare him to relish the study of these sacred and venerable writings—rich with all learning, and replete with all instruction.

EDITOR.

THE most splendid and renowned solemnities, which ancient history has transmitted to us, were the *Olympic Games*. Historians, orators, and poets abound with references to them, and their sublimest imagery is borrowed from these celebrated exercises. Those games were solemnized every *fifth* year by an infinite concourse of people from almost all parts of the world. They were celebrated with the greatest pomp and magnificence: hecatombs of victims were slain in honor of the immortal gods: and *Elis* was a scene of universal festivity and joy. There were *other* public games instituted, as the *Pythian*, *Nemean*, *Isthmian*—which could also boast of the valor and dexterity of their combatants, and show a splendid list of illustrious names, who had from time to time honored them with their presence. But the *lustre* of *these*, though maintained for a series of years, was *obscured*, and almost totally *eclipsed* by the *Olympic*. We find that the most formidable and opulent sovereigns of those times were competitors for the *Olympic* crown. We see the kings of Macedon, the tyrants of Sicily, the princes of *Minor Asia*, and at last the lords of imperial Rome, and emperors of the world, incited by a love of glory, *the last infirmity of noble minds*, enter *their* names among the candidates, and contend for the envied palm—judging their felicity completed, and the career of all human glory and greatness happily terminated, if they could but interweave the *Olympic* garland with the *laurels* they had purchased in fields of blood. The various games, which the *Romans* celebrated in their *capital* and in the principal cities and towns of Italy, with such splendor, ostentation, and expense, seem to have been instituted in imitation of the Grecian—though *these* were greatly inferior in point of *real* merit and *intrinsic* glory—for though the Romans had the *gymnastic* exercises of the *stadium* and the chariot race, yet the mutual slaughter of such numbers of *gladiators*, the combats with lions, bears, and tigers, though congenial to the sanguinary ferocity and brutality of this people, for no public entertainments could be made agreeable without these scenes,

must present spectacles to the last degree shocking to humanity; for every crown, here won, was dipt in blood.

The *Olympic* exercises principally consisted in *running, wrestling,* and the *chariot race*—for *leaping, throwing the dart and discus,* were parts of what they call the *Pentathlon*. The candidates were to be *freemen*, and persons of unexceptionable morals. A defect in *legitimacy* or in personal character totally disqualified them. It was indispensably necessary for them previously to submit to a severe regimen. At their own homes they prescribed themselves a particular course of diet: and the laws required them, when they had given in their names to be enrolled in the list of competitors, to resort to *Elis*, and reside there *thirty* days before the games commenced; where their *regimen* and *preparatory exercises* were regulated and directed by a number of illustrious persons, who were appointed every day to superintend them. This form of diet they authoritatively prescribed, and religiously inspected, that the combatants might acquit themselves in the conflict in a manner worthy the Grecian name, worthy the sacred solemnity of the occasion, and worthy those crowds of illustrious spectators by whom they would be surrounded. There are many passages in the Greek and Roman classics which make mention of that extreme strictness, temperance, and continence which the candidates were obliged to observe.

Qui studet optatam cursu contingere metam,
Multa tulit fecitque puer; sudavit et alsit:
Abstiniuit venere et vino.

Horat. Art. Poet. ver 412.

A youth, who hopes th' *Olympic* prize to gain,
All arts must try, and ev'ry toil sustain;
Th' extremes of heat and cold must often prove,
And shun the weak'ning joys of wine and love.

FRANCIS.

The following is a very distinguished passage in *Arrian's discourses of Epictetus*, which both represents to the reader the severity of this regimen and the arduous nature of the subsequent contention. The following is a translation of it by the very ingenious and learned Miss CARTER. "I would conquer at the *Olympic* games—But consider what precedes and follows, and then, if it be for your advantage, engage in the affair. You must conform to rules; submit to a diet; refrain from dainties; exercise your body, whether you choose it or not, in a stated hour, in heat and cold: you must drink no cold water; nor, sometimes even wine. In a word, you must give yourself up to your master, as to a physician. Then, in the combat, you may be thrown into a ditch, dislocate your arm, turn your ankle, swallow abundance of dust, be whipped, and, after all, lose the victory. When you have reckoned up all this, if your inclination still holds, set about the combat." *Miss Carter's Translation of Arrian's Discourses, pages 268, 269. London, 1758. 4to.*

After this preparatory discipline, on the day appointed for the celebration, a *herald* called over their names, recited to them the laws of

the *games*, encouraged them to exert all their powers, and expatiated upon the blessings and advantages of victory. He then introduced the competitors into the *stadium*—led them around it, and with a loud voice demanded, if any one in that assembly could charge any of the candidates with being infamous in his life and morals, could prove him a slave, a robber, or illegitimate. They were then conducted to the altar, and a solemn oath exacted from them, that they would observe the strictest honor in the contention.

Afterward, they who were to engage in the *foot race* were brought to the barrier, along which they were arranged, and waited, in all the excesses of ardor and impatience, for the signal. The cord being dropped, they all at once sprung forward, fired with the love of glory, conscious that the eyes of all assembled Greece were now upon them, and that the envied palm, if they won it, would secure them the highest honors and immortalize their memory. It is natural to imagine with what rapidity they would urge their course, and emulous of glory, stretch every nerve to reach the goal. This is beautifully represented in a very elegant *epigram*, with the following *translation* of which the late ingenious Mr. West has favored us.

On ARIAS, of Tarsus, victor in the Stadium.

The speed of *Arias*, victor in the race,
Brings to thy founder, *Tarsus*, no disgrace:
For able in the course with him to vie,
Like him, he seems on feather'd feet to fly.
The barrier when he quits, the dazzled sight
In vain essays to catch him in his flight.
Lost is the *racer* through the whole career,
'Till victor at the goal he re-appear.

I need hardly remark that the combatants in all these athletic exercises contended *naked*. For though, *at first*, they wore a scarf round the waist, yet an unfortunate casualty once happening, when this disengaging itself, and entangled round the feet, threw the person down, and proved the unhappy occasion of his losing the victory; it was after this accident adjudged to be laid aside.

Chaplets composed of the sprigs of a *wild olive*, and branches of *palm*, were publicly placed on a *tripod* in the middle of the *stadium*, full in the view of the competitors, to inflame them with the ardor of contention, and all the spirit of the most generous emulation. Near the goal was erected a tribunal, on which sat the *Presidents* of the *Games*, called *Hellandotics*—personages venerable for their years and characters, who were the sovereign arbiters and judges of these arduous contentions, the impartial witnesses of the respective merit and pretensions of each combatant, and with the strictest justice conferred the crown.

It is pleasing and instructive to observe how the *several* particulars here specified concerning these celebrated solemnities, which were held in the highest renown and glory in the days of the Apostles, explain and illustrate various passages in their writings. I will now

exhibit before the reader a particular detail of those distinguished passages, whose beauty, energy, and sublimity consists in the metaphorical allusions to these *games*, from the various *gymnastic* exercises of which their elegant and expressive imagery is borrowed. I shall annex such remarks as may contribute to elucidate the diction and phraseology employed by the *sacred* authors. Says the writer of the *epistle* to the *Hebrews*, an epistle which in point of composition may vie with the most pure and elaborate of the Greek classics: "*Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the Majesty on high. For consider him that endured such contradiction of sinners against himself, lest you be wearied and faint in your minds. Wherefore, lift up the hands that hang down and the feeble knees: and make straight paths for your feet, lest that which is lame be turned out of the way.*" In allusion to that prodigious assembly, from all parts of the world, which convened at *Olympia* to be spectators of those celebrated *games*, the Apostle places the christian combatant in the midst of a most august and magnificent theatre, composed of all those great and illustrious characters, whom in the preceding chapter he had enumerated, the fancied presence of whom should fire him with a virtuous ambition, and animate him with unconquered ardor to run the race that was set before him. "*Wherefore, seeing we are compassed about with such a cloud of witnesses:*" whose eyes are upon us, who expect every thing from the preparatory *discipline* we have received, and who long to applaud and congratulate us upon our victory—"let us lay aside every weight and the sin that doth so easily beset us:" let us throw off every impediment, as the competitors for the *Olympic crown* did, and that sin that would *entangle* and *impede* our steps, and prove the fatal cause of our losing the victory—"and let us run with patience the race set before us"—like those who ran in the Grecian *stadium*, let us, inflamed with the idea of glory, honor, and immortality, urge our course with unremitting ardor toward the destined happy goal for the prize of our high calling in God our Saviour—"looking unto Jesus the author and finisher of our faith:" as the candidates for the *Olympic* honors, during the arduous contention, had in view those illustrious and venerable personages from whose hands they were to receive the envied palm, and who were immediate witnesses of their respective conduct and merit; in imitation of them, let us christians keep our eyes steadfastly fixed upon JESUS the original introducer and perfecter of our religion, who, if victorious, will rejoice to adorn our temples with a *crown* of glory that will never fade. "*Who, for the joy set before him, endured the cross, despising the shame, and is now set down at the right hand of God:*" Jesus himself, to seize the glorious palm which his God and Father placed full in his view in order to inspire him with ardor and alacrity in the race he had set before him, cheer-

fully submitted to sorrows and sufferings, endured the cross, contemning the infamy of *such* a death, and, in consequence of *perseverance* and *victory*, is now exalted to the highest honors, and placed on the right hand of the Supreme Majesty. "*For consider him that endured such contradiction of sinners against himself, lest you be wearied and faint in your minds:*" consider him who *conflicted* with such opposition of wicked men all confederated against him, and let reflections on his fortitude prevent your being languid and dispirited—"therefore lift up the hands which hang down and the feeble knees. And make straight paths for your feet, lest that which is lame be turned out of the way:" exert in the christian race those nerves that have been relaxed, and collect those spirits which have been sunk in dejection: make a smooth and even path for your steps, and remove every thing that would obstruct and retard your velocity.

H.

Mr. Meredith, of North Carolina, & the Extras.

NO. 1.

THE magnanimous proposition of Mr. MEREDITH, of the *North Carolina Baptist Interpreter*, volunteering me page for page, and line for line in his publication, on the contested propositions of the *Extras on Remission* and *on Regeneration*, demands my respectful acceptance. Nothing short of this could have induced me to do more than notice, in passing, his essays on the subject. A desire to let his readers hear me, and my readers hear him, has induced me to accept of his manly proposition. The proposition, then, is—That he engages to republish my replies in his paper, and I promise to republish his replies in the *Millennial Harbinger*. He has agreed to give me as much room in his paper as I give him in mine; or, in other words, that we are to have equal rights in each other's periodicals. I ask no more, and will give as much.

This preliminary being adjusted, I will now inform my readers that Mr. Meredith is one of the most respectable and honorable of the Baptist Ministers in the South; a gentleman of very handsome attainments; and, in my judgment, the ablest Editor of the Baptists south of New York. He has written 14 Nos. on these two Extras, and displayed a good deal of sound sense, critical acumen, polemic tact, considerable reading in popular theology, and more knowledge of the Bible than is common among Baptist preachers.

It is unnecessary for me to republish these fourteen essays, as he did not republish the two *Extras*, and especially as we are now to discuss the matter fully. He has full liberty to make what use he pleases of all that I have written, and I have the same liberty to use all that he has written as far as I think it expedient. But that my readers may be fully prepared to give this gentleman a candid and attentive hearing, I will now quote from his last number his own estimate of what he has done:—

"As we have conducted our examination on Mr. Campbell's Extras on Regeneration and Remission of Sins, as far as comports with our original design; and as far as, under existing circumstances, the interests of truth seem to demand; we shall now add a few concluding observations, and with them, close the concern."

The principal propositions on the part of Mr. Campbell, which we have examined and attempted to refute, are the following:—That the facts of the Scriptures, when understood, do delineate the image of God on the human soul, and in this way, are all-sufficient for the renewal of the natural heart:—That faith is only the belief of testimony, or confidence in testimony as true—to the exclusion of all direct action and influence on the part of the Holy Spirit:—That repentance, in a religious sense, is simply sorrow for sin—being nothing more than a natural effect of the belief of divine testimony:—That regeneration, among other definitions given of it, is christian immersion—in other words, that regeneration and immersion are two scriptural names for the same act:—That immersion is the converting act—that is, the act in which sinners turn to God:—That remission of sins is affixed exclusively to immersion:—That justification is not by faith, but by an act—a work resulting from faith:—And that the Holy Spirit is not communicated until after immersion. How far we have been correct in stating the propositions and arguments of the author, and to what extent we have been successful in refuting them, is now submitted to the decision of the reader.

In connexion with each of the foregoing propositions, we have carefully set forth what we conceived to be the truth. We have accordingly proposed and advocated, among others, the following principles:—That the facts of the Scriptures, in conjunction with the direct agency of the Holy Spirit, are appointed and required for the renovation of the natural heart:—That the faith of the gospel is the belief of divine testimony, affecting both the understanding and the heart, and necessarily including a principle of *godliness*—of true allegiance to the Great King:—That repentance is sorrow for sin, involving a change of mind for the better, including a principle of godliness, and infallibly tending to reformation of life:—That regeneration is the act by which new life is imparted to the sinner, a product of the combined action of the word and the Spirit, and the parent of faith, repentance, and all other kindred affections:—That conversion is the turning of the sinner, in heart and in life, to God; and, like repentance, is the product of new life—the action of the new creature:—That remission of sins, under the New Economy, is, in some sense, connected with repentance and baptism:—That justification is by faith—not by an act or acts resulting from faith:—That the Holy Spirit is communicated both before and after immersion, &c. &c. Each of the preceding propositions, it is believed, has been stated and sustained. To some we have devoted considerable attention, and to others but little, in proportion to their bearing on the great question at issue. How far we have been lucid in our statements, conclusive in our arguments, and successful in our general undertaking, the reader will of course decide for himself.

We stated in our last number, that we concurred with Mr. Campbell in considering baptism essential to the *christian* character, in a sense not generally held by our brethren. This may also be inferred from the statement that remission is *some way* affixed to repentance and baptism; Acts ii. 38.—and also from some remarks in an article titled the "Kingdom of Heaven." It was our intention to connect the investigation of this subject with the present examination. But the recent determination to discontinue the Interpreter, connected with the obvious importance of having every article in it complete, has induced us to relinquish our former design. We expect, however, to prosecute the proposed investigation, in the Recorder, under some other head. Our examination of Campbellism is therefore now concluded—at least for the present."

His account of my positions, which he says he has examined, may, perhaps, startle the reader a little, as he may not ever have seen these

positions so expressed in any of my writings. But for all this, I refer him to Mr. Meredith's conclusion, happily conceived, and as happily expressed in the words following:—"How far we have been correct in stating the propositions and arguments of the author, is now submitted to the decision of the reader." To him, too, I am willing to leave it. But Mr. Meredith's propositions are stated in his own words, and therefore my readers are in fair and full possession of them.

Now, to narrow down the controversy to as few points as possible, and to show how much Mr. Meredith has unfortunately misunderstood me, I will select such of his propositions as I cheerfully admit, and then state those from which I dissent.

On faith we are perfectly agreed. His proposition is, that "the faith of the gospel is the belief of divine testimony, affecting both the understanding and the heart; and necessarily including a principle of godliness—of true allegiance to the Great King."

My readers will bear me witness when I say, that on this proposition we are agreed. I always contended for such a *faith of the gospel* as that which Mr. Meredith propounds.

On repentance, too, we are agreed. His definition is, that "repentance is sorrow for sin, involving a change of mind for the better, including a principle of godliness, and *infallibly tending to reformation of life.*" Here there is no debate.

On remission of sins we are also agreed! for his position is, that "remission of sins under the New Economy is, in some sense, connected with repentance and baptism." In this we are also cordially agreed.

His definition of conversion I also accept; but the philosophy attached to it is debateable. His definition is, that "conversion is the turning of the sinner in heart and life to God. To this I sincerely assent; but the philosophy of this conversion is doubtful—for he adds, "Like repentance, it is the product of new life—the action of the new creature." How a "*new creature*" is to be converted to God, or how conversion can be "the action of a new creature," comes not within the sphere of my optics. My philosophy says a man exists before he acts, and the action of a new creature is not the action of an old creature; and how a new creature can be converted to God, I leave to those nearer the sun for the present.

That justification is by faith, and that the Holy Spirit was communicated both before and after immersion, are also propositions to which I find no difficulty in assenting. 'What in the name of reason, then,' the reader will ask, 'has the fourteen essays been written about, since you are so well agreed? Has Mr. Meredith converted you to his views on faith, repentance, remission of sins, in connexion with baptism, conversion, justification?' No conversion, courteous reader. See all my writings from the beginning. He has only expressed in his own language what I have been for many years contending.

'Can you, then,' rejoins the inquisitive reader, 'find not one proposition in all his propositions exceptionable?' Yes, I can find one, or a piece of one or two, exceptionable; and for one I select the following

as most exceptionable: and one is enough for debate until it be fully discussed. Here, then, you have it: "That regeneration is the act by which new life is imparted to the sinner—a product of the combined action of the word and the Spirit—and the parent of faith, repentance, and all other kindred affections."

On this proposition I will offer a few remarks to the consideration of Mr. Meredith and the public. For the sake of reference I shall number them:—

1. There is no sentence in the Bible that affirms this proposition. Regeneration is no where affirmed to be the act by which new life is imparted to the sinner. Mr. Meredith is then called on for the text, the single text, that says so. Nor is there any sentence in the sacred Scriptures that says regeneration is "a product of the combined action of the word and the Spirit." Mr. Meredith will please attend to this, and produce his divine authority for his allegata. Again—we know not the text, the solitary text, that affirms that "regeneration is the parent of faith, repentance, and all other kindred affections." Will Mr. Meredith please refer us to a "*thus saith the Lord*" for this? We know of no Prophet nor Apostle that sustains any part of this proposition. It is therefore only a speculative, abstract, and metaphysical view—depending wholly upon imagination or illogical inference: we say *illogical*; for there is nor saying nor fact in the Bible from which it can be *logically* inferred.

2. It appears to us inaccurate in language; for there is no system of mental philosophy—no science of mind—no grammarian, logician, or rhetorician, that will allow us to call faith and repentance [*affections* of the mind. Mr. Meredith will please refer us to that philosopher, or sage, or divine, that ranks faith and repentance amongst the affections; and he will please name the "*other kindred affections*" of faith and repentance. This is a family into which I desire to be introduced—I mean the other *kindred* affections of faith and repentance.

3. But if he should succeed in disposing of these difficulties, and in reconciling me to the new theory of kindred affections, I have remaining yet another difficulty. It may be called a philosophic, or, if any prefers it, a common sense difficulty. It is this—If regeneration be the "*parent of faith and repentance*," how shall we defend ourselves against those who reason in the following train:—

The parent is always older than the child, at first independent of the child, and derives no part of his existence from the child. Regeneration, then, being the parent of faith, is older than faith, independent of faith, and derives no part of its existence from faith! Then comes another question, (for troubles seldom come single,)—What has *the word* to do in this case? It must act like a charm, if it act at all; for if it be believed before regeneration, then the child is older than the parent, and this is a lineage that belongs neither to the moon nor to our earth. But Mr. Meredith says that "regeneration is the product (the child) of the combined action of the word and the Spirit." The word and the Spirit are, then, the parents of regeneration, and regeneration is the parent of faith! But if the word and the

Spirit should happen to be believed before regeneration, then faith is the parent and regeneration the child! So that to complete Mr. Meredith's theory neither the word nor the Spirit ought to be believed or can be believed before regeneration. And so it comes to pass that a person enters the kingdom of heaven as a regenerated unbeliever!

On these difficulties our friend Mr. Meredith will throw as much light as possible. We would not impose a heavy burthen upon his shoulders at first, and therefore we shall at present offer but three objections to his proposition or definition of regeneration. That he may reply to them in order, we have placed them before him numerically. The *first* he will please remember is, that his proposition is unauthorized by the Book of Inspiration. In the *second* place it is inaccurate in language. And in the *third* place it is most unphilosophic in that it assigns an inadequate cause, or rather no moral cause, for a moral effect: for is it not clear as day, that if the word be not believed, it cannot be a moral cause; and who can affirm that it is, or can be a physical cause of regeneration? All of which is most respectfully and benevolently submitted to the examination of our friend Mr. Meredith,

EDITOR.



Dr. Fishback's Book---No. 1.

FAITH ALONE.

"Essays and Dialogues on the powers and susceptibilities of the human mind for religion, showing the necessity of the word of God, or of supernatural revelation to the existence of it in the present fallen state of man: and on many other of the most important subjects of Christianity—by *James Fishback*, author of the *Philosophy of the Human Mind in regard to Religion*. *Beware lest any man spoil you through philosophy and vain deceit after the traditions of men, after the rudiments of the world, and not after Christ*. Paul. *Lexington, J. Clarke & Co. Upper street. 1834.*"

BY some mistake of the author or printer, the title and the book do not correspond; for while the author gives us sixteen essays, he only gives us one dialogue between himself and John Calvin. But although the Doctor and John Calvin are at war in the dialogue, in the essays John Calvin and him walk off the stage arm in arm, in all brotherly affection. Strange, too, on *the Bible alone for all religion* they are at variance: but on *faith alone for remission* they are hand in hand. These two points are, indeed, the marrow and fatness, the Alpha and the Omega, the soul, body, and spirit of the volume.

Some twenty-five years ago I read with great attention and much interest Scott's commentary on the Old and New Testaments. His preface, however, created doubts on the subject of natural religion: I could, therefore, very easily agree with the Doctor in the first point. The following passage from Scott's preface is a miniature view of the basis of the Doctor's very useful treatise on "the Philosophy of the Human Mind in regard to Religion." It is an evidence also how

original minds often come to the same conclusions *without borrowing* from one another:—

“While, however, it is demonstrable, that man is capable of religion, and in duty and interest bound to it, by the most indispensable obligations; stubborn facts, in every age and nation of the world, undeniably prove, that, left to himself, man would never be truly religious. According to the statement above given, where shall we find religion on earth, in any age or nation, which has not possessed, in a greater or less degree, the advantage of those writings, which we will now take for granted, and hereafter shall attempt to prove, a divine Revelation? An assemblage of the wildest absurdities in opinion, the most vain and irrational superstitions in worship, and the most dangerous mistakes, as well as the most abandoned licentiousness, in morals, forms that religion, (if it may be dignified by so venerable a name,) which forces itself upon our observation, wherever the light of revelation has not shone. Nor can so much as a single nation, or city, indeed, scarcely a family, be excepted from this general charge. If there have been a few individuals, who have manifested something not dissimilar from true religion; and we be disposed to allow, that indeed it was such: it must be vastly more rational to ascribe it to the remains of original tradition, or even to a personal revelation afforded them for their own benefit, though not authenticated for the good of others: than to make it an exception to the general rule, *That without revelation, there never was any true religion on earth since the fall of Adam.*

“Men, indeed, living under the light of revelation, and making what use they choose of that light, may draw up systems of natural religion sufficiently plausible, and apparently rational. But it should be remembered, that this light is originally, through one channel or another, derived from the Bible; though too often, with equal absurdity and ingratitude, set up in opposition to sacred and sublime truths; and universal experience demonstrates, that no such natural religion ever was discovered and delineated by men of any nation, who had never seen any part of the Bible, or any thing deduced from that source.”

Much reflection and examination have long since emboldened me to affirm that “natural religion” and deism are of the same kidney—both plagiarisms from the Bible; that no man can rationally be an atheist, a deist, or a natural religionist. The Doctor has done great justice to this topic in no less than three books at three different periods of his life—one written before his conversion, and two since.

But the present volume had an ulterior object in view. That object was to prove that “baptism has nothing to do in procuring the actual remission of sins.” And certainly he has well proved this point. He had only to contend with Calvin’s weapons against the Catholics of the 16th century. But why he should devote so much time and labor in opposing the Catholics in Kentucky, I know not; unless he anticipates the accomplishment of all the forebodings of the different sects in this country, that the Roman Catholic religion is destined to subvert the pillars of the great temple of American liberty.

The only thing uncandid in this book, and perhaps, that is not altogether *intentional*, (though it looks a good deal like it,) is his frequent attempts to fix upon the present reformation the odium of reviving the Catholic notion of baptism *procuring* the remission of sins. I know of no Protestant in this country that preaches any thing but the blood of Jesus Christ as the *procuring cause* of remission. He might write three volumes more against natural religion and baptism for procuring the remission of sins, without incurring from us any

thing but commendation, if he would not confound baptism for the actual *reception* and *enjoyment* of remission of sins, with baptism for the *procurement* of remission.

We can easily see why Calvin opposed any sort of virtue in the ordinances of the gospel institution, because extremes naturally begat one another. The Pope went for "*works alone*;" Calvin and Luther for *faith alone*;" Fox and Berkley for "*the Spirit alone*:" but we had hoped that this age of ultraism was fast passing away; but, to our mortification, we discover that the shades, the ghosts and spectres of *Calvin's Institutes*, or the *faith alone system*, are still hovering over the genius of our much esteemed and talented brother Fishback.

A person might as rationally preach to me from the volume of nature that *air alone* is the means of natural life, (though I am sure we could not live without it,) as from the Bible that *faith alone* saves a man from his sins; though I acknowledge without faith there is no enjoyment of the redemption that is in the blood of Jesus. But we do not believe, and therefore we do not teach, that faith or baptism alone, or combined, *procures* remission of sins; but that they are means of pardon—of the enjoyment of the cleansing virtues of the blood of Jesus.

The Doctor is full of metaphysics in his theory of *faith alone*, and clearly shows, to my mind, that while he labors to prove remission of sins, or the act of forgiveness on the part of Heaven, to depend on faith alone, he does not believe his own theory. But by the sheer force of metaphysics, and heterodox metaphysics too, he labors to establish that *faith itself is an act of obedience*. As some of my readers may be somewhat sceptical on this curious assumption, I will let them hear the Doctor in his own words explain himself:—"The *obedience* required of these Gentiles, in order to their receiving the Holy Ghost, was faith alone. And God gave to them the Holy Ghost as his witness when they *obeyed him* BY BELIEVING in Jesus Christ that he had purified their hearts. Acts v. 32. xv. 9." p. 233. Here, then, we have the metaphysical doctrine of *obedience by believing*! The Doctor's good sense, in defiance of Calvinism, constrains him to look for *obedience* as prior to the reception of the spiritual blessings of the New Institution. But his theory of mind and of religion drives him to the alternative of seeking obedience in the act of believing a proposition! On this theory every one obeys the proposition which he believes. What a nice metaphysical definition of obedience had the Apostles in their mind when they preached the obedience of faith! Assuredly the Apostles calculated largely upon the intellectual endowments of their Pagan auditors!

'But stop,' says our author: 'my argument is that God purified their hearts by faith, and they received the Spirit by believing that God had purified their hearts by faith. It is the latter which I call obedience by believing! The second is an act of faith upon an effect of faith flowing from volition; for where there is no will there is no obedience. They believed that their hearts were already purified by believing the

gospel, and their consent or assent to that was *obedience by believing!*" This is all I can make of all that the author says on this subject.

I do not, however, see that our author's theory differs from any of the seven theories of Calvinism; and in this remarkable point they all seem to agree—that not one of them practically believes in his own theory. While many of them say with our zealous friend, Faith alone for salvation from sin, for the answer of a good conscience—they plead for the Spirit, and for repentance, and for prayer, &c. in order to forgiveness. But this much only by way of introducing the book. There is not to me a new thought on the subject since my replies to Dr. Fishback's letters in the previous volumes of this work. I designed not much more than formally to announce its design, and to particularize the great error of an attempt to oppose the common version of Peter's Pentecostian address by substituting a Catholic dogma for the words of Peter, and then in proving that dogma by the views of John Calvin and his associates. For my part, I have no more idea of baptism for the procurement of remission, than I have of faith alone for the procurement of salvation. But there are other curiosities in this work which will merit a few words in passing.

EDITOR.



Progress of Reform.

EXTRACTS FROM LETTERS.

ATHENS, Limestone county, Ala. October 16, 1834.

THE good cause is progressing in my neighborhood. Between 60 and 70 have made the good confession, and were immersed for remission, since the meeting of which brother Speer informed you, or within 12 months past. These have all been added to the congregation at Mount Pleasant, near Poplar Creek. The disciples, with a few exceptions, are growing in grace and in the knowledge of our Lord Jesus Christ.

We have been meeting for worship on the first day of the week for more than two years, and can confidently say that the doctrine is of God. At a 3 days' meeting, held at Mount Pleasant, including last Lord's day, attended by brethren Anderson and Griffin, 10 confessed the Lord and were added to the congregation. The opposition is raging; but the truth is mighty and will prevail.

JOHN FAVOR, Jun.

EASTPORT, Me. November 4, 1834.

THERE is a church in this place which was organized by John Colby, (a noted man amongst the Free Will Baptists, who died in Virginia,) about 18 years ago. After him the church had preachers belonging to the Christian connexion until the present time, notwithstanding there has been considerable change in the *opinion* and *faith* of the greater part of the body.

Several years since, when Mr. W. W. Ashley was here, your Harbinger was taken by several belonging to the church. It produced the desired effect. Yet every thing in practice remained the same. You know, perhaps, many have fallen in with your views of the gospel who practise the same as ever. This was, and is, in a great measure, the case here.

Last March, the first Lord's day, brother William Hunter and myself commenced in this place to preach to the above church, and the world (or that

part of it which assembled with them) to obey the gospel. We were both advocates for the ancient order of things. But we began to develope the truth by little and little—I mean those points on which we knew there was a difference.

The people began to turn to the Lord. In a short time between fifty and sixty were immersed, and the church became more intelligent and more zealous for the Apostles' doctrine and practice. Brother Hunter labored here nearly all the time until September. But commemorating the death of the Lord did not take place but once-a-month. I left here for St. Johns, N. B. and in June got five who covenanted together to keep the ordinances of the house of the Lord weekly.

After we had begun to break the loaf and had attended to such duties a few weeks, there was no difficulty in spreading the whole of the ancient gospel before our congregations, or at least all that was necessary to have men obey the Messiah. In a short time our numbers amounted to about twenty. We, however, met with a great deal of opposition; but it done us but little injury. Hunter's health was such that he was under the necessity of leaving here for the residence of his father in Weedsport, N. Y. I have since the first of October been preaching here.

The church in St. Johns agreed to meet every Lord's day and edify each other, and break the loaf. They are making arrangements for erecting a house for worshipping in. I expect to return to them in the Spring. The brethren there are poor. I received nothing for my services.

W. W. EATON.

RANDOLPH COUNTY, *Mi.* November 13, 1834.

THE reformation is still advancing with rapid strides in some places in this state, though rather slowly amongst us at this time. I returned home not long since from a tour through the upper counties. Opposition, I think, is at its zenith in those counties. Of all the hard sayings that ever I heard, there is the hardest in the upper counties; but, notwithstanding the opposition, during my tour several made the good confession and obeyed their Lord.

ALLEN WRIGHT.

SPRINGFIELD, *Ill.* November 14, 1834.

WE have recently had a four days' meeting in this place. Many teaching brethren attended, amongst whom were brothers Stone, Hewitt, and Palmer, of Kentucky. We had during the meeting the pleasure of seeing ten or twelve obey the Lord and added to the church. A letter from brother Stone, received yesterday, says that he was recently in Rushville and preached the gospel to the people, and that since his return he has been requested to go back immediately and baptize many who are waiting for that purpose. We have the prospect of brother Hewitt's residence in this place this winter, from whose labor we anticipate much good to result.

M. MOBLEY.

SPENCER, *Ia.* November 18, 1834.

WE have tolerable pleasant times here. In this town we have lately organized a church of ten members. In this county we have immersed about thirty this fall; and I believe, from the attention of the people, much more good will be done.

T. C. JOHNSON.

ROBERTSON'S FORK, Giles County, *Tenn.* }
November 30th, 1834. }

THE disciples here are, I humbly hope, growing in favor and in the knowledge of our Lord and Saviour Jesus Christ. Our number at the present is about two hundred, and we have but few meetings without some additions. Though opposition runs high here, yet there is one thing I am glad to learn

that is, the intelligent part of the people are constrained to say certainly that is the way Christ and his Apostles taught. But some of them, I fear, are like a people that lived in the days of our Saviour—who believed on our Saviour, but would not confess him for fear of the people.

J. H. JONES.

SANGAMON COUNTY, Ill. November 8, 1834.

I AM happy to inform you that there was a church constituted in Clary's Grove, my neighborhood, one month since, of six members, which has increased to fifteen—taking the New Testament for their confession of faith—Jesus Christ the foundation. We meet every Lord's day, and break bread, sing and pray, as we lack teaching brethren very much. O that all who profess to be reformers would reform indeed and in truth, that the word of truth might prevail! so that others seeing our love and good works, might glorify our Father who is in heaven!

J. W. SIMPSON.

FRANKLIN COUNTY, Ten. December 22, 1834.

WE formed a congregation here in May last, composed of two white male members and two female, and five blacks. We now number thirty-four whites and twelve blacks, and are still gaining ground. We have lately been visited by brother Hall of Georgetown, Ky. and brother Adams of Nashville, Tennessee. Ten intelligent whites were added as the fruit of their labors. Brother A. Grayham is our Bishop. He is an able defender of the ancient faith.

J. M. ANDERSON.

WILLIAMSTOWN, Grant county, Ky. November 8, 1834.

Brother Campbell,

BEING well aware of the numerous burdensome communications forwarded you for publication, it is with diffidence I solicit a page in the Millennial Harbinger for this. But presuming it may not only prove interesting to yourself, but also to many of your readers, I transmit it with a hope that you will devote to it that attention to which you, in your better judgment, may think it is entitled.

I have resided in this place nearly twelve months, during which period I have heard many lectures upon the Scriptures, from Presbyterians, Calvinists, Methodists, Reformers, &c. and, to my great astonishment, I have heard but little said concerning "the secret operations of the Holy Spirit," "the Bible a dead letter," &c. &c.; but I have heard language like the following, even from the mouths of Presbyterians themselves:—

"No man," says one, "can be converted to Christianity only by hearing or reading some important truth contained in the Bible."

"Any man," says a second, "who will sit down and examine the Scriptures with that intensity with which he would examine the record of a landed matter in which he himself is interested, will rise up a Christian before he shall have read the Bible once through."

Brother Campbell, you are scholar and critic—can you tell me how this language must be interpreted to make it mean what has been so long taught; namely, that "the Scriptures have in them a mystical, spiritual, theological, or some other than a literal or figurative meaning"? But enough of this.

Among the many preachers, whose meetings I have attended, there is Elder John Roberts, of Harrison county, Ky. whom I consider the main pillar in the Reformation in this part of the state. He is a gentleman of but limited literary attainments, but who is well acquainted with the Scriptures, and who reasons so forcibly, and proves so clearly from the Bible the doctrine which he preaches to be apostolic, that I cannot see how any rational being, who will listen attentively and impartially to even one of his discourses, can avoid being convinced of the necessity of yielding immediate obedience to the Son of God. I have often attended his meetings with much interest; but never,

under his preaching, have I witnessed a more interesting scene than the conversion of old brother Arnold and his almost superannuated companion, both in the 74th year of their age, accompanied by the conversion of (now) old brother Sowards, in the 75th year of his age. Brother Arnold is a man whose youthful ear witnessed the thundering of the revolutionary canon; who was subsequently engaged twelve years in conflicts with the Indians, in which he received a ball that he carries in his flesh to this day; who has resided in this county for the last thirty years; whose fields have been converted into this town; whose ample possessions and charitable hands have liberally contributed to the wants of his fellow-creatures; who has been "careful to entertain strangers;" whose house (being a large brick) has for many years been open to all denominations of preachers; and whose life has long been remarkable for temperance and piety, he and his wife having been orderly members of the Methodist church for the last fourteen years. But notwithstanding he had listened with due attention to so many arguments in favor of different doctrines and creeds, and had lived a pious life for so many years, yet, it seems, in drawing near the close of life, he was fearful of "making a leap in the dark," and that something was yet necessary to insure his salvation. Under these impressions, at the close of a discourse delivered by brother John Roberts, upon the evening of the 5th instant, in which he urged emphatically the necessity of meeting God in his own appointed way, and proved most conclusively from an overwhelming cloud of testimonies, drawn from the language of Jesus and his Apostles, that baptism is the act in which true believers in Christ put him on and have their former sins remitted, brother Arnold and his aged consort arose and demanded baptism. This, brother Campbell, was an affecting scene—so much so, that the congregation was in a flood of tears—tears of joy, not those of grief. Next old brother Sowards, who had also traced the toilsome paths of life from the revolutionary war, burdened with the sins of three score years and fifteen, lacking seven days; whose grey hairs and trembling limbs seemed to portray him as tottering over the grave, "leaning on a slender straw," went forward and demanded baptism in the name of the Lord Jesus, declaring that he believed him to be the Son of God, the Saviour of sinners, and that he desired to serve him the remainder of his days.

Accordingly they repaired to the water on the evening following, were baptized by brother Roberts, and returned to town, the placid countenance of each seeming strongly expressive of the ever-memorable language of faithful old Simeon—"Lord, now lettest thou thy servant depart in peace according to thy word; for mine eyes have seen thy salvation."

Brother Roberts remained three days with us, during which time nine persons made the good confession, three of whom were members of the Methodist church at this place previous to baptism.

Yours in the hope of immortality,

LUNENBURG C. ABERNATHY.

BLAIRSVILLE, Pa. November 24, 1834.

I NOW embrace the opportunity of informing you of the progress of reformation in our county. Last July we were visited by brother Lanpher, who is a very good recruiting officer. He commenced preaching amongst us on the 30th of June. He immersed three for the remission of sins on the 3d of July; four were immersed on the 7th; two on the 11th; one on the 13th; three on the 20th; one on the 8th of August; one on the 17th; three of which were the product of a two days' meeting held by brothers Lanpher, Davis, and Tibbotts; on the 21st two; on the 22d six; on the 24th one; on the 29th eight; on the 3d of September two; on the 14th six; which make forty-three in three months, and the most of them respectable men and women. It has been a glorious season. It rejoices the hearts of the disciples to see the veil of mysticism removing before the glorious light of the gospel. The sects have been alarmed at the loss of some of their members, and have uttered bitter anathemas against

us; yet we rejoice that we are counted worthy to suffer persecution for the name of Jesus. We want the brethren to pray for us, and for the word of God, that it may run and be glorified.

JOHN JENKINS.

BLED SOE COUNTY, *Tenn.* November 20, 1834.

I HAVE attended three meetings with brethren Randolph and Mulkey this summer and fall—one in Roane county, at which 21 confessed the Lord and were immersed for the remission of their sins—one in Rea county, at which eleven were immersed; also, one in M'Minn, at which twelve were immersed. I also attended one in Bledsoe county, at which eleven were immersed. I will further say, I never saw more love and kindred feeling in my life, than I saw at the above named meetings, which makes me look for better times in this country. I have no doubt but great good could be done if there could be some active evangelist constantly riding. But few to plead the cause of truth in this section (I mean publicly) and these poor, against a host of sectarians of numerous names, but all equally opposed to the truth; yet we despair not, for the cause we plead is the Lord's, and will prevail. Some two or three congregations meet every first day to keep the ordinances. Amidst all the calumnies and reproaches of the world, but more particularly by professors in the congregation where I live, there are some of the most promising youths in the neighborhood, whose souls, bodies, and spirits are devoted to the Lord. They cannot fail to be useful if they hold on their way.

WILLIAM D. CARNS.

[Brother Carns asks, 'Why are the holy places made with hands, Heb. ix. 24. called the antitypes of the true?']

Because the tabernacle was the antitype of the pattern or type shown to Moses in the Mount. An antitype is a thing formed according to a type or pattern. Now Moses formed the tabernacle according to the pattern shown in the Mount. Therefore, the earthly tabernacle was the antitype of that shown on the Mount.]—*Editor.*

SHANNONSVILLE, *Ten.* November 27, 1834.

I AM determined to listen no longer to the doctrines of men—no longer to wear the shackles wrought by the cunning Priest or the learned Doctor. I have been all my life listening to the doctrines, traditions, and systems of men, and for my life I could not tell why there were so many various opinions about the faith. I sometimes doubted all religions, and even revelation; and, sir, in this I was honest, for I was like the Eunuch before he met with Philip, I had no one to guide or instruct me; and as for the Scriptures, they were buried beneath the mysticisms and traditions of 1500 years; so it was impossible for me to receive any instruction from them without aid, for I was bound hand and foot; therefore I could not exert myself until loosed. But, sir, I am now free, and I have laid my hands to the plough, with a determination never to look back. May God be praised for all his mercies!

J. C. BARRETT.

KENTUCKY.

I AM requested to inform you that Mr. Jonathan Kidwell, in passing through the vicinity of Owingsville, Bath county, a few weeks since, told the people that he had challenged you for a controversy and you refused, saying that you were too much inclined that way yourself. This has tottered the faith of some, and it is desired by several worthy brethren that you say something about it in the next Harbinger.

S. K. MILTON.

[In reply to the above, I have only to say that no such challenge ever was received; and of course, no such reply ever was given by the Editor.]

From brother Elijah Woodworth, Palmyra, we are pleased to learn that a reconciliation between some brethren in Rochester, N. Y. has been effected. May they always maintain unity of spirit by the strong bonds of christian peace! We also learn from the same source, that the congregations in Pompey, Onondagua county, in Cicero, in Ira, Cayuga county, in Victory, Abentz, Aurelius, in Sennet, in Junius, Seneca county, and in Rochester, meet every first day of the week to show forth the Lord's death, and to keep the commandments of the Redeemer: that the good cause is still progressing in these vicinities.

Brother O'Kane, in a late tour through Mason county, Ky. immersed about fifty persons.

Brother Carman, of Baltimore, informs me, under date of the 18th December, that additions are regularly made to the brethren in Baltimore. The church is in excellent order, having its bishops and deacons according to the ancient order of things. The bishops feel their responsibility, and as Paul said of Timothy, they "*naturally care*" for the church. Where there are no ordained bishops no one feels that sort of responsibility, no one *watches* for the brethren as "those that must give account;" churches without overseers are like an orphan family—they may sometimes *for a time* get along pretty well. But it is not in the nature of things that they can thrive and prosper as those who have seniors under the obligations of the institutions of the Great King, to watch over them as a father over his children. This church now is full 140 strong, possessing no lack of talent nor information. Three were added last Lord's day—one born and two adopted into the family. Most of the precious members of Mr. Finley's connexion have associated with the disciples of Christ. The brethren, we rejoice to learn, are happy in the Lord and in one another.

By late advices from brother Butler, Carlowville, Alabama, we learn the good cause is still progressing. A Methodist preacher, of good standing, has recently been immersed into the ancient faith, and is likely to be a useful auxiliary.

EDITOR.

Licensed Slanderers.

WHILE I am willing to acknowledge that amongst the Clergy of different names, there are many who fear God, speak the truth as far as they know it, and are constitutionally what we call good men, honest and upright citizens—I am compelled to regard many of them as men of no moral principle. Of this class are all those who "profane the sacred desk," who abuse the laws which protect them from interruption, standing before the people, panoplied by the sanctity of their profession, by the pulpit and by the law, uttering slanders and falsehoods, when they ought (if true to their profession) be preaching Christ to the people.

The falsehoods that come to my eyes in letters, and to my ears from verbal reports, which have been uttered *between prayers* by the preachers of some sects in this country concerning myself and my views, would, perhaps, annually fill a volume. For a long time I have paid no attention to them—sometimes striving to believe or think that their sayings were much exaggerated; and again reconciling myself to it on the ground that it was a part of "the sufferings of the gospel," of which it was my duty, and indeed, my honor, to be a partaker. And when I recollect that men, to whom I am not worthy to be compared, were represented to be "the very offscourings

of the earth and the filth of all things," teachers of error, schismatics, demoralizers, affirming that men ought to do evil that good might come, I have been reconciled to my lot, and am even consoled at the thought of suffering reproach for his name.

But I am so often written to about their sayings and affirmations, that I am obliged either to wound my brethren or to allude to this unpleasant theme. I have now before me several letters of this sort—one from Madison, Indiana, of the 8th ultimo, wishing me to notice the gospel of a certain Mr. Wood, a Methodist preacher of that vicinity, who, from *the sacred desk*, has affirmed, if my informant is not mistaken, that I teach "that the blood of Christ is of no more avail than the blood of any man," in the affair of remission: that "his blood, shed many thousand miles from Indiana, has been dried up in the earth, and never could be of any use to the people in this country," &c. &c. Another writes me from the mountains of Pennsylvania, that some Presbyterian Clergyman preaches that I "was educated in Jefferson College, Pa., and never satisfied the claims due for my education there," &c. Shall I, then, be permitted just to say that these are falsehoods: that I never received a lesson in an *American* College. I need not say that the assertions of Mr. Wood are too absurd to need any denial on my part. These are the means of salvation held forth to keep the people under the control of these sects; for surely no man who fears God could imagine that these falsehoods could answer any other purpose.

EDITOR.

MORMONISM UNVEILED.

'Mormonism Unveiled, or a faithful account of that singular imposition and delusion, from its rise to the present time; with sketches of the characters of the propagators, and a full detail of the manner in which the GOLDEN BIBLE was brought before the world. To which are added, inquiries into the probability that the historical part of the said Bible was written by one Solomon Spalding, more than twenty years ago, and by him intended to have been published as a romance.—By E. D. HOWE: Painesville, Ohio. Printed and published by the author. 1834.'

WE feel authorized to say, from the perusal which we have bestowed upon this work, that the title-page is no *false flag* or *deceitful label*, but that it is as *honest a face* as is generally to be met before a *preface* in any of the publications of the present day. Great labor, and care, and solicitude have been bestowed by its author upon the question of the 'Golden Bible,' and the facts involved in the history of this most impudent and atheistical affair.

No man, *not already duped*, who has the half of five grains of common sense, can read this narrative of Mormonism without being converted to the belief that *Joseph Smith* and his colleagues in the plot are a band of the most unprincipled deceivers that ever disgraced any age or nation, and that his followers are a set of superlative fanatics. This book furnishes demonstration not to be questioned of two singular problems in the history of man—

1st. *That fanaticism is a mental distemper, more incurable than the leprosy.* And,

2d. *That the more glaring and shameless the absurdity, the more determined and irreclaimable its dupes.*

Perhaps we were too sanguine when we thought that the fable was so barefaced that it could not stand upon its legs or palms in the face of day and the American people; but it appears that there are some great leavens, some as great simpletons, and some as dark spots in the United States as in any land on earth, and therefore it is necessary that this book of facts and good arguments should be thrown in the way of this deceived and deceiving band of impostors. I wish it could *pioneer* the way of the Mormons; for if once the delusion is tasted, there is little or no hope. The waters of Letha in their fabled powers of stupefaction, were not half so efficient as the infatigations of Mormonism. The *human* part of the community are, and I doubt not will, feel themselves indebted to Mr. Howe for the labor and expense incurred by him in the detection of this fraud.

EDITOR.

OBITUARY NOTICES.

WE have always been reluctant, indeed rather adverse, to occupy much room in our pages with obituary notices. Many have been forwarded which we could not consistently publish. Simply to notice the demise of a brother is no great compliment, especially in a work which circulates through the whole United States, and beyond their jurisdiction, and as perhaps not ten subscribers, in many instances, had any acquaintance with the person deceased. Besides, it is thought that a sort of biographical sketch, or memoir, or an elegy, or a eulogium should accompany such notices to make them respectful. We foresaw at an early period of our editorial career, that if we commenced a chapter of this sort it would become a very large one after a while, and that it would be unnecessarily taxing our patrons. That the demise of some individuals, however, as matter of history, ought to be noticed, we never doubted. Besides, our own sympathies on some occasions, have occasioned a suspension or a transgression of the law proposed to ourselves. Finding, however, that in the New Testament we have some obituary notices, and feeling it necessary on some occasions as matter of history, and sometimes from the sympathies of our personal knowledge of the deceased, to record their demise, we have concluded after the publication of the two notices in this number, to adopt the following rules:—The deaths of private persons, whose relatives may wish it, shall simply be published in one line or two. Of public persons, a notice such as we think may be satisfactory to the public. To avoid the occasion of any offence, or apparent neglect, we have published the rules which are to govern us in future.

EDITOR.

STEUBENVILLE, Ohio, December 14, 1834.

Brother Campbell,

MY DEAR SIR—Mine is not the painful task to relate circumstances attending the mournful end of an Altamont, but to give you an account of one who departed this life in the hope of a glorious resurrection. Our beloved brother JOSEPH GASTON has joined the armies above. His death, which occurred on Saturday, the 6th ult., although an irreparable loss, was attended with evidences so demonstrative of his acceptance with God, that consolation to his amiable and affectionate companion was mingled in her bitter cup of affliction. Encouragement also was given to the disciples to persevere in the race set before them, and to sinners a warning to flee for refuge and escape the wrath to come. We cannot say with the poet—

"When part the shaft, no mark the sky returns;

The parted wave, no furrow from the keel.

No dies in human hearts the thoughts of death."

A death so triumphant, and attended with circumstances so impressive to saints and sinners, cannot soon be forgotten.

My object is not simply to give an account or relation of a man's death, (for this is a common occurrence,) but an exhortation from a dying man, delivered with emphasis and great animation, in a sonorous voice, with apparent ease, and at a time when we expected each breath to be his last, is very unusual and extraordinary; and the more so as his breathing was very laborious, and he had lain some time unable to speak or to lift his hands. While he lay in this situation he began to smile expressively, and exclaim in a feeble voice, "Glory to God! O! my Saviour! thou hast delivered me!" His eyes, which were apparently set in death, beamed with an expression which language cannot describe. He continued in these exclamations a few minutes, when his voice became shrill and his respiration easy. He then addressed us thus:—"*My friends*, a dying man could not do as I am doing—this strength is not my own—the hand of the Lord is in this matter. He has enabled me in this last extremity to bear witness to the truth. The Devil tempted me and tried me, but the Lord vanquished him and I gave me the victory. People have called me a *muddabbler*, but that matters not to me; the Lord will recompense them. I plead for the ancient gospel—for faith, repentance, baptism for the remission of sins in my life, and *I plead for it in my death*." Then observing some present who had not obeyed the gospel, he exclaimed, "Oh! sinners, tremble for that which awaits you, if you refuse to obey the Lord. Let not tradition deceive you. I tried it, but it would not save me—nothing but the gospel will save us—believe and obey it—it means what it says. If you do not repent and be immersed in the name of Jesus Christ for the remission of sins, God will sweep you off with the besom of destruction. Go, tell your parents; and, parents, tell your children these things—tell them to the neighborhood—tell them to the territory. Try by some means to get the people out to hear the gospel." He spoke in this way during twenty minutes—using his hands with freedom. At the close his children were brought, whom he embraced affectionately. His respiration became laborious as before, his hands fell useless by his sides, and he expired in ten minutes.

If any should doubt the correctness of this statement, there were a number of witnesses present who can attest its truth. I have not given all that he said; but so far as I have gone I have endeavored to quote his own words. A man may, I believe, even on a death bed, deceive himself and others; but there can be no deception in this instance. Our brother had repented before he came to his death bed—had obeyed the gospel, and lived a life of faith in Jesus Christ. He sleeps in peace and rests from all his toils. This is a soothing reflection to his surviving friends, and encouraging to the disciples who imitate his exemplary life.——Yours in the blessed hope,

P. G. YOUNG.

P. S. Brother Gaston, before his decease, requested me to write to you. I have fulfilled my promise, without indulging in many reflections. I leave these to be made by one more competent than myself to do justice to the subject.

Our deceased and much beloved brother Gaston was amongst the first who began to emphasise in his preachings on baptism for the remission of sins. He lived in the vicinity of the Mahoning Association at the time that our much esteemed and greatly beloved brother Scott was appointed to labor as an evangelist in the year 1827, and took part with him in preaching the word and in calling upon the convicted promptly to obey the gospel.

He, on hearing the original gospel clearly and ably propounded, immediately threw all his influence into that scale, and continued till the day of his death not only unshaken, but zealous in the cause.

Great reliance is sometimes placed upon the last views and sayings of good men, and a degree of authority is by many attached to them, which is not awarded them on other occasions. While we rejoice to see that in the last moments of his life our brother triumphed in faith and hope, we would not be understood as deriving any evidence for the truth of our views, or any argument to enforce them, from such occurrences. We rest upon higher evidence

and more authoritative arguments than these—the testimony of Prophets and Apostles, confirmed by the Holy Spirit. We pray that the blessing of him who “executeth judgment for the fatherless and the widow,” may rest upon the widow and the fatherless children of our deceased brother!

Editor.

JOSEPH HELM, Sen. of Lincoln county, Kentucky, crossed the Jordan on the 10th day of May last, with Canaan in his eye, full of faith, zeal, and courage. He was a veteran in the Army of the Faith, having stood in the ranks for full *sixty-six* years. Early after the proclamation of the Restoration in Kentucky he volunteered on the side of the Apostles against the Man of Sin, and threw the weight of his influence and his example on the side of Reformation. And this was not a small offering—being the father of *twenty-one* living children, and consequently a patriarch amongst his own descendants and connexions. He wanted but one year of *four score*. The Lord blessed him with many children, many friends, many earthly bounties, and with many years—and best of all, with the hope, sure and steadfast, of a glorious immortality. His amiable and faithful companion still survives him. May her end, like his, be peace!

EDITOR.

INCONSISTENCY.

JAMESTOWN, Ohio, December 15, 1834.

Dear brother Campbell,

THE pretended friends of a cause always do more injury to it than the open enemies. The cause of Jesus Christ has more pretended friends than any other cause; but there are many who do all they can to prevent men from obeying Jesus, who at the same time make loud professions of friendship for him. Among the number may be counted all who advocate “*faith alone*” for salvation. I have never seen one of these “*faith alone*” men but that he was disobedient himself, and endeavored to make others so. Besides, I never saw one who made such profession, but who also said much about the Holy Ghost. Ask any of them if they consider the Holy Ghost necessary to salvation, and they answer, Yes. Thus they contradict their “*faith alone*” theory, and make something else than faith necessary to salvation. But of all absurdities taught, there is nothing more absurd than for a “*faith alone*” man to teach repentance. To repent for that which has already been forgiven, or to repent of sins after they have been pardoned, is what I should call *the pinnacle of absurdity*. To teach baptism for the purpose of entering the church or kingdom of God, would not be half as absurd in a “*faith alone*” man, as to teach repentance for sins. And to speak of repentance before faith, as some do, is to make the knowledge of sin precede the knowledge of law. It is to make men repent of sins before they know that they have sinned. So that this evasion does not help them out of the absurdity.

I do not like to judge or censure men, but I cannot help believing that there are some men who know more than I do, and who can see the absurdity of such a course, who still persist in teaching the absurdities above pointed out. Can it be possible that they have a clear conscience in doing so? But I will no judge lest I be judged. For it is *possible* that up to this time they have been blinded by tradition as was Saul of Tarsus.

There are none of the advocates of “*faith alone*” who have ventured to assert that repentance and baptism will invalidate faith. Therefore, those who advocate faith, repentance, and baptism as prerequisites for forgiveness stand uncondemned by the teachers of “*faith alone*.”

There are some who harp constantly on repentance, as though God had given no other command; but he who goes for faith, repentance, and baptism, escapes condemnation by them also. But he that adds baptism to faith and repentance for remission of sins, is a *Campbellite*, even if he were the Apostle

Peter or the Apostle Paul; and he is exceedingly uncharitable, for he by his doctrine condemns all the "faith alone" men, and all who harp on repentance, and refuse baptism.

As ever yours,

M. WINANS.

QUERY.

BY what authority did the Apostles ordain Matthias to the Apostleship? Did he or Paul fill the twelfth throne?

Alabama.

Answer.—By the commandment of the Holy Spirit in the mouth of David, who said, "And his office let another take." This is the authority, Peter being competent to rightly interpret that plain commandment. Paul's call and mission were primarily to the Gentiles. He preached sometimes to the Jews, though not sent primarily to them—just as he sometimes immersed, though not sent primarily to do that work—for while it was named in the commission of the Twelve, it was not once named in Paul's commission. Yet Paul sometimes preached to the Jews, and sometimes he immersed when he could find no deacon or minister to wait upon him.

EDITOR.

✂ S. M. McCORKLE, in defence of his views against the *Reformed Clergyman*, No. 1, has been received. As the *Reformed Clergyman* has intimated in his 5th No. (received) that he will make a pause in his series after the 8th number, for the purpose of a reply from any quarter, we judge it most for edification to defer the publication of any thing in reply till he has opened his views more fully. We would also recommend, in conformity to an intimation from the *Reformed Clergyman*, that an issue be joined on some point of defence or oppugnation. And as brother McCorkle will have it wholly at his option to select the issue he will make, whether in defence of some leading point or points in his own expose, or in opposition to some leading point or points on the other side, we would advise him to digest well the 6th No. of the *Reformed Clergyman*, and then to concentrate his powers on such cardinal points as will sustain himself, or sap the foundation of the opposite theory.

EDITOR.

STANZAS,

BY MRS. L. W. SIGOURNEY.

Unto him who loved us, and gave himself for us,
and washed us from our sins in his own blood.

REVELATION.

HOW HATH HE LOV'D US?—Ask the star
That on its wondrous mission sped,
Hung trembling o'er that manger scene

Where he, Messiah, bow'd his head;
He, who of earth's doom sent the doom,
Found in her lowliest hut—so room.

Judea's mountains, lift your voice,
With legends of the Saviour fraught;
Speak, favor'd Olivet, so oft

At midnight's prayerful vigil sought—
And Cedron's brook, whose rippling wave
Frequent his weary feet did lave.

How hath he lov'd us? Ask the band
That fled his woes with breathless haste—
Ask the weak friend's denied tone,

Scourged by his bitterest tears effe'd,
Ask the traitor's kiss and see
What Jesus hath endur'd for thee.

Ask of Gethsemane, whose dews
Shrank from that moisture strangely red,
Which in that unwatch'd hour of pain

His agonizing temples shed!
The scourge, the thorn, whose anguish sore,
Like the unanswering lamb he bore

How hath he lov'd us? Ask the cross,
The Roman spear, the shrouded sky,
Ask of the sheeted dead, who burst

Their cerements at his fearful cry.
O ask no more, but bow thy pride,
And yield thy heart to him who died.

THE MILLENNIAL HARBINGER,

EXTRA.

NO. VI.

Bethany, Va. August 5, 1833.

Regeneration.

"I create New Heavens and a New Earth." Is. lxv. 18:

"Behold I make all things New." Rev. xxi. 5.

WE intend an essay full of "the seeds of things." The topic is a common one, a familiar one, and yet it is an interesting one. Much has been said, much has been written upon it; and yet it is no better understood than it ought to be. Few give themselves the trouble of thinking much on the things which they think they understand; and many would rather follow the thoughts of others, than think for themselves. Suspense is painful, much study is a weariness of the flesh; and therefore, the majority are content with the views and opinions handed to them from those who have gone before.

We wish to treat this subject as if it were a new one; and to examine it now, as if we had never examined it before. It is worthy of it. Generation is full of wonders, for it is full of God's physical grandeur; yet regeneration is still more admirable, for in it the moral attributes of Jehovah are displayed. But we aim not at a development of its wonders, but at a plain, common-sense, scriptural exposition of its import.

We have not learned our theology from Athanasius, nor our morality from Seneca; and therefore we shall not call upon them for illustration, argument, or proof. To the Sacred Records, in which alone Christianity yet remains in all its freshness, we look for light; and thither would we direct the eyes of our readers. It is not the regeneration of the schools, in which Christianity has been lowered, misapprehended, obscured, and adulterated, of which we are to write; but that regeneration of which Jesus spoke, and the Apostles wrote.

A few things must be premised—a few general views expressed, before we, or our readers, are prepared for the more minute details; And to approach the subject with all unceremonious despatch, we observe, that—

Man unregenerate is ruined in body, soul, and spirit; a frail and mortal creature. From Adam his father he inherits a shattered constitution. He is the child of a fallen progenitor; a scion from a degenerate stock.

Superior to Adam, the exile from Eden, in physical, intellectual, and moral nature, none of his descendants can rise. It is not in nature to improve itself; for above its fountain the stream cannot rise. Cain, the firstborn of Eve, was in nature the image and likeness of him that begat him. Education failed to improve him, while Abel, his younger brother, obtained the excellency which faith in God's promise alone bestows. The first born, it will be conceded, was at least equal to his younger brother: and who can plead that in nature he excels Eve's eldest son!

Man in his ruins is, however, a proper subject of a remedial system. He is susceptible of renovation. Therefore God has placed him under a regenerating economy. This economy contemplates the regeneration of the whole human constitution, and proposes as its consummation the transformation of spirit, soul, and body. The destiny of the regenerate is described by Paul in one sentence: "As we now bear the image of the earthy Adam, we shall then bear the image of the heavenly Adam."

God's own Son is proposed as the model. Conformity to him in glory, honor and immortality, as the perfection of the regenerate, is the predestination of him who speaks of things that be not, as though they were.

Regeneration is, therefore, moral and physical: or, in other words, there is now a renovation of the mind—of the understanding, will, and affections;—and there will hereafter be a renovation of the body: "For this corruptible body shall put on incorruption, and this mortal body shall put on immortality."

The renovation of the mind and character is, therefore, that moral regeneration which is to be effected in this life; for which the remedial system, or kingdom of heaven, was set up on earth: and this, therefore, first of all, demands our attention.

Before we attempt an answer in detail to the question, *How is this moral regeneration effected?* we shall attend to the principle on which the whole remedial system proceeds. The grand principle, or means which God has adopted for the accomplishment of this moral regeneration, is the full demonstration and proof of a single proposition addressed to the reason of man. This sublime proposition is, **THAT GOD IS LOVE.**

The reason and wisdom of this procedure will suggest itself to every one who can understand the views and feelings of all unregenerated men. Man, in a state of alienation and rebellion, naturally suspects, that if he be a sinner, and if God hate sin, he must hate

him. As love begets love, so hatred begets hatred; and if a sinner suspects that God hates him, he cannot love God. He must know that God loves him, before he can begin to love God. "We [says an Apostle] love God because he first loved us." While alienated in heart, through the native darkness of his understanding, the sinner misinterprets every restraint which God has placed in his way to prevent his total ruin, as indications of the wrath of heaven. His transgression of these restraints, and his consciousness of having defied the veracity and power of God, only increase his enmity, and urge him onward in his apostacy and wanderings from his creator. The goodness of God, being misunderstood, furnishes to him no incentive to repentance and reformation. Guilt and fear, and shame, the fruits of his apostacy, becloud his understanding, and veil from his eye all the demonstrations of benevolence and goodness with which the creation abounds. Adam under a tree, hiding from God, trembling with fear, suspicious of the movements of every leaf, and covered with shame as with a garment, is both an illustration and proof of these views of the state of mind which obtains in the unregenerate.

Neither the volume of creation, nor that of God's providence, is sufficient to remove from the natural man these misconceptions, and the consequent alienation of heart. The best proof that these two volumes cannot do this, is, that they never have, in any one instance, yet done it. From the nature of things it is indeed evident that they cannot do it. The elements are too often at war with the happiness of man. The ever-changing attitude of the natural world in reference to health, and life, and comfort, render it at best doubtful, whether the laws of nature, which ultimately bring man down to the grave, are the effect of benevolence, or of malevolence towards mankind. A third volume, explanatory of both, and replete also with supernatural developments, is wanting, to furnish the most diligent student of nature and providence, with the means of learning the true and full character of him against whom we have rebelled.

That volume is the Bible. Holy Prophets and Apostles spake as they were moved by the Spirit of Knowledge and Revelation. Its records, its history, its prophecy, its precepts, its laws, its ordinances, and its examples, all develope and reveal God to man, and man to himself.

But it is in the person and mission of the INCARNATE WORD that we learn that *God is love*. That God gave his Son for us, and yet gives his Spirit to us,—and thus gives us himself—are the mysteries and transcendent proofs of the most august proposition in the universe. The gospel, Heaven's wisdom and power combined, God's own expedient for the renovation of human nature, is no more nor less, than the illustration and proof of this regenerating proposition.

Thus we hasten to our subject. Having glanced at the great landmarks of the plantations of nature and grace, now that we may, in the light of truth, ascertain the true and heaven-taught doctrine of regeneration, we shall cautiously survey the whole process as deve-

loped by the commissioned teachers of the deep counsels of the only true God.

That certain things, parts of this great process, may be well understood, certain terms which we are wont to use to represent them, must be well defined, and accurately apprehended. These terms are *Fact, Testimony, Faith, Repentance, Reformation, Bath of Regeneration, New Birth, Renewing of the Holy Spirit, Newness of Life*.

"All things are of God" in the regeneration of man, is our motto; because our Apostle affirmed this as a cardinal truth. He is the author of the *facts*, and of the *testimony* which declares them; and being the author of these, he is the author of all the effects produced by these facts. The Christian is a new *creation*, of which God is the *Creator*. The change of heart and of character, which constitute moral regeneration, is the legitimate impression of the facts, or things which God has wrought. The facts constitute the moral seal which stamps the image of God upon man. In the natural order we must place them first, and therefore we must first define the term.

Fact.

Fact means something done. The term *deed*, so common in the reign of James the First, is equivalent to our term *fact*. Truth and fact, though often confounded, are not the same. All facts are truths, but all truths are not facts. That God exists, is a truth, but not a fact; that he created the heavens and the earth, is a fact and a truth. That Paul was the Apostle of the Gentiles, is a truth, but not a fact; and that he preached Christ to the Gentiles, is both a fact and a truth. The simple agreement of the terms of any proposition with the subject of that proposition, or the representation of any thing as it exists, is a truth. But something must be done, acted, or effected, before we have a fact. There are many things in religion, morals, politics, and general science, which are not facts; but these are all but the correspondence of words and ideas with the things of which they treat.

Facts have a power which simple truth has not; and, therefore, we say, that facts are stubborn things. They are *things*, not *words*. The power of any fact, is the meaning; and therefore the measure of its power is the magnitude of its import. All moral facts have a moral meaning; and those are properly called moral facts, which either exhibit, develop, or form moral character. All those facts, or works of God, which are purely physical, exhibit what have been commonly called his natural or physical perfections; and all those facts, or works of God, which are purely moral, exhibit his moral character. It so happens, however, that all his works, when properly understood, exhibit both his physical and moral character, when viewed in all their proper relations. Thus the deluge exhibited his power, his justice, and his truth; and, therefore, displayed both his physical and moral grandeur. The turning of water into wine, apart from its design, is purely a demonstration of physical power; but when its design is apprehended, it has a moral force equal to its physical majesty.

The work of Redemption is a system of works, or deeds, on the part of heaven, which constitute the most splendid series of moral facts which man or angel ever saw. And they are the proof, the argument, or the demonstration, of that regenerating proposition which presents God and *love* as two names for one idea.

When these facts are understood, or brought into immediate contact with the mind of man, as a moral seal or archetype, they delineate the image of God upon the human soul. *All the means of grace are, therefore, only the means of impressing this seal upon the heart; of bringing these moral facts to make their full impression on the soul of man.* Testimony and faith are but the channel through which these facts, or the hand of God, draws his image on the heart and character of man. If then the fact and the testimony are both the gift of God, we may well say that faith and eternal life are also the gift of God, through Jesus Christ our Lord.

To enumerate the gospel facts, would be to narrate all that is recorded of the sayings and doings of Jesus Christ, from his birth to his coronation in the heavens. They are, however, concentrated in a few prominent ones, which group together all the love of God in the gift of his Son. He died for our sins, He was buried in our grave, He rose from the dead for our justification, and is ascended to the skies to prepare mansions for his disciples, comprehend the whole, or are the heads to the chapters which narrate the love of God, and display his moral majesty and glory to our view.

These moral facts unfold all the moral grandeur of Jehovah, and make Jesus the effulgence of his glory, the express image of his substance. These are the moral seal which *testimony* conveys to the understanding, and *faith* brings to the heart of sinners, by which God creates them anew, and forms them for his glory. It is the Spirit which bears witness—the Spirit of God and of Christ which gives the testimony, and confirms it in the disciples. But let us next proceed to *testimony*.

Testimony.

The Romans, from whom we have borrowed much of our language, called the witness the *testis*. The declaration of this *testis* is still called testimony. In reference to the material system around us, to all objects and matters of sense, the eye, the ear, the smell, the taste, the feeling, are the five witnesses. What we call the evidence of sense, is, therefore, the testimony of these witnesses, which constitute the five avenues to the human mind from the kingdom of nature. They are figuratively called witnesses, and their evidence, testimony. But the report or declaration of intelligent beings, such as God, angels, and men, constitute what is properly and literally called *testimony*.

As light reflected from any material object upon the eye brings that object into contact with the eye, or enables the object to make its image on the eye, so testimony concerning any fact, brings that fact into contact with the mind, and enables it to impress itself, or to form

its image upon the intellect, or mind of man. Now, be it observed, that as by our five external senses we acquire all information of the objects of sense around us, so by testimony, human or divine, we receive all our information upon all facts which are not the objects of the immediate exercise of our five senses upon the things around us.

To appreciate the full value of testimony in the divine work of regeneration, we have only to reflect, that all the moral facts which can form moral character, after the divine standard, or which can effect a moral or religious change in man, are found in the testimony of God; and that no fact can operate at all where it is not present; or where it is not known. The love of God in the death of the Messiah never drew a tear of gratitude or joy from any eye, or excited a grateful emotion in any heart among the nations of our race to whom the testimony never came. No fact in the history of six thousand years, no work of God in creation, providence, or redemption, has ever influenced the heart of man or woman to whom it has not been testified. Testimony is, then, in regeneration, as necessary as the fact of which it speaks.

The real value of any thing, is the labor which it cost, and its utility when acquired. If reason and justice arbitrated all questions upon the value of property, the decision would be, that every article is worth the amount of human labor which is necessary to obtain it; and when obtained, it is again to be tried in the scales of utility. Now as all the facts, and all the truth, which can renovate human nature, are in the testimony of God; and as that testimony cost the labor and the lives of the wisest and best that ever lived, that testimony, to us, is just as valuable as the facts which it records, and the labors and the lives which it cost, and just as indispensable in the process of regeneration, as were the labors and the lives of Prophets, Apostles, and the Son of God.

History, or narrative, whether oral or written, is only another name for testimony. When, then, we reflect how large a proportion of both Testaments is occupied in history, we may judge of how much importance it is in the judgment of God. Prophecy also, being the history of future facts, or a record of things to be done, belongs to the same chapter of facts and record. Now if all past facts, and all future facts, or all the history or testimony concerning them, was erased from the volumes of God's inspiration, how small would the remainder be! These considerations, added together, only in part exhibit the value and utility of testimony in the regeneration of mankind. But its value will be still more evident when the proper import of the term *faith* is fully set before us.

Faith.

No testimony, no faith: for faith is only the belief of testimony, or confidence in testimony as true. To believe without testimony, is just as impossible as to see without light. The measure, quality, and power of faith, are always found in the testimony believed.

Where testimony begins, faith begins; and where testimony ends, faith ends. We believe Moses just as far as Moses speaks or writes; and when Moses has recorded his last fact, or testified his last truth, our faith in Moses terminates. His five books are, therefore, the length and breadth, the height and depth, or, in other words, the *measure* of our faith in Moses. The *quality* or value of faith is found in the quality or value of the testimony. The certainty of faith, is the certainty of the testimony. If the testimony be valid and authoritative, our faith is strong and operative. "If," says John, "we receive the testimony of men, the testimony of God is greater," stronger and more worthy of credit. The value of a bank bill, is the amount of the precious metals which it represents, and the indisputable evidence of its genuineness; so the value of faith is the importance of the facts which the testimony presents, and the assurance afforded that the testimony is true. True, or unfeigned faith, may be contrasted with feigned faith, but true faith is the belief of truth; for he that believes a lie, believes in vain.

The *power* of faith is also the power, or moral meaning of the testimony, or of the facts which the testimony represents. If by faith I am transported with joy, or overwhelmed in sorrow, that joy or sorrow is in the facts contained in the testimony, or in the nature and relation of those facts to me. If faith purifies the heart, works by love, and overcomes the world, this power is in the facts believed. If a father has more joy in believing that a lost son has been found, than in believing that a lost sheep has been brought home to his fold, the reason of this greater joy is not in the nature of his faith, but in the nature of the facts believed.

Here I am led to expatiate on a very popular and pernicious error of modern times. That error is, that the nature, or power and saving efficacy of faith, is not in the truth believed, but in the *nature* of our faith, or in the *manner of believing* the truth. Hence all that unmeaning jargon about the nature of faith, and all those disdainful sneers at what is called "historic faith"—as if there could be any faith without history, written or spoken. Who ever believed in Jesus Christ, without hearing the history of him? "*How shall they believe in him of whom they have not heard?*" Faith never can be more than the receiving of testimony as true, or the belief of testimony; and if the testimony be written, it is called history—though it is as much history when flowing from the tongue, as when flowing from the pen.

Let it be again repeated, and remembered, that there is no other manner of believing a fact, than receiving it as true. If it is not received as true, it is not believed; and when it is believed, it is no more than regarded as true. This being conceded, then it follows that the efficacy of faith is always in the fact believed, or the object received, and not in the nature or manner of believing.——

"Faith was bewildered much by men who meant
To make it clear, so simple in itself,
A thought so rudimental and so plain,
That none by comment could it plainer make.

All faith was one. In object, not in kind,
 The difference lay. The faith that saved a soul,
 And that which in the common truth believed,
 In essence, were the same. Hear, then, what faith,
 True, Christian faith, which brought salvation, was:
 Belief in all that God revealed to men;
 Observe, in all that God revealed to men,
 In all he promised, threatened, commanded, said,
 Without exception, and without a doubt."

Pollok's Course of Time, Book viii. p. 189.

This holds universally in all the sensitive, intellectual, and moral powers of man. All our pleasures and pains, all our joys and sorrows, are the effects of the objects of sensation, reflection, faith, &c. apprehended or received, and not in the nature of the exercise of any power or capacity with which we are endowed. We shall illustrate and confirm this assertion by an appeal to the experience of all.

Let us glance at all our sensitive powers. If on surveying with the eye a beautiful landscape, I am pleased, and on surveying a battle field strewn with the spoils of death, I am pained, is it in accordance with truth to say, that the pleasure or the pain received was occasioned by the nature of vision, or the mode of seeing? Was it not *the sight*, the thing seen, the object of vision, which produced the pleasure and the pain? The action of looking, or the mode of seeing, was in both cases the same; but the things seen, or the objects of vision, were different;—consequently, the effects produced were different.

If on hearing the melody of the grove I am delighted, and on hearing the peals of thunder breaking to pieces the cloud, dark with horror, hanging over my head, I am terrified, is the delight or the terror to be ascribed to the manner or nature of hearing, or to the thing heard? Is it not the thing heard, which produces the delight and the terror?

If I am refreshed by the balmy fragrance of the opening bloom of spring, or sickened by the fetid effluvia of putrid carcases, are these effects to be ascribed to the peculiar nature or mode of smelling, or to the thing smelt? Or when the honey or the gall come in contact with my taste, is the sweet or the bitter to be regarded as the effect of my manner of tasting, or to the object tasted? And when I touch the ice, or the blazing torch, is the effect or feeling produced to be imputed to the manner of feeling them, or to the thing felt? May we not, then affirm that all the pleasures and pains of sense; all the effects of sensation, are the results, not of the manner in which our five senses are exercised, but of the objects on which they are exercised? It may be said, without in the least invalidating this conclusion, that the more intimate the exercise of our senses is with the things on which they are exercised, the stronger and more forcible will be the impressions made; but still it is the object seen, heard, smelt, tasted, or felt, which affects us.

Passing from the outward to the inward man, and on examining the powers of intellection one by one, we shall find no exception to the law which pervades all our sensitive powers. It is neither the

faculty of perception, nor the exercise of perception, nor the manner of perception, but the thing perceived, that excites us to action: it is not the exercise of reflection, but the thing reflected upon: it is not memory, nor the exercise of recollection, but the thing remembered: it is not imagination, but the thing imagined: it is not reason itself, nor the exercise of reason, but the thing reasoned upon, which affords pleasure or pain—which excites to action—which cheers, allures, consoles—which grieves, disquiets, or discommodes us.

Ascending to our volitions and our affections, we shall find the same universality. In a word, it is not choosing, nor refusing; it is not loving, hating, fearing, desiring, nor hoping; it is not the nature of any power, faculty, or capacity of our nature, nor the simple exercise of them, but the objects or things upon which they are exercised, which give us pleasure or pain; which induces us to action, or influences our behaviour. Faith, then, or the power of believing, must be an anomalous thing; a power *sui generis*; an exception to the laws under which every power, faculty, or capacity of man is placed, unless its measure, quality, power, and efficacy, be in the things believed, in the facts which are testified, in the objects on which it terminates.

There is no connexion of cause and effect more intimate; there is no system of dependencies more closely linked; there is no arrangement of things more natural or necessary, than the ideas represented by the terms *fact*, *testimony*, *faith*, and *feeling*. The first is for the last, and the two intermediates are made necessary by the force of circumstances, as the means for the end. The fact, or the thing said or done, produces the change in the frame of mind. The testimony, or report of the thing said or done, is essential to belief; and belief of it, is necessary to bring the thing said or done to the heart. The change of heart, is the end proposed in this part of the process of regeneration; and we may see that the process on the part of heaven is, thus far, natural and rational: or, in other words, consistent with the constitution of our nature.

Repentance.

Repentance is usually defined "*sorrow for any thing past*," and in the religious vocabulary it is simply *sorrow for sin*." This is one, but it is only one of the natural effects of the belief of the testimony of God. The gospel facts, testimony and faith, contemplate more than this. But yet it is necessary that this point of faith should be distinctly apprehended, especially in this age, when it occupies so large a space in the systems of theology.

Repentance, in our current acceptation, is sorrow for sin; and certainly there is no man who believes the revealed facts found in the testimony of God, who will not be sorry for his sins. But simple sorrow for the past, is but a feeling of the heart which, unless it excite to reformation, or the abandonment of sin, is of no more use than the regrets of Judas after he had sold his Master for fifteen dollars.

Repentance must, however, precede reformation: for unless we are sorry for the past, and grieved with ourselves, we will not think of a change of conduct. Repentance is to reformation, what motive is to action, or resolution to any undertaking. It was well for David to resolve to build the temple; and so it is well to form any good design, but much better to execute it. To feel sorry for the poor and the afflicted, and to resolve to assist and comfort them, is well, but to go and do it is better: and, indeed, unless our sorrow for the past terminates in reformation for the future, it is useless in the estimation of heaven and earth; as useless as to say to the hungry, Be filled; or to the naked, Be clothed.

Genuine repentance does not always issue in reformation. Judas was sorrowful even to death, but could not reform. Many have been so genuinely sorry for their sins, as to become suicides. Speak we of "a godly sorrow"? No; this is not to be expected from unconverted and ungodly persons. Christians, Paul teaches, when they err may repent with a godly sorrow; but this is not to be expected from the unregenerate, or from those who have not reformed. It is not, then, the genuineness of repentance that is to be appreciated, unless by genuine repentance is meant more than simple sorrow for the past—unless by genuine repentance is meant reformation. Yet without sincere or unfeigned repentance, there cannot be real or genuine reformation.

This leads us to observe, that the only unequivocal evidence of sincere repentance, is the actual redress of the injury done; not only a cessation from the sin, but a restitution for the sin, as far as restitution can possibly be made. *No restitution, no repentance—provided restitution can be made.* And may I be permitted to add, *that without repentance, and restitution when possible, there can be no remission.*

The preachers of repentance—of the necessity of repentance in order to remission, ought to set this matter fairly and fully before sinners. Do they represent repentance as sorrow for the past, and a determination to reform? How then will the sinner know that he is sorry for his sins against men, or how will the community know that he has repented of such sins, unless full restitution be made? It is impossible that either the sinner himself, or the community who know his sins against man, can have any certain evidence that he is penitent, unless by making all possible restitution.

Peccator wounded the reputation of his neighbor Hermas, and on another occasion defrauded him of ten pounds. Some of the neighborhood were apprized that he had done both. Peccator was converted under the preaching of Paulinus, and on giving in a relation of his sorrow for his sins, spoke of the depth of his convictions, and of his abhorrence of his transgressions. He was received into the congregation, and sat down with the faithful to commemorate the great sin offering. Hermas and his neighbors were witnesses of all this. They saw that Peccator was penitent, and much reformed in his behaviour; but they could not believe him sincere, because that he had

made no restitution. They regarded him as either a hypocrite, or self-deceived; because, having it in his power, he repaid not the ten pounds, nor once contradicted the slanders he had propagated. Peccator, however, felt little enjoyment in his profession, and soon fell back into his former habits. He became again penitent, and on examining the grounds of his falling off, discovered that he had never cordially turned away from his sins. Overwhelmed in sorrow for the past, he resolved on giving himself up to the Lord; and, reflecting on his past life, set about the work of reformation in earnest. He called on Hermas, paid him his ten pounds and the interest for every day he had kept it back, went to all the persons to whom he had slandered him, told them what injustice he had done him, and begged them, if they had told it to any other persons, to contradict it. Several other persons whom he had wronged in his dealings with them, he also visited; and fully redressed all these wrongs against his neighbors. He also confessed them to the Lord, and asked him to forgive him.—Peccator was then restored to the church, and, better still, he enjoyed a peace of mind and a confidence in God, which was a continual feast. His example, moreover, did more to enlarge the congregation at the Cross-roads, than did the preaching of Paulinus in a whole year. This was, unequivocally *sincere* repentance.

This is the repentance which Moses preached, and which Jesus approbated. Under the law, confession to the priest, and the presenting of a trespass offering, availed nothing to forgiveness without restitution. As the theory of repentance is much lost sight of in this our degenerate age, and as the practice is still more rare, we think it not amiss to be still more explicit on this topic. We shall therefore hear the law and the gospel both on this subject.

In Leviticus, chap. vi. 1—7, we have the word of the Lord upon this subject:—"And the Lord spake to Moses, saying: If a soul sin, and commit a trespass against the Lord, and lie to his neighbor in that which was delivered him to keep, or in fellowship, (i. e. dealing,) or in a thing taken away by violence, or has deceived his neighbor; or have found that which was lost and lies concerning it, and swears falsely; in any of these that a man does, sinning therein: then it shall be because he has sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he has deceitfully gotten, or that which was delivered him to keep, or the lost thing which he has found, or all that about which he has sworn falsely: he shall even restore it in the principal, and shall add the fifth part more thereto, and give it to him to whom it appertaineth, in the day of his trespass offering. And he shall bring his trespass offering to the Lord, a ram without blemish out of the flock, with thy estimation, for a trespass offering to the priest. And the priest shall make an atonement for him before the Lord; and it shall be forgiven him, for any thing of all that he has done, in trespassing therein."

Thus spoke the Lord to Moses. From which we learn that, under the former economy, a trespass offering to the Lord without restitution to man, or restitution to man without a trespass offering to the

Lord, availed not to forgiveness. Thus was repentance preached by Moses. But the law went into details still more minute than these; for provision is made for the case in which the sinner could not find the person against whom he had sinned. In such a case, the penitent sinner was to seek out the kindred of the injured party, and if he could find any kinsman, he was to recompense this kinsman; but if he could not find a kinsman, he must recompense it to the Lord, besides offering his trespass offering. It was to go into the Lord's treasury. See Numb. v. 7, 8. The principle uniformly, in all cases of sin against man, was, the sinner "shall make amends for the harm he has done, and shall add the fifth part thereto." Lev. v. 16.

If any one suppose that repentance is to be less sincere or unequivocal under the gospel, let him remember that Zaccheus proposed more than adding a fifth, he would restore fourfold, and that Jesus approbated him for so doing. Indeed, John the Immerser demanded fruits worthy of repentance or of reformation, and Paul proclaimed that those who turn to God should do works meet or worthy of repentance. Acts xxvi. 20.

"Works worthy of repentance" is a phrase which can be understood in no other sense than those works which make amends for the harm done to men, and the dishonor done to God, as far as both are possible. Can any man think that he is sorry for that sin or wrong which he has done, when he makes no effort to make amends to him who was injured in person, character, or property, by it? Works worthy of his professed repentance are wanting, so long as any being whom he has injured in person, property, or reputation, is unredressed to the utmost extent of his ability.

One of our most popular commentators says—and with much truth—"No man should expect mercy at the hand of God, who having wronged his neighbor, refuses, when he has it in his power to make *restitution*. Were he to weep tears of blood, both the justice and mercy of God would shut out his prayer, if he make not his neighbor amends for the injury he has done him. He is a dishonest man, who illegally holds the property of another in his hands."—*Adam Clarke* on Gen. xl. 2.

Every preacher of repentance should insist upon these evidences of sincerity, both for the satisfaction of the penitent himself, and for the good of the community. Acts xix. 18—20 is quite to the point: "Many that believed came and confessed, and showed their deeds—many of them also who used curious arts, bringing their books together, burnt them before all: and they computed the value of them, and found it fifty thousand pieces of silver." This was making restitution, in their case, as far as possible; and the principle here evinced is applicable in every other case.

But in pursuing this subject so far, we have passed over the boundaries of repentance, and sometimes confounded it with reformation. This is owing to the licentious use of language to which modern theology has so richly contributed. We shall, however, redress this wrong as far as practicable, by a few remarks on

Reformation.

The word *metanoia*, used by the sacred writers and heaven taught preachers of the New Economy as indicative of the first effect of faith, as has been often showed, is different from that which our word *repentance* fitly represents. It literally imports *a change of mind*; but, as Parkhurst, Campbell, and many others say, such a change of mind “as influences ones’ subsequent behaviour for the better.” Dr. Campbell, Diss. vi. p. 3, says: “It has been observed by some, and I think with reason, that the former (*metanoeo*) denotes, properly, a change to the better; the latter (*metamelomai*) barely a change, whether to the better or to the worse; that the former marks a change of mind that is durable, and produces consequences; the latter expresses only a present uneasy feeling of regret, without regard to duration or effects: in fine, that the first may be translated into English, *I reform*, the second, *I repent*, in the familiar acceptation of the words.” Now as every one who reforms repents, but as every one who repents does not reform, this distinction is necessary and proper; and there is nothing hazarded, nothing lost by translating the former *I reform*, and the latter *I repent*. There is something gained, especially in all places where we have the word in the imperative mood, because then it is of importance to know precisely what is intended. If we are commanded only to change our mind, or to be sorry for the past, we have obeyed when we feel regret; but if more than mere change of mind or regret is intended, we have not obeyed the commandment until we change for the better. Now it is, we think, very evident from various passages of the sacred writings of the Apostles, and from their speeches, that they commanded more than a simple change of mind as respected past conduct, or mere sorrow for the past. Peter commanded the thousands assembled on the day of Pentecost, who had changed their minds, and who were sorry for the past, to do something which they had not yet done; and that something is in the common version rendered *repent*, and in the new version *reform*, and in the old English Bible “*amend your lives*.” The word here used is the imperative of *metanoeo*. Judas repented, and many like him, who never reformed; and, therefore, it is of importance that this distinction should be kept in view. But for a more full illustration and proof of this we must refer our readers to Note 39, p. 74, Family Testament.

Repentance is not reformation, but is necessary to it; for whoever reforms, must first repent. Reformation is, indeed, the carrying out of the purpose into our conduct. But as reformation belongs rather to another part of our essay than the present, we shall, on the premises already before us, pause and offer a few reflections.

In the preceding definitions of words and ideas, it would appear that we have a literal and unfigurative representation of the whole process of what is figuratively called regeneration. For, as we shall soon see, the term *regeneration* is a figure of speech which very ap-

propriately, though analogically, represents the reformation or renovation of life of which we have now spoken.

That the preceding arrangement is not arbitrary, but natural and necessary, the reader will perceive when he reflects, that the thing done, or the fact, must precede the report or testimony concerning it; that the testimony concerning it must precede the belief of it; that belief of the testimony must precede any feeling in correspondence with the fact testified; and that feeling must precede action in conformity to it. Fact, testimony, faith, feeling, action, are therefore bound together by a natural and gracious necessity, which no ingenuity can separate. And will not every Christian say, that when a person *feels* and *acts* according to the faith, or the testimony of God, he is a new creature—regenerate—truly converted to God? He that believes the facts testified in the record of God, understands them, feels according to their nature and meaning, and acts in correspondence with them—has undergone a change of heart and of life which makes him a new man.

This is that moral change of heart and life which is figuratively called *regeneration*. We are not to suppose that regeneration is something which must be added to the faith, the feeling, and the action or behavior, which are the effects of the testimony of God understood and embraced; or which are the impress of the divine facts attested by Prophets and Apostles. It is only another name for the same process in all its parts.

It may also be observed that numerous figures and analogies are used by the inspired writers to set forth this change, as well as other leading truths and lessons in the Bible. In their collective capacity Christians are called a kingdom, a nation, a generation, a family, a house, a flock, a city, a temple, a priesthood, &c. In their individual capacity they are called kings, priests, soldiers, citizens, children, sheep, branches, stones, &c. They are said to be begotten, born, regenerated, builded, engrafted, converted, created, planted. Now, under whatever figure they are considered or introduced, reason argues that every thing said of them should be expressed in conformity with the figure under which they are presented. Are they called *sheep*? Then he that presides over them is called a *Shepherd*; their enemies are *wolves* and *dogs*; their sustenance is the *green pasture*; their place of safety and repose, the *sheepfold*; their errors are *wanderings* and *strayings*; their conversion, a *return*; and their good behavior a *hearing of the voice*, or a *following* of the Shepherd. Are they called *children*? Then collectively they are a *family*; they are *begotten* and *born again*; God is their *Father*; their separation is an *adoption*; Jesus is their *elder brother*; they are *heirs* of God; they *live* and *walk* with God. Are they *priests*? Jesus is their *High Priest*; the church is their *temple*; the Saviour is their *altar*; their songs, their praises are *incense* ascending to heaven; and their oblations to the poor, their works of love, are *sacrifices* most acceptable to God. Are they called *citizens*? The church is then *the kingdom of heaven*; *Jerusalem* is *the mother of them all*; formerly they were *aliens*, and their natural-

ization is *regeneration*. Are they called *branches*? Then Jesus is the *true vine*; his Father the *vine-dresser*; their union with Christ, an *engrafting*; the discipline of the gospel, a *pruning*; and their good works are *fruits of righteousness*.

Thus there is no confusion of metaphors in the Scriptures of truth, in the dialect of heaven. It is the language of Ashdod, it belongs to the confusion of Babel, to mingle and confound all figures and analogies. Hence we so often hear of *being born again*, without any allusion to a family or a kingdom! and of *regeneration* as antecedent to faith or repentance! Had a modern assembly of Divines been employed to accommodate the Scripture style to their orthodox sentiments, we should not have had to read all the Old Testament and all the historic books of the New, to find the subject of regeneration but once proposed to an alien, as the fact is; but then we should have found it in the history of Abel, of Enoch, of Noah, and of Abraham, if not in every section of the law of Moses, in the Prophets, and in the Psalms. John the Baptist, Jesus, and the Holy Twelve would have had it in every sermon; and true faith would have been always defined as the fruit of regeneration.

But Jesus had a *kingdom* in his eye and in his discourse before he ever mentioned being "born again" to Nicodemus: for unless there was a family, a state, or a kingdom to be born into, it is impossible for any one to be born into it. And if the kingdom of heaven only began to be after Jesus entered into heaven; or, if it was only approaching from the ministry of John to the day of Pentecost, then it would have been preposterous, indeed—an incongruity of which no inspired man was ever guilty—to call any change of heart or life a *regeneration*, or a *new birth*. It is true that good men in all ages were made such by facts, testimony, faith, and feeling, by a change of heart, by the Spirit of God; but the *analogy* or *figure* of being *born*, or of being *regenerated*, only began to be used when the kingdom of heaven began to be preached, and when men began to press into it.

We are now, perhaps, better prepared to consider the proper import and meaning of "*regeneration*" in general, and of "*the bath of regeneration*" in particular.

Regeneration.

This word is found but twice in all the oracles of God—once in Matthew xix. 28. and once in Titus iii. 5. In the former it is almost universally understood to mean a *new state of things*, not of *persons*—a peculiar era, in which all things are to be made new:—such as the formation of a new church on the day of Pentecost, or the commencement of the Millennium, or the general resurrection. The biblical critics of eminence have assigned it to one or other of these great changes in the state of things. So we use the word *revolution*, and the phrase *the Revolution*, to express a change in the political state of things. The most approved punctuation and version of this passage renders it altogether evident that a new era is alluded to: "Jesus an-

swered, Indeed, I say to you, that at the renovation (regeneration) when the Son of Man shall be seated on his glorious throne, you, my followers, sitting also upon twelve thrones, shall judge the twelve tribes of Israel." This being so evident, and so often alluded to in our former writings, we shall proceed to the remaining occurrence, Titus iii. 5.

All the new light which we propose to throw on this passage will be gathered from an examination of the acceptance of the word *generation* in the sacred writings. Our reason for this is, that we object to a peremptory decision of the meaning of a word which occurs only in the passage under discussion, from our reasonings upon the insulated passage in which it is found. In such a case, if we cannot find the whole word in any parallel passages, the proper substitute is the root or branches of that word, so far as they are employed by the same writers. Moreover, we think it will be granted, that whatever may be the scriptural acceptance of the word *generation*, regeneration is only the repetition of that act or process.

After a close examination of all the passages in which *generation* occurs in the writings of the Hebrew Prophets and Apostles, we find it used only in two acceptations—as descriptive of the whole process of creation and of the thing created. A race of men, or a particular class of men, is called a *generation*; but this is its figurative, rather than its literal meaning. Its literal meaning is the formation or creation of any thing. Thus it is first used in the Holy Scriptures. Moses (Gen. ii. 4.) calls the creation, or whole process of formation of the heavens and the earth, "the *generations* of the heavens and the earth." The account of the formation of Adam and Eve, and also the account of the creations of Adam and Eve, are, by the same writer, called "the book or record of the *generations* of Adam." Gen. v. 1. This is the literal import of the word; consequently, *regeneration* literally indicates the whole process of renovating or new-creating man.

This process may consist of numerous distinct acts; but it is in accordance with general usage to give to the beginning, or consummating act, the name of the whole process. For the most part, however, the name of the whole process is given to the consummating act, because the process is always supposed incomplete until that act is performed. For example: in the process of tanning, fulling, forging, &c. the subject of these operations is not supposed to be tanned, fullled, forged, until the last act is performed. So in all the processes of nature—in the animal, vegetable, and mineral kingdoms—the last act consummates the process. To all acquainted with the process of animalization, germination, crystalization, &c. no farther argument is needed. But, in the style of our American husbandmen, no crop nor animal is *made*, until it come to maturity. We often hear them say of a good shower, or of a few clear days, "This is the *making* of the wheat, or corn." In the same sense it is that most Christians call *regeneration*, the NEW BIRTH; though being born is only the last act in natural generation, and the last act in regeneration.

In this way the *new birth* and *regeneration* are used indiscriminately by commentators and writers on theology; and, by a figure of speech, it is justified on well established principles of rhetoric. This leads us to speak particularly of

The Bath of Regeneration.

By "*the bath of regeneration*" is not meant the first, second, or third act; but the last act of regeneration which completes the whole, and is, therefore, used to denote the new birth. This is the reason why our Lord and his Apostles unite this act with water. Being *born of water*, in the Saviour's style, and *the bath of regeneration*, in the Apostles' style, in the judgment of all writers and critics of eminence, refer to one and the same act—viz. Christian baptism. Hence it came to pass that *all the ancients* (as fully proved in our first Extra on Remission) used the word *regeneration* as synonymous in signification with *immersion*. In addition to the numerous quotations made in our Essay on Remission, from the creeds and liturgies of Protestant churches, we shall add another from the Common Prayer of the Church of England, showing unequivocally that the learned Doctors of that church used the words *regeneration* and *baptism* as synonymous. In the address and prayer of the minister after the baptism of the child, he is commanded to say,

"Seeing now, dearly beloved brethren, that this child is regenerate, and grafted into the body of Christ's church; let us give thanks unto Almighty God for these benefits, and with one accord make our prayer unto him, that this child may lead the rest of his life according to this beginning."

Then shall be said, all kneeling,

"We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy church. And humbly we beseech thee to grant that he, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that as he is made partaker of the death of thy Son, he may also be partaker of his resurrection; so that finally, with the residue of thy holy church, he may be an inheritor of thine everlasting kingdom, through Christ our Lord. Amen."

Eusebius, in his Life of Constantine, p. 628, shows that St. Cyprian, St. Athanasius, and, indeed, all the Greek Fathers, did regard baptism as the consummating act; and therefore they called it *teliosis*, the consummation. These authorities weigh nothing with us; but as they weigh with our opponents, we think it expedient to remind them on which side the Fathers depose in the case before us. By these quotations we would prove no more than that the ancients understood the washing of regeneration; and, indeed, used the term *regeneration* as synonymous with baptism.

But were we asked for the precise import of the phrase, "*washing or bath of regeneration*," either on philological principles, or as explained by the Apostles, we would give it as our judgment that the phrase is a circumlocution or periphrasis for water. It is *loutron*, a

word which more properly signifies the vessel that contains the water, than the water itself; and is, therefore, by the most learned critics and translators, rendered *bath*, as indicative either of the vessel containing the fluid, or of the use made of the fluid in the vessel. It is therefore by a metonymy the water of baptism, or the water in which we are regenerated. Paul was a Hebrew, and spoke in the Hebrew style. We must learn that style before we fully understand the Apostle's style. In other words, we must studiously read the Old Testaments before we can accurately understand the New. What more natural for a Jew accustomed to speak of "the water of purification," of "the water of separation,"* to speak of "the bath of regeneration"? If the phrase "water of purification" meant water used for the purpose of purifying a person—if "the water of separation" meant water used for separating a person, what more natural than "the bath of regeneration" should mean water used for regenerating a person?

But the New Testament itself confirms this exposition of the phrase. We find the word *loutron* once more used by the same Apostle, in the same connexion of thought. In his letter to the Ephesians, chap. v. 26, he affirms that Jesus has sanctified (separated, purified with the water of purification) the church by a *loutron* of water—"a bath of water, with the word"—"having cleansed it by a bath of water, with the word." This is still more decisive. The common version, so fully aware that the sense of this passage agrees with Titus iii. 5. have, in both places, used the word *washing*, and Macknight the term *bath*, as the import of *loutron*. What is called the *washing*, or *bath of regeneration*, in the one passage, is, in the other, called "the washing," or "bath of water." What is called "*saved*" in one, is called "*cleansed*" in the other; and what is called "*the renewal of the Holy Spirit*" in the one, is called "*the word*" in the other; because the Holy Spirit consecrates or cleanses through the word. For thus prayed the Messiah, "Consecrate them through the truth: thy word is the truth." And again, "You are clean through the word that I have spoken to you."

To the same effect, Paul, to the Hebrew Christians, says, "Having your hearts sprinkled from a guilty conscience, and your bodies washed with pure water—the water of purification, the water of regeneration. For the phrase "pure water" must be understood, not of the quality of the water, but metonymically, of the effect, the cleansing, the washing, or the purifying of the person—"having your bodies or persons *washed* with pure water," or water that purifies or cleanses.

None, acquainted with Peter's style, will think it strange that Paul represents persons as *saved*, *cleansed*, or *sanctified* by water; seeing Peter unequivocally asserts that "*we are saved*" through water, or through baptism, as was Noah and his family through water and faith in God's promise. "The antitype" (like figure) "immersion, does also now save us."

Finally, our great Prophet, the Messiah, gives to water the same place and power in this work of regeneration. For when speaking

* See Numbers viii. 7. xix. 9, 13, 20, 21. xxxi. 23.

of being *born again*—when explaining to Nicodemus *the new birth*, he says, “Except a man be *born of water* and of the Spirit, he cannot enter the kingdom of God.” May not we then, supported by such high authorities, call that water of which a person is born again, the water or bath of regeneration?

New Birth.

We have already seen that the consummation of the process of generation or creation is in the birth of the creature formed. So it is in the moral generation, or in the great process of regeneration. There is a state of existence from which he that is born passes; and there is a state of existence into which he enters after birth. This is true of the whole animal creation, whether oviparous or viviparous. Now the manner of existence, or the mode of life, is wholly changed; and he is, in reference to the former state, dead, and to the new state alive. So in moral regeneration. The subject of this great change before his new birth existed in one state; but after it he exists in another. He stands in a new relation to God, angels, and men. He is now born of God, and has the privilege of being a son of God, and is consequently pardoned, justified, sanctified, adopted, saved. The state which he left was a state of condemnation, what some call “the state of nature.” The state into which he enters is a state of favor, in which he enjoys all the heavenly blessings through Christ: therefore it is called “the kingdom of heaven.” All this is signified in his death, burial, and resurrection with Christ; or in his being born of water. Hence the necessity of being buried with Christ in water, that he may be born of water, that he may enjoy the renewal of the Holy Spirit, and be placed under the reign of favor.

All the means of salvation are means of enjoyment, not of procurement. Birth itself is not for procuring, but for enjoying the life possessed before birth. So in the analogy—no one is to be baptized, or to be buried with Christ; no one is to be put under the water of regeneration for the purpose of *procuring* life, but for the purpose of *enjoying* the life of which he is possessed. If the child is never born, all its sensitive powers and faculties cannot be enjoyed; for it is after birth that these are fully developed and feasted upon all the aliments and objects of sense in nature. Hence all that is *now* promised in the gospel can only be *enjoyed* by those who are born again and placed in the kingdom of heaven under all its influences. Hence the philosophy of that necessity which Jesus preached,—“Unless a man be born again he cannot discern—unless a man be born of water and Spirit he cannot enter into the kingdom of heaven.

But let no man think that in the act of being born, either naturally or metaphorically, the child purchases, procures, or merits either life or its enjoyments. He is only by his birth placed in circumstances favorable to the enjoyment of life and all that makes life a blessing. “To as many as received him, believing in his name, he granted the privilege of being children of God, who derive their birth not from

blood, nor from the desire of the flesh, nor from the will of man, but from God."

Renewing of the Holy Spirit.

"He has saved us," says the Apostle Paul, "by the bath of regeneration and *the renewing of the Holy Spirit*, which he poured on us richly through Jesus Christ our Saviour; that, being justified by his favor, [in the bath of regeneration,] we might be made heirs according to the hope of eternal life." Thus, and not by works of righteousness, he has saved us. Consequently, being born of water and the renewing of the Holy Spirit are not works of merit or of righteousness, but only means of enjoyment. But this pouring out of the influences, this renewing of the Holy Spirit is as necessary as the bath of regeneration to the salvation of the soul, and to the enjoyment of the hope of heaven, of which the Apostle speaks. In the kingdom into which we are born of water, the Holy Spirit is as the atmosphere in the kingdom of nature—we mean that the influences of the Holy Spirit are as necessary to *the new life* as the atmosphere is to our animal life in the kingdom of nature. But on this topic we have said so much in our "*Extra Defended*," that to it we must refer our readers who are still inquisitive on the subject. All that is done in us before regeneration, God our father effects by *the word*, or the gospel as dictated and confirmed by his Holy Spirit. But after we are thus begotten and born by the Spirit of God—after our new birth, the Holy Spirit is shed on us richly through Jesus Christ our Saviour; of which the peace of mind, the love, the joy, and the hope of the regenerate is full proof; for these are amongst the fruits of that Holy Spirit of promise of which we speak. Thus commences

The New Life.

"*Newness of life*" is a Hebraism for a *new life*. The new birth brings us into a new state. "Old things have passed away; all things have become new," says an Apostle: "for if any one be in Christ he is a new creature." A new spirit, a new heart, and an outward character corresponding to this change, are the effects of the regenerating process: "for the end of the charge," the grand result of the remedial system, is "love out of a pure heart, a good conscience, and faith unfeigned." "Love is the fulfilling of the whole law," and the fruit of the whole gospel. It is the cardinal principle of all Christian behaviour, the soul of the new man, the breath of the new life. Faith works by no other rule. It is a working principle, and love is the rule by which it operates. The Spirit of God is the spirit of love and the health of a sound mind. Every pulsation of the new heart is the impulse of the spirit of love. Hence the brotherhood is beloved, and all mankind embraced in unbounded good will. When the tongue speaks, the hands and feet move and operate under the unrestrained guidance of this principle, we have the Christian character drawn to

the life. For meekness, humility, mercy, sympathy, and active benevolence, are only the names of the various workings of this all renovating, invigorating, sanctifying, and happifying principle. "He that dwells in love dwells in God and God in him."

The Christian, or the new man, is then a philanthropist to the utmost extent of the meaning of that word. Truth and love have made him free from all the tyrannies of passion, from guilt, and fear, and shame; have filled him with courage, active and passive. Therefore, his enterprize, his capital enterprize, to which all others minister, is to take part with the Saviour in the salvation of the world. "If by any means I may save some," are not the words of Paul only, but of every *new man*. Are they merchants, mechanics, husbandmen; are they magistrates, lawyers, judges, or unofficial citizens; are they masters, servants, fathers, sons, brothers, neighbors; whatever, or wherever they may be, they live for God and his city, for the King and his Empire. They associate not with the children of wrath—the miser, the selfish, the prodigal, the gay, the proud, the slanderer, the tattler, the rake, the libertine, the drunkard, the thief, the murderer. Every new man has left these precincts; has broken his league with Satan and his slaves, and has joined himself to the family of God. These he complacently loves, those he pities, and does good to all.

The character of the new man is an elevated character. Feeling himself a son and heir of God, he cultivates the temper, spirit, and behaviour, which correspond with so exalted a relation. He despises every thing mean, grovelling, earthly, sensual, devilish. As the only begotten and well beloved Son of God is to be the model of his future personal glory, so the character which Jesus sustained amongst men, is the model of his daily imitation. His every day aspiration is—

"Thy fair example I would trace,
To teach me what I ought to be;
Make me by thy transforming grace,
Lord Jesus, daily more like thee!"

The law of God is hid in his heart. The living oracles dwell in his mind; and he grows in favor with God as he grows in the knowledge of God and of Jesus Christ his Lord. As a newborn babe he desires the unadulterated milk of the word of God, that he may grow by it; for as the thirsty hart pants after the brooks of water, so pants his soul after God. Thus he lives to God, and walks with him. This is the character of the regenerate, of him that is born of God, of the new man in Christ Jesus. This is that change of heart, of life, and of character, which is the tendency and the fruit of the process of regeneration as taught and exemplified by the Apostles, and those commended by God, in their writings.

We now proceed to offer a few remarks on physical regeneration, the second part of our subject.—

Physical Regeneration.

Our mortal bodies are yet to feel the regenerating power of the Son of God. This is emphatically called "*the glory of his power.*" "The redemption of the body" from the bondage of corruption, is the consummation of the new-creating energy of him who has immortality. Life and incorruptibility were displayed in and by his resurrection from the dead. It was great to create man in the image of God, greater to redeem his soul from general corruption, but greatest of all to give to his mortal frame incorruptible and immortal vigor. The power displayed in the giving to the dead body of the Son of God incorruptible glory and endless life, is set forth by the Apostle Paul as incomparably surpassing every other divine work within the reach of human knowledge. He prays that the mind of Christians may be enlarged to apprehend this mighty power—that the Father of glory would open their minds, "that they might know the exceeding greatness of his power in relation to us who believe—according to the working of his mighty power, which he wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenly places." Faith in this wonderful operation of God—hope for the riches of the glory of the inheritance of the saints in light, are the most powerful principles of action which God has ever planted in the human breast. This is the transcendent hope of the Christian calling, which imparted such heroic courage to all the saints of eternal renown. This better resurrection in prospect, has produced heroes which make cowards of all the boasted chiefs of worldly glory. As the magnetic needle ever points to the pole, so the mind influenced by this hope ever rises to the skies, and terminates on the fulness of joy and the pleasures forevermore, in the presence and at the right hand of God.

To raise a dead body to life again, is not set forth as more glorious than by a touch to give new vigor to the palsied arm, to impart sight to the blind, or hearing to the deaf; but to give that raised body the deathless vigor of incorruptibility, to renovate and transform it in all its parts, and to make every spirit feel that it reanimates its own body, that is as insusceptible of decay, as immortal as the Father of eternity, is a thought overwhelming to every mind, a development which will glorify the power of God, as the sacrifice of his Son now displays his righteousness, faithfulness, and love to the heavens and to the earth.

This new birth from the dark prison of the grave, is fitly styled "the redemption of the body" from bondage, "*the glorious liberty of the sons of God.*" As in our watery grave the old man is figuratively buried to rise no more, so in the literal grave, the prison of the body, we leave all that is corrupt; for he that makes all things new will raise us up in his own likeness, and present us before his Father's face in all the glory of immortality. Then will regeneration be complete. Then will be the full revelation of the sons of God.

Immortality, in the sacred writings, is never applied to the spirit of man. It is not the doctrine of Plato which the resurrection of Jesus proposes. It is the *immortality of the body* of which his resurrection is a proof and pledge. This was never developed till he became the first born from the dead, and in a human body entered the heavens. Jesus was not a spirit when he returned to God. He is not made the Head of the New Creation as a Spirit, but as the Son of Man. Our nature in his person is glorified; and when he appears to our salvation, we shall be made like him: we shall then see him as he is. This is the Christian hope.

"A hope so great and so divine
May trials well endure,
And purify the soul from sense and sin,
As Christ himself is pure."

Thus matters stand in the economy of redemption. Thus the divine scheme of regeneration is consummated: the moral part, by the operation of moral means; the physical part, by the mighty power of God operating through physical means. By the word of his power he created the heavens and the earth; by the word of his grace he reanimates the soul of man; and by the word of his power he will again form our bodies anew, and reunite the spirit and the body in the bonds of an incorruptible and everlasting union. Then shall death "be swallowed up forever."

"Where now thy victory, boasting grave?"

But for this we must patiently wait. "We know not what we shall be." We only know, that when he appears we shall be like him; that we shall see him as he is.

The use of the Theory of Regeneration.

One would imagine, from the voluminous arguments, debates and sermons upon the theory of regeneration, that a sound theory was essential to salvation: that it must be preached in every sermon, in order to regenerate the hearers. Nothing can be more preposterous. Who can think that any theory of the resurrection or regeneration of the body, can affect the body in the grave! As little can any theory affect the unregenerate, or those dead in trespasses and in sins. A sermon upon generation, or upon natural birth, would be as efficacious upon those unborn in bringing them into this life, as a sermon upon moral or physical regeneration. This explains the fact, that in all the accounts of apostolical preaching to Jew and Gentile—in all the extracts of their sermons and speeches found in the New Testament, the subject of regeneration is not once mentioned. It is, in all the historic books of the New Testament, but once propounded, but once named; and that only in a private conference with a Jewish senator on the affairs of Christ's kingdom. No theory understood or believed by the unregenerate; no theory proposed to them for their acceptance, can avail any thing to their regeneration. We might as rea-

sonably deliver a theory of digestion to a dyspeptic, to cure his stomach—or a theory upon vegetation to a scion, to hasten its growth, as to preach any view of regeneration to a sinner, to make him a Christian.

Of what use, then, are the previous remarks on this subject? I will first candidly inform the reader, that they were not written for his regeneration, either of mind or body; but for the benefit of those who are employed in the work of regenerating others, and for the conviction of such Christians as may have been induced to regard us as aiming at nothing but the mere immersion of persons, as alone necessary to the whole process of conversion or regeneration, in their acceptation of these words.* The use of this theory, if it have any, is, as a guide to those who are laboring publicly or privately for the regeneration of sinners. If we have assigned a proper place to facts, testimony, faith, feeling, action, the bath of regeneration, the renewing of the Holy Spirit, and a new life, the course is fairly marked

*It may again be necessary in this fastidious age to remark, that in this essay, in order to disabuse the public mind on our use and acceptation of the term *regeneration*, we have taken the widest range which a supreme regard for the apostolic style could, in our judgment, allow. While we argue that the phrase *bath of regeneration* (Titus iii. 5.) is equivalent to *immersion*, as already explained, and as contradistinguished from *the renewing of the Holy Spirit*, of which the immersed believer is a proper subject; we have spoken of the whole process of renovation, not in the strict application of the phrase, Titus iii. 5. but rather in the whole latitude of the figure employed by the Apostle. It is not the first act of begetting, nor the last act of being born, but the whole process of conversion alluded to in the figure of *generation*, to which we have directed the attention of our readers. For, as often before stated, our opponents deceive themselves and their hearers by representing us as ascribing to the word *immersion* and the act of immersion all that they call *regeneration*. While, therefore, we contend that being "born again," and being immersed, are, in the Apostle's style, two names for the same action, we are far from supposing or teaching that in forming the new man there is nothing necessary but to be born.

If any ask why this matter was not fully developed in our first essays on this subject, our answer is, Because we could not anticipate that our opponents would have so represented or misrepresented our views. Were a General asked why he did not arrange all his troops in the beginning of the action as he had them arranged when he triumphed over his enemy, he would reply that the manœuvres and assaults of the enemy directed the disposition of his forces.

Our opponents contend for a regeneration begun and perfected before faith or baptism—a spiritual change of mind by the Holy Spirit antecedent to either knowledge, faith, or repentance, of which infants are as susceptible as adults; and therefore, as we contend, make the gospel of no effect. By way of reprisals they would have their converts to think that we go for nothing but water, and sarcastically call us the advocates of "water regeneration." They think there is something more sublime and divine in "spirit regeneration;" and therefore claim the title of orthodox. This calumny has been one occasion of the present essay, and it has occasioned that part of it which gives the fullest latitude to the term *regeneration*, which analogy gives to the figure used by the Apostle. But when we speak in the exact style of the living oracles on this subject, we must represent *being born again*, (John iii. 5.) and *regeneration*, (Titus iii. 5.) as relating to the act of immersion alone. See *Extra Defended*, pp. 24—36.

out. They are to present the great facts, to declare the whole testimony of God to sinners, in order to their conversion or regeneration. Like Paul, in his account of his labors in Corinth, they must go out, not in the strength of human philosophy, "*but declaring the testimony of God,*" and laying before their hearers "the wonderful works of God."

This is the use, and the only proper use of sound theory on any subject. It is to guide the operator, not the thing operated upon. I would hope, under the Divine blessing, to be the means of regenerating more persons in one year, never once naming regeneration, nor speculating upon the subject, by stating and enforcing the testimony of God, than by preaching daily the most approved theory of regeneration ever sanctioned by any sanhedrim on earth.* With these views we have, then, offered the preceding remarks; and shall now briefly turn our attention to

August 1st.—I have just now opened the Cincinnati *Baptist Journal* of 26th July, from which I read an approved definition of regeneration. It is orthodox, spiritual, physical, mystical, and metaphysical Regeneration. It is quoted from the "STANDARD." Regeneration, in the *Evangelical Standard*, is thus defined:—

"Is the sinner active in regeneration? Certainly he is. His mind is a thinking, rational principle, which never ceases to act; and therefore, when the word *passive* is applied to it, by Old Divines, or by Calvinists, they do not mean that it is *literally* dead, like inert matter, which requires a physical impulse to put it in motion. They only mean to convey the scriptural idea, that the Holy Spirit is the *sole* agent in regeneration, and that the sinner has no more *efficient* agency in accomplishing it, than Lazarus had in becoming alive from the dead. Still they grant that his mind is most active, but unhappily its activity is all *against* the Divine influence; as the Scriptures assure us, unregenerated persons 'do always resist' the strivings of the Spirit. '*Every* imagination of the thoughts of man's heart, is *only* evil continually.' 'There is none that doeth good, no *not* one.' The sinner, therefore, instead of voluntarily co-operating with the Holy Spirit, does all he can to *resist* his divine influence, and *prevent* his own regeneration, until he is *made* willing by almighty power."

What a comfortable thing is this theory of regeneration! The sinner is to be regenerated when actively striving against the Divine influence. At the moment of regeneration "he has," in one sense, "no more efficient agency in accomplishing it, than Lazarus had in becoming alive from the dead;" and in another sense, he is not passive, but "does all he can to *resist* the Divine influence, and *prevent* his own regeneration, until he is *made* willing by almighty power." This is *standard* divinity; and he that preaches this divinity, is a pious, regenerated, Regular Orthodox Baptist Christian Minister! How much value, on this theory, is all the preaching in Christendom? The Holy Spirit may be busily at work upon some drunken sot, or some vile debauchee, who is as dead as Lazarus on one side, and on the other resisting the Spirit, with all his moral and physical energy, up to the moment that the Almighty arm pierces him to the heart without a sword, and makes him alive by killing him!!!

The absurdity and licentiousness of such a view of the great work of renovation, we had thought so glaring, that no editor in the West would have had boldness to have published it. This is a proof of the necessity of our present essay, and will explain to the intelligent reader why we have given to the whole process of renovation the name of regeneration, which properly belongs to the last act.

The Regeneration of the Church.

The word *regeneration* we have found once used in the sense of a new state of things, or of the introduction of a new state of things. Matth. xix. 28. In this application of the word, we would turn the attention of our readers to the necessity of the regeneration of the church.

I speak not of the regeneration of any sectarian establishment. They are built upon another foundation—upon the foundation of decrees of councils, creeds, formularies, or acts of Parliament. But we speak of those societies that professedly build upon the foundation of Apostles and Prophets, without any human bond of union, or rule of life—our brethren of the reformation or regeneration now in process.

Should any one imagine that the state of things to which we have attained is the sole, or ultimate object of our aspirations, or our efforts, he would do us the greatest injury. Societies indeed may be found amongst us far in advance of others in their progress towards the ancient order of things; but we know of none that has fully attained to that model. It is, however, most acceptable to see so many societies formed and forming under the banners of reformation, with the determination to move onwards in conformity to the sacred oracles, till they stand perfect and complete in all the will of God.

Our opponents cannot, or will not, understand how any society can be in progress to a better order of things than that under which they may have commenced their pilgrimage. Their sectarian policies were soon formed, and the limits of their reformation were soon fixed, beyond which it soon became heretical to move. The founders of all new schisms not only saw through a glass darkly, but their horizon was so circumscribed with human traditions, that they only aimed at moving a few paces from the hive in which they were generated. A new creed was soon adopted, and then their stature was complete. They bounded from infancy to manhood in a few days, and decided if any presumed farther to advance, they should be treated as those who had refused to move from the old hive. Hence it became as censurable to grow beyond a certain standard, as not to grow at all. This never was our proposition, and never can be our object. We have no new creed to form, no rules of discipline to adopt. We have taken the Living Oracles as our creed, our rules and measures of faith and practice; and in this department, have no additions, alterations, nor amendments to propose. But in coming up to this standard of knowledge, faith, and behaviour, we have something yet before us, to which we have not attained.

That we may be distinctly understood on this subject, we shall speak particularly on the things wanting in our individual characters, and of the things wanting in our church order, to give to our meetings that interest and influence which they ought to exert on the brotherhood and on society at large.

It will be understood, that our remarks on the things which are wanting in the disciples, are applicable not to every individual, but to the general mass. And first of all, there is wanting a more general and particular knowledge of the Holy Scriptures, than is possessed by the great majority of the reformers. There is, perhaps, wanting a taste or disposition for that private devotional reading of the oracles of God, which is so essential to a growth in that knowledge of God and of Jesus Christ, which constitutes the most striking attribute in Christian character. We thus reason from the proficiency which is discoverable in the bounds of our acquaintance, which is large enough to afford data for very general conclusions.

To read the Scriptures for the sake of carrying out into practice all that we learn, and to read them for the sake of knowing what is written, are very different objects, and will produce very different results. Their influence on the temper and behaviour, in the former case, will very soon become manifest to all with whom we associate; while in the latter case, there is no visible improvement. David said that he "hid the word of God in his heart," or laid it up in his mind, "that he might not sin against God;" and that he had "more understanding than all his teachers, because God's testimonies were his meditation." It will be admitted that the sacred writings of the Apostles and Evangelists of Jesus Christ, ought to be as precious and as delightful to the Christian, as were the ancient oracles to the most pious Jew. Now as an example of what we mean by a private devotional reading and study of the oracles of Christ, we shall permit a Jew to tell his experience——

"The law of thy mouth is better to me than thousands of gold and silver. With my whole heart have I sought thee; my soul breaketh for the longing that it has to thy judgments at all times. Thy testimonies are my delight and my counsellors. Teach me, O Lord, the way of thy statutes, and I will keep it to the end. Give me understanding, and I shall keep thy law; yes, I will observe it with my whole heart. Make me to go in the path of thy commandments, for in it do I delight. Thy statutes have been my songs in the house of my pilgrimage. At midnight I will rise to give thanks to thee, because of thy righteous judgments. O how I love thy law; it is my meditation all the day! How sweet are thy words to my taste; sweeter than honey to my mouth! Thy testimonies have I taken as an heritage forever, for they are the rejoicing of my heart. Great peace have they that love thy law, and nothing shall cause them to stumble."

These are only a few extracts from one piece, written by a king three thousand years ago. On another occasion he pronounced the following encomium on the testimony of God:—

"The law [doctrine] of the Lord is perfect, converting [restoring] the soul: the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true

and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey, and the honey-comb. By them is thy servant warned, and in keeping of them there is a great reward."

This fully reveals all that we mean by a devotional private study of the Holy Scriptures. Every Christian who can read, may every day thus refresh, strengthen, and comfort his heart, by reading or committing to memory, and afterwards reflecting upon some portion of the book. He may carry in his pocket the blessed volume, and many a time through the day take a peep into it. This will preserve him from temptation, impart courage to his heart, give fluency to his tongue, and the graces of Christianity to his life.

In this age, when ignorance of the Christian Scriptures is so characteristic, and the rage for human opinions and traditions so rampant, it is a duty doubly imperative on our brethren, to give themselves much more to the study of the book, and then one of them will put a host of the aliens to flight; and, what is still more desirable, he will have communion with God all the day, and ever rejoice in his salvation.

In the second place, there is wanting amongst disciples who are heads of families, more attention, much more effort, to bring up their children "in the correction and instruction of the Lord." The children of all disciples should be taught the oracles of God from the first dawning of reason. The good seed should be sown in their hearts before the strong seeds of vice can take root. *From a child* Timothy knew the Holy Scriptures, and they were able to make him wise to salvation, through the Christian faith. How many more Timothys might we have, if we had a few more of the daughters of Lois, and a few more mothers like Eunice! Most saints, in this generation, appear more zealous that their children should shine on earth, than in heaven—and that they may be rich here, at the hazard of eternal bankruptcy. They labor to make them rich and genteel, rather than pure and holy; and spend more time in fashioning them to the foolish and wicked taste of *polished* society, than in teaching them by precept and example the word that is better than gold, and more precious than rubies. Well, they sow darnel, and cannot reap wheat. They may have a mournful harvest, and years of bitterness and sorrow may reward them for their negligence and error. If only a tithe of the time, and the labor, and expense that it costs to fit a son or a daughter to shine in the middle or front ranks of *genteel* society, were spent in teaching them to fear God and keep his commandments, how many more virtuous, solid and useful citizens—how many more valuable members of the family of God—how many more faithful and able witnesses for the truth of God, would be found in all corners of the land!

Every Christian family ought to be a nursery for God. Their offspring should be trained for the skies. For such are the promises of God, such are the facts on record, and such is the experience of Christians, that every parent who does his duty to his children, may

expect to see them inherit the blessing. Their didactic labors, aided by their example and their constant prayers, will seldom or never fail of success in influencing their descendants to walk in their ways. The very command to bring up their children in the Lord, implies its practicability. And both Testaments furnish us with all assurance that such labors will not be vain. The men of high renown in sacred history, were generally the sons of such a parentage. The sons of God were found among the sons of Seth, while the daughters of men were of the progeny of Cain. Abraham was the descendant of Shem; Moses and Aaron were the sons of believing parents; Samuel was the son of Hannah, and David was the son of Jesse. John the Harbinger was the son of Zechariah and Elizabeth; and it pleased the heavenly Father, that his Son should be the child of a pious virgin.

But it is under Christ that the faithful are furnished with all the necessary means of bringing up their offspring for the Lord. The numerous failures which we witness, are to be traced either to great neglect, or to some fatal notion which paralyzes all effort; for some think that the salvation or damnation of their offspring was a matter settled from all eternity, irrespective of any agency on their part: that some are born "vessels of wrath," and others "vessels of mercy;" and hence the instructions, examples and prayers of parents, are of no avail. Among the descendants of such, it will no doubt often happen that some *become* vessels of wrath fitted for destruction, while others *become* vessels of mercy, predestined to glory.

When God gave a revelation to Jacob, and commanded a law to Israel, he gave it in charge that they "should teach it to their children, that they might *put their trust in God*, and might not be, like their fathers, a rebellious race." The Apostles of Christ have also taught the Christians the same lesson. This is our guide, and not our own reasonings. Now let the disciples make this their business, morning, noon, and evening, and then we shall see its effects.

We are sorry to see this great duty, to which nature, reason, revelation alike direct, so much neglected by many of our brethren; to find amongst their children those who are no better acquainted with the Scriptures than the children of their neighbors who believe in miraculous conversions, or think it a sin to attempt what they imagine to be the work of God alone—never suspecting that God works by human means, and employs human agency in his works of providence and redemption.

I never knew but a very few families that made it their daily business to train up their children in the knowledge of the Holy Scriptures, to cause them every day to commit to memory a portion of the living oracles; but these few instances authorize me to think, and to say, that such a course persisted in, and sustained by the good example of parents, will very generally, if not universally, issue in the salvation of their children. And before any one says, I have found an exception to the proverb of Solomon which says "train up a child in the way he should go, and when he is old he will not depart from

it,"—let him show that this child was trained up "*in the way he should go.*"

In the third place, there is wanting among many disciples a stricter regard to relative duties—we mean, not only the dues which justice, truth, and moderation claim, but *all* relative duties. So long as Christians live after the manner of men in the flesh, according to the fashion of this world, they must, like other men, contract debts which they cannot promptly pay, make covenants and bargains, give promises which they cannot fulfil, and stake pledges which they are unable to redeem. All this is wholly incompatible with our profession. Such were not the primitive disciples. Sceptics of every name, men of the world, who have ever read the New Testament, know that such behaviour is utterly incompatible with the letter and spirit of Christianity. A Christian's word or promise ought to be, and is, if Christ be honored, as solemn and as obligatory as any bond. And as for breach of bargain or covenant, even where it is greatly or wholly to the disadvantage of the Christian, it is not even to be thought of—"he changes not, though to his hurt he covenants." Ho much has the gospel lost of its influence, because of the faithlessness of its professors! O when shall it be again said of Christians in general, that "they bind themselves as with a solemn oath, not to commit any kind of wickedness—to be guilty neither of theft, robbery, nor adultery—*never to break a promise*, or to keep back a deposit when called upon." Pliny writes to the Emperor Trajan that such was the character of Christians A. D. 106—7, as far as he could learn it from those who were not Christians. Were all the common (now-a-days rather *uncommon*) virtues of justice, truth, fidelity, honesty, practised by all Christians, how many mouths would be stopped, and how many new arguments in favor of Jesus Christ could all parties find! But even were these common virtues as general as the Christian profession, there are the other finer virtues of benevolence, goodness, mercy, sympathy, which belong to the profession, expressed in taking care of the sick, the orphan, the widow—in alleviating all the afflictions of our fellow-creatures. Add these virtues, or *graces*, as we sometimes call them, to the others, and then how irresistible the argument for the divine authenticity of the gospel! Let industry, frugality, temperance, honesty, justice, truth, fidelity, humility, mercy, sympathy, appear conspicuous in the lives of the disciples, and the contest between them and other professors will plead their cause more successfully than a hundred preachers.

In the last place, there is wanting a more elevated piety to bring up the Christian character to the standard of primitive times. We want not fine speeches nor eloquent orations on the excellencies of Christian piety and devotion. These are generally acknowledged. But we need to be roused from our supineness, from our worldly-mindedness, from our sinful conformities to an apostate generation, to the exhibition of that holiness in speech, in behaviour, without which no one shall see the Lord. What mean the numerous exhortations of the Apostles to watchfulness and prayer, if these are not essential to our devotion to God and consecration to his service?

If our affections are not placed on things above, we are unfit for the kingdom of glory. To see the folly of a profession of Christianity without the power of godliness, we have only to put the question, How is that person fit for the enjoyment of God and Christ, whose heart is filled with the cares, anxieties, and concerns of this life—whose whole life is a life of labor and care for the body—a life of devotion to the objects of time and sense? No man can serve God and Mammon. Where the treasure is the heart must also be. Thither the affections turn their course. There is no room for the residence of the Spirit of God in a mind devoted to the affairs of this life. The spirit of the policies of this world and the Spirit of God cannot dwell in the same heart. If Jesus or his Apostles taught any one doctrine clearly, fully, and unequivocally, it is this doctrine, that “the cares of this world, the lusts of other things, and the deceitfulness of riches, stifle the word and render it unfruitful.”

If any one would enjoy the power of godliness, he must give up his whole soul to it. The business of this life will be performed religiously as a duty subordinate to the will of God. While his hands are engaged in that business which his own wants, or those of his household make necessary, his affections are above. He delights in God, and communes with him all the day. A Christian is not one who is pious by fits and starts, who is religious or devout on one day of the week, or for one hour of the day. It is the whole bent of his soul—it is the beginning, middle, and end of every day. To make his calling and election sure is the business of his life. His mind rests only in God. He places the Lord always before him. This is his joy and his delight. He would not for the world have it otherwise. He would not enjoy eternal life, if he had it at his option, in any other way than that which God himself has proposed. He accedes to God's arrangements, not of necessity, but of choice. His religious services are perfect freedom. He is free indeed. The Lord's commandments are not grievous, but joyful. The yoke of Christ is to him easy and his burthen light. He will sing with David—

The love that to thy laws I bear,
No language can display;
They with fresh wonders entertain
My ravish'd thoughts all day.

The law that from thy mouth proceeds
Of more esteem I hold
Than untouch'd mines, than thousand mines
Of silver and of gold.

Whilst in the way of thy commands,
More solid joy I found,
Than had I been with vast increase
Of envy'd riches crown'd.

Thy testimonies I have kept,
And constantly obey'd;
Because the love I bore to them
Thy service easy made.

In the same ratio as Christians devoutly study the oracles of God, teach them to their children, practise all relative duties to society at large, and rise to a more elevated piety, they will increase their influence in the great and heavenly work of regenerating the world.

A few remarks on the things wanting in the order of Christian assemblies, to give to their public meetings that influence on themselves and on society at large, will finish this section of our essay.

Our heavenly Father wills our happiness in all his institutions. His ordinances are, therefore, the surest, the simplest, and the most direct means of promoting our happiness. The Lord Jesus gave himself for the church that he might purify and bless it; and, therefore, in the church are all the institutions which can promote the individual and social good of the Christian community. In attending upon these institutions on the Lord's day much depends upon the preparation of heart of all who unite in commemorating the death and resurrection of the Son of God.

In adverting to the most scriptural and rational manner of celebrating or observing the day to the Lord, and for our own comfort and the regeneration of the world, we would first of all remark, that much depends upon the frame of mind, or preparation of heart, in which we visit the assemblies of the saints.

Suppose two persons, A and B, if you please, members of the same church, taking their seats together at the Lord's table. A, from the time he opened his eyes in the morning, was filled with the recollections of the Saviour's life, death, and resurrection. In his closet, in his family, and along the way he was meditating or conversing on the wonders of redemption, and renewing his recollections of the sayings and doings of the Messiah. B, on the other hand, arose as on other days, and finding himself free from all obligations arising from the holiness of time, talks about the common affairs of every day, and allows his thoughts to roam over the business of the last week, or, perhaps, to project the business of the next. If he meet with a neighbor, friend, or brother, the news of the day is inquired after, expatiated upon, discussed; the crops, the markets, the public health, or the weather—the affairs of Europe, or the doings of Congress, or the prospects of some candidate for political honor, become the theme of conversation. As he rides or walks to the church, he chats upon all, or any of these topics, till he enter the door of the meeting house. Now as A and B enter the house in very different states of mind, may it not be supposed that they will differ as much in their enjoyments as in their morning thoughts? Or can B, by a single effort, unburthen his mind, call in the wanderings of his thoughts, and in a moment transport himself from the contemplation of things on earth to things in heaven? If this can be imagined, then meditation and preparation of heart are wholly unnecessary to the acceptable worship of God, and to the comfortable enjoyment of his institutions.

But is it compatible with experience, or is it accordant to reason that B can delight in God, and rejoice in commemorating the wonders of his redemption, while his thoughts are dissipated upon the mountains

of a thousand vanities?—while, like a fool's eyes, his thoughts are roaming to the ends of the earth! Can he say, with a pious Jew, "How amiable are thy tabernacles, O Lord of hosts! My soul longs—yes, even faints, for the courts of the Lord! My heart and my flesh cry out for the living God. Happy they who dwell in thy house; they will be still praising thee! A day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness."—"One thing have I desired of the Lord, and that I will seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. O send out thy light and thy truth! Let them lead me, let them bring me to thy holy hill and to thy tabernacles. Then will I go to the altar of God, to God my exceeding joy; yes, I will praise thee, O God, my God!"

Or had the Jew a sublimer worship, more exalted views of God's salvation, and more piety than a Christian? Or were the ordinances of the Jewish sanctuary more entertaining and refreshing than the ordinances of the Christian church? This will not be alleged; consequently, B, and all of that school, are utterly at fault when they approach the house of God in such a state of mind as they approach the market place, the forum, or the common resorts of this present world.

Christians need not say in excuse for themselves, that all days are alike, that all places and times are alike holy, and that they ought to be in the best frame of mind all the time. For even concede them all their own positions, they will not contend that a man ought to speak to God, or to come into the presence of God, as they approach men. They will not say that they ought to have the same thoughts and feelings in approaching the Lord's table, as in approaching a common table; or on entering a court of political justice, as in coming into the house of God. There is, in the words of Solomon the Wise, a season and time for every object and for every work:—There is the Lord's day, the Lord's table, the Lord's house, and the Lord's people; and there are thoughts, and frames of mind, and behaviour compatible and incompatible with all these.

In the public assembly the whole order of worship ought to do justice to what is passing in the minds of all the worshippers. That joy in the Lord, that peace and serenity of mind, that affection for the brethren, that reverence for the institutions of God's house, which all feel, should be manifest in all the business of the day. Nothing that would do injustice to all or any of these, ought ever to appear in the congregation of Jesus Christ our Lord. No levity, irreverence, no gloom, no sadness, no pride, no unkindness, no severity of behaviour towards any, no coldness, nothing but love, and peace, and joy, and humility, and reverence should appear in the face, in the word, or action of any disciple.

These are not little matters. They all exert a salutary influence on the brethren and the strangers. These are visible and sensible displays of the temper and spirit of Christians; and if Paul thought it

expedient to write of *veils* and *long hair* when admonishing a church "to do all things decently and in order," we, in this day of degeneracy, may be allowed to notice matters and things as minute as those before us.

We intend not now to go into the details of church order or Christian discipline, nor to expatiate on the necessity of devoting a part of the time to singing, praying, reading, teaching, exhorting, commemorating, communicating; nor on how much of this or that is expedient. Times and circumstances must decide how much time shall be taken up in these exercises, and when it shall be most fitting to meet, to adjourn, &c. Nor is it necessary now to say, that there must be simply order, and presidency, and proper discipline, and due subordination to one another in the fear of God. We now speak rather of the *manner* in which all things are to be done, than of the things themselves, their necessity or value.

After noticing what in some instances appears to be wanting in the manner of coming together on the Lord's day, we proceed to notice in order the things wanting in many congregations for the purposes already specified.

And first of all, be it observed, that in some churches there appears to be wanting *a proper method of handling the Scriptures to the edification of the brethren*. It is admitted by all the holy brethren that the Scriptures of truth, called *the living oracles*, are the great instrument of God for all his purposes in the saints on earth. Through them they are converted to God, comforted, consecrated, made meet for an inheritance among the sanctified, and qualified for every good word and work. Every thing, then, depends upon the proper understanding of these volumes of inspiration. They can only operate as far as they are understood.

The system of sermonizing on a text is now almost universally abandoned by all who intend that their hearers should understand the testimony of God. Orators and exhorters may select a word, a phrase, or a verse; but all who feed the flock of God with knowledge and understanding, know that this method is wholly absurd. Philological lectures upon a chapter are only a little better. The discussion of any particular topic, such as faith, repentance, election, the Christian calling, may sometimes be expedient; but in a congregation of Christians the reading and examining the different books in regular succession, every disciple having the volume in his hand, following up the connexion of things, examining parallel passages, interrogating and being interrogated, fixing the meaning of particular words and phrases by comparison with the style of that writer or speaker, or with that of others; intermingling these exercises with prayer and praises, and keeping the narrative, the epistle, or the speech, so long before the minds of all, as is necessary for the youngest disciple in the congregation to understand it, and to become deeply interested in it, will do more in one year than is done in many on the plan of the popular meetings of the day.

Great attention should be paid to all the allusions, in any composition, to the peculiarities of time, place, and circumstance, to the geographical, historical, and chronological particulars of all questions of fact connected with all persons of note in the narratives: for these are often the best interpreters of style and expositors of the meaning of what is written.

This searching, examining, comparing, and ruminating upon the Holy Scriptures in private, in the family, in the congregation, cannot fail to make us learned in the knowledge of God, and in the knowledge of men. The Bible contains more real learning than all the volumes of men. It instructs us in all our natural, moral, political, and religious relations. Though it teaches us not astronomy, medicine, chemistry, mathematics, architecture, it gives us all that knowledge which adorns and dignifies our moral nature, and fits us for happiness. Happy the person who meditates upon it day and night! He grows and flourishes in moral health and vigor, as the trees upon the water courses. His leaf never fades—his fruit never fails.

The congregations of the saints want system in furthering their knowledge of this book. The simple reading of large portions in a desultory manner, is not without some good effect; for there is light, and majesty, and life in all the oracles of God: no man can listen to them without edification. But the profit accruing from such readings is not a tithe of that which might be obtained in the proper systematic reading and examination of them. The congregation is the school of Christ, and every pupil there should feel that he has learned something every day he waits upon his Master. He must take the Master's book with him, and, like every other good and orderly pupil, he must open it and study it with all the helps which the brotherhood, his school-fellows, can furnish for his more comprehensive knowledge of all its salutary communications.

A Christian scribe, well instructed in its contents, or a plurality of such, who can bring out of their intellectual treasury things new and old, will greatly advance the students in this heavenly science; but in the absence of such the students must be self-taught; and self-taught scholars are generally the best taught: for they cannot progress unless they study with diligence and carefully learn the rudiments of every science.

To give some idea of the diligence and attention to the minutest matters, which are necessary to proficiency in the knowledge of all that is written in the New Testament, we shall suppose that the disciples have for their lesson on some particular day the Nativity of the Messiah. The second chapter of Matthew is read. After reading this chapter, or the whole of the first section of Matthew's Testimony, the elder or president for the day asks some brother, a good reader, to read what the other evangelists have testified on this subject. Mark and John being silent on the nativity, he reads Luke, 2d section, 2d chapter, from the 1st to the 41st verse. After the reading of this chapter, the following points are the subjects of inquiry, and most of them are proposed to the brethren for solution:—

1. Who was Cesar Augustus, and over what people did he reign?
2. At what period of his reign was the edict for enrolment issued, or when did the first register take effect?
3. What did Syria include, and what were its boundaries?
4. Who presided over Syria at the time of the first register?
5. Who was king in Judea at this time?
6. How far did Judea extend, or in what part of the Holy Land was it situate?
7. In what country was Jerusalem, where situated, and by what other names was it known?
8. What was the native city of Joseph?
9. Where was Nazareth situated, and in what district?
10. What was the boundary of Galilee, and what were its principal towns?
11. In what canton or district was Bethlehem, and how far from Jerusalem?
12. Who were the magians?
13. Why was 'Herod alarmed, and all Jerusalem with him,' when the magians reported the Star in the East?
14. What were the scribes and chief priests assembled by Herod, and why were they called together?
15. By what means did they decide the questions referred to them?
16. On what Prophet do they rely, and where shall the quotation be found?
17. Of what family and lineage was Joseph and Mary?
18. What does "betrothed" mean?
19. By what means did the magians find the house in which the Messiah was born?
20. Why did the magians not return to Herod?
21. Whether did the shepherds of Bethlehem or the eastern magians first pay their respects to the Messiah?
22. In what quarter of the globe does Egypt lie?
23. How far from Bethlehem?
24. How long was the Messiah kept in Egypt?
25. Who predicted his return from Egypt, and where shall it be found?
26. Who foretold the slaughter of the male infants in Bethlehem, and what instigated Herod to this cruel massacre?
27. Who succeeded Herod in the throne of Judea?
28. Why did Joseph retire to Nazareth?
29. What Prophet foretold this circumstance, and where shall it be found?

These matters being all ascertained, to which the maps, geographical and chronological indexes, and the appendix to the Family Testament will greatly contribute, some moral reflections will naturally occur; for in all these incidents are manifest the wisdom, care, and economy of our heavenly Father, his faithfulness, condescension, and love; the great variety of his instruments, and agents; the ease with which he frustrates the evil counsels and machinations of his enemies;

the infallible certainty of his foreknowledge; the perfect free agency of men, good and evil; the deep humiliation of his only begotten Son in all the circumstances of his nativity. Irresistible arguments in favor of his pretensions may be drawn from these ancient prophecies, from their minuteness of time, place, and circumstance; many eloquent and powerful lessons on human pride, vanity, and arrogance may be deduced from the birth-place, cradle, and family connexions of the Heir of the Universe; and many other touching appeals to the heart, which the birth, circumcision, and dedication of the Messiah, with all the incidents in Bethlehem, in Jerusalem, and the Temple, connected with his first appearance on earth furnish, will present themselves with unfading freshness and beauty to the brotherhood of Christ.

A hint to the wise is sufficient. Were this method pursued only two hours every Lord's day, every disciple giving his heart to the work; and were the results then compared with the products of the scrap Doctors, or sermonizers to sleeping and dreaming hearers, no man, having any regard for his reputation for good sense, could give his vote for the popular system.

A reformation in the manner of handling the living oracles is much wanting; and the sooner and more generally it is attempted, the greater will be the regenerating influence of the brotherhood on the world. Intelligent in the Holy Scriptures, clothed with the armor of light, every disciple going forth will be a David against the Philistines—a host against the armies of the aliens. And better still, the words of heavenly favor dwelling in his heart, he will carry with him into every society a fragrance like the rose of Sharon—a sweetness of perfume like a garden which the Lord has blessed.

There appears to be wanting in some congregations a proper attention to discipline, and a due regard to decorum, in the management of such cases as do occur. In every family, and in every congregation, there is occasional need of discipline. Offences, delinquencies, and apostacies, did occur in the congregations over which the apostles either were, or had been, presidents; and they will happen again in this state of discipline and trial in which we are all placed. They must be expected; and every congregation ought to be prepared to act upon the emergency with intelligence and decorum. Much injury has been done to the progress of churches, by a remissness in attention to such cases, and in the manner they have been disposed of when taken up.

Nothing can be more preposterous and revolting to every sentiment of good order and decorum, than that every offender and offence should at the very offset be dragged into the public assembly. Persons who have the care of a congregation, the seniors whose age and experience have taught them prudence, ought to be first informed of such cases; and they ought not to lay a case before the congregation till they have prepared it for the action of the congregation. Every novice is not to feel himself at liberty to disturb the congregation by presenting, on his own responsibility and at his own discretion, a

complaint against a brother, whether it be of a public or private nature.

But we are now speaking of the *manner* of procedure in such cases. The most tender regard for the feelings of all, the utmost sympathy for the offender, the most unyielding firmness in applying the correctives which the Head of the church has commanded, and the necessity of acting promptly in accordance with the law in the case, are matters of much importance.

No passion, no partiality, no bad feeling—nothing but love and piety, but faithfulness and truth; nothing but courtesy and gentleness, should ever appear in the house of God. And when any one is found guilty and excluded from the society, it should be done with all solemnity, and with prayer that the institution of Christ may be a blessing to the transgressor.

But evil-doers, or those who act not honorably according to the law of Christ, ought not to be tolerated in the professed family of God. Such persons are a dead weight on the whole society—spots in every feast of love, and blemishes upon the whole profession. One sinner destroys much good: yet separation or abscission, like amputation, is only to be used in the last stage, when all other remedies, of remonstrance and admonition, expostulation and entreaty, have failed. To prevent gangrene, or an injury to the whole body, amputation is a necessary, an indispensable remedy. More strictness, more firmness, and more tenderness in such cases, would add greatly to the moral influence of every society. A few persons walking together in the bonds of Christian affection, and under the discipline of Christ, is better than the largest assembly in which there are visibly and manifestly many who fear not God, and keep not his commandments.

In the house of God all should be purity, reverence, meekness, brotherly kindness and love. Confidence in the honesty and sincerity of our brethren, is the life of communion. To feel ourselves united with them who are determined for eternal life, and resolved to seek first of all, chief of all, above all, the kingdom of heaven; and the righteousness required in it, is most animating, comforting, exhilarating. But to be doubtful whether we are uniting with a mass of ignorance, corruption, and apathy, is as rottenness in the bones; love waxes cold, and then we have the form, without the power of godliness.

That the church may have a regenerating influence upon society at large, there is wanting a fuller display of Christian philanthropy in all her public meetings; care for the poor manifested in the liberality of her contributions; the expression of the most unfeigned sympathy for the distresses of mankind, not only among the brotherhood, but among all men; and an ardent zeal for the conversion of sinners proportioned to her professed appreciation of the value of her own salvation, and to her resources and means of enlightening the world on the things unseen and eternal. The full display of these attributes are the most efficient means of causing the gospel to sound abroad, and to achieve new conquests amongst our fellow citizens.

The Christian health and vigor of every church is to be estimated more by her exertions and success in bringing sinners home to God, than by all her other attainments. Too long has it been considered the duty, the almost exclusive duty of the preacher, to convert the world. He must spend his time and wear out his constitution in journeyings and preachings, while the individual members of the church are to mind their own business, seek their own wealth and domestic comfort. He must endure the heat and the cold, forsake his wife and family and commit the management of his affairs to others, while they have only to look on and pray for his success. Strange infatuation! Has he received a commission from the skies—has he been drafted out of the ranks to go to war, and they all left at home to take care of their wives and children! Some may believe this—some may imagine that it is his duty alone, to spend his time and his talents in this work, and theirs daily to labor for their own interest and behoof; but surely such are not the views and feelings of our brethren!

The work of the Lord will never progress—or in other words, the regenerating influence of the church will amount to little or nothing, so long as it is thought to be not equally the duty of every member, but the special duty of one or two, denominated preachers, to labor for the Lord.

There is either a special call, a general call, or no call at all, to labor for the conversion of the world. If there be a few specially called, the rest have nothing to do but to mind their own concerns; “to seek their own things, and not the things of Jesus Christ.” If none be called, then it is the duty of none, and the Lord has nothing for his people to do—no world to convert; or, at least, nothing for them to do in that work. None of us are prepared for the consequences of either of these assumptions. It follows, then, that it is the duty of all to labor according to their respective abilities in this work. All are called to labor for the Lord. I hold that every citizen in Christ’s kingdom is bound to take up arms for the King, as much as I am; and if he cannot go to fight the battles of the Lord, he must take care of the wives and children of those who can, and who will fight for their King and country. But the expense of the war must be borne by the subjects of the crown; and as the Lord will not have any tax-gatherers in his kingdom, but accepts only voluntary contributions, he makes a mark over against the names of those who do nothing, and he will settle with them at his return. He calls even the contributions for the gospel made by those at home, “a fragrant odor, a sacrifice acceptable, well pleasing to God.”

But we are afraid of doing any thing of this sort, lest we should be like some other people, who we think have acted imprudently. Strange, indeed, that when any thing has been once abused, it is never again to be used! But I have inadvertently strayed off from my purpose. The manner in which the brethren labor for the salvation of the world, is all that comes within our prescribed limits. On this, enough has been said. Let the brethren solemnly consider the things

that are wanting to give to their meetings that influence which they ought to exert upon themselves and upon society at large.

We are as susceptible of receiving moral and religious advantages from our own good order and decorum in the congregation, as those who attend our meetings as spectators. And in this instance, as well as in all the variety of doing good, he that waters others is again watered in return; for he that blesses others, is always blessed in blessing them. None enjoy the blessings of the gospel more fully than they who are most active and influential in blessing others. What happy seasons are those in which we see many turning to the Lord! Now if we would have a perpetual feast, we must be perpetually devoted to the promotion of the happiness of others. We must live for God, as well as live to God.

In filling up these outlines, other matters still more minute, but perhaps equally important, will present themselves to the attention of the brethren. Now we cannot set about these matters too soon. The time has again come, when judgment must begin at the house of God. The people who have long enjoyed the word of life and the Christian institutions, must soon come to a reckoning. They must give an account of their stewardship, for the Lord has promised to call them to judgment. An era is just at the door, which will be known as *the Regeneration* for a thousand years to come. The Lord Jesus will judge that adulterous brood, and give them over to the burning flame, who have broken the covenant, and formed alliances with the governments of the earth. Now the cry is heard in our land, "Come out of her, my people, that you partake not of her sins, and that you may not receive of her plagues." The Lord Jesus will soon rebuild Jerusalem, and raise up the tabernacle of David which has so long been in ruins. Let the church prepare herself for the return of her Lord, and see that she make herself ready for his appearance.

The Regeneration of the World.

All the kingdoms of this world shall soon become the kingdoms of our Lord the King. He will hurl all the present potentates from their thrones. He will grind to power the despotisms, civil and ecclesiastic, and with the blast of his mouth give them to the four winds of heaven. The antichristian power, whether it be called Papistical, Mahomedan, Pagan, or Atheistic, will as certainly be destroyed as Jesus reigns in heaven. No trace of them shall remain. The best government on earth, call it English or American, has within it the seeds of its own destruction—carries in its constitution a millstone which will sink it to the bottom of the sea. They acknowledge not that God has set his Christ upon his throne. They will not kiss the Son. Society under their economy is not blessed. The land mourns through the wickedness of those who sit in high places. Ignorance, poverty, and crime abound, because of the injustice and iniquities of those who guide the destinies of nations. Men that fear not God,

that love not his Son, and that regard not the maxims of his government, yet wear the sword, and sway the sceptre in all lands.

This is wholly adverse to the peace and happiness of the world. Therefore, he will break them to pieces like a potter's vessel, and set up an order of society in which justice, inflexible justice shall have uncontrolled dominion. Jesus will be universally acknowledged by all the race of living men, and all nations shall do him homage. This state of society will be the consummation of the Christian religion in all its moral influences and tendencies upon mankind.

How far this change is to be effected by moral, and how far by physical means, is not the subject of our present inquiry. But the preparation of a people for the coming of the Lord must be the result of the restoration of the ancient gospel and order of things. And come when it may, the day of the regeneration of the world will be a day as wonderful and terrible as was the day of the deluge, of Sodom's judgment, or of Jerusalem's catastrophe. Who shall stand when the Lord does this? But all the regenerations, physical and moral, individual, congregational, or national, are but types and shadows, or means of preparation for the

Regeneration of the Heavens and the Earth.

The Bible begins with the generations of the heavens and the earth; but the Christian revelation ends with the regeneration or new creation of the heavens and the earth. This is the ancient promise of God, confirmed to us by the Christian Apostles. The present elements are to be changed by fire. The old or antediluvian earth was purified by water; but the present earth is reserved for fire, with all the works of man that are upon it. It shall be converted into a lake of liquid fire. But the dead in Christ will have been regenerated in body before the old earth is regenerated by fire. The bodies of the saints will be as homogeneous with the new earth and heavens as their present bodies are with the present heavens and earth. God recreates, regenerates, but annihilates nothing; and therefore the present earth is not to be annihilated. The best description which we can give of this regeneration, is in the words of one who had a vision of it on the island of Patmos. He describes it as far as is connected with the New Jerusalem, which is to stand upon the new earth, under the canopy of the new heaven. As the natural close of our essay on regeneration, we shall transcribe the picture of this new earth and the New Jerusalem, drawn by the direction of that Spirit to whom the future is as intelligible as the past:—

"And I saw a new heaven and a new earth; for the former heaven and the former earth were passed away; and the sea was no more. And I, John, saw the holy city, the New Jerusalem, descending from God out of heaven, prepared like a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he shall pitch his tent among them, and they shall be his people, and God himself shall be among them—their God. And he shall wipe away every tear from their eyes; and death shall be no more, nor grief, nor crying; nor shall there be any more pain: for the former things are passed away."—

"And he brought me in the Spirit to a great and high mountain; and he showed me the city, the holy Jerusalem, coming down out of heaven from God, having the glory of God; (its lustre was like to that of a precious gem, even as a jasper stone, clear as crystal;) having a great and high wall; having also twelve gates, and over the gates twelve angels, and names written upon them, which are the names of the twelve tribes of the sons of Israel: on the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates. And the wall of the city had twelve foundations; and on them the names of the Twelve Apostles of the Lamb. And he that spoke with me had a golden reed that he might measure the city, and its gates, and wall. And the city is square, and its length is equal to its breadth: and he measured the city with the reed, twelve thousand furlongs; and its length, and its breadth, and its height are equal. And he measured its wall, one hundred and forty-four cubits, according to the measure of a man, that is, of an angel. And the wall was built of jasper, and the city was pure gold, like refined glass. And the foundations of the walls of the city were adorned with every precious stone. The first foundation is jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, crysolite; the eighth beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, hyacinth; and the twelfth, amethyst. And the twelve gates were twelve pearls: each of the gates was of one pearl. And the street of the city was pure gold, like transparent glass. And I saw no temple in it, for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine in it; for the glory of the Lord enlightened it, and the Lamb is the light of it. And the nations of the saved shall walk in its light; and the kings of the earth do bring their glory and their honor into it. And the gates of it shall not be shut by day, (for there shall be no night there.) And they shall bring the glory and the honor of the nations into it. And nothing unclean shall enter into it, nor any thing which practises abomination and falsehood; but only those who are written in the Lamb's book of life."—

"And he showed me a river of water of life, clear as crystal, issuing out of the throne of God, and of the Lamb. In the midst of the broad street, and on each side of the river, was the tree of life, producing twelve kinds of fruit—producing its fruit every month; and the leaves of the tree are for the healing of the nations. And every curse shall cease. And the throne of God and of the Lamb shall be in it; and his servants shall serve him. And they shall see his face; and his name shall be borne upon their foreheads. And there shall be no more night; and they have no need of a lamp, nor of the light of the sun; because the Lord God shall enlighten them; and they shall reign forever and ever."

A Word to the Moral Regenerators of this Age.

God, our heavenly Father, works by means, as we all confess. His means are wisely adapted to the ends he has in view. His agents are the best agents for the work he has to accomplish. He employs not physical means nor agents for moral ends and purposes. Nor does he produce physical effects by moral means and agents. He has been pleased to employ not angels, but men in the work of regenerating the world. Men have written, printed, and published the gospel for nearly two thousand years. They have perpetuated it from generation to generation. They have translated it from language to language, and carried it from country to country. They have preached it in word and in deed, and thus has it come down to our days.

During the present administration of the Reign of Heaven no change is to be expected; no new mission is to be originated, no new order of preachers is to be instituted. The King has gone to a far country, and before his departure he called together his servants, and committed to them the management of his estate till he return. He has not yet come to reckon with them. They were commanded first to proclaim the doctrine of his reign; then to write it in a book, and to commit it to faithful men who should be able to teach it correctly to others. By these faithful men the records have been kept; and through their vigilance and industry they have been guarded from corruption, interpolation, and change. One generation handed them over to the next; and if ignorant and unfaithful copyists neglected their duty, others more faithful have corrected them; and now we are able to hear the words which Jesus spoke, and to read the very periods penned by the Apostles.

Thus whatever the Prophets and the Apostles have achieved since their death, has been accomplished by human agents like ourselves. Where men have not carried this intelligence in speech or writing, not one of our race knows God or his anointed Saviour. No angel nor Holy Spirit has been sent to the Pagan nations; and God has exerted no power out of his word to enlighten or reclaim savage nations. These indisputable facts and truths have much moral meaning, and ought to give a strong impulse to our efforts to regenerate the world.

The best means of doing this is the object now before us; and this is one, the importance of which cannot be easily exaggerated. There are three ways of proceeding in this case, which now seem to occupy a considerable share of public attention. These are properly called *theorizing*, *declaiming*, and *preaching*; on each of which we may offer a remark or two in passing.

The *theorizers* are those who are always speculating upon correct notions, or the true theory of conversion. They are great masters of method, and with some of them it is a ruinous error to place faith before regeneration, or repentance after faith. Heresy, with these, is the derangement of the method which they have proposed for God to work by in converting the sinner. And the true faith which is connected with salvation is apprehension of this theory and acquiescence in it. These are all theorists, heady, or speculative Christians; and with them the whole *scheme* of redemption is a splendid theory. These are all cold-hearted and light-headed Christians. "Take off their heads," as a Methodist declaimer once said, "and you have got all their religion!"

Our maxim is, *Theory for the Doctors, and medicine for the sick*: Doctors fatten on theories, but the patients die who depend on theory for cure. A few grams of practice is worth a pound of theory. The mason and the carpenter *build* the house by *rule*; but he that inhabits it *lives* by *eating* and *drinking*. No man ever was cured physically, politically, morally, or religiously by learning a correct theory of his physical, political, moral, or religious malady. As soon might we expect to heal an ulcer on the liver by a discourse upon that organ, its

functions, its diseases, and their cure, as to restore a sinner by means of the theory of faith, repentance, regeneration, or effectual calling. But on this enough has already been said, and more than is necessary to convince those who can think, and who dare to reason on such themes.

The *declaimers* are not those only who eulogize virtue and reprobate vice; but that large and respectable class who address themselves to the passions, to the hopes and fears of men. They are those who are so rhetorical upon the joys of heaven and the terrors of hell: who horrify, terrify, and allure by the strength of their descriptions, the flexions of their voices, the violence of their gestures, and their touching anecdotes. Their hearers are either dissolved in tears or frantic with terror. These talk much about the heart; and on their theory if a man's heart was extracted all his religion would be extracted with it. The religion of their converts flows in their blood, and has its foundation in their passions.

The *preachers*, properly so called, first address themselves to the understanding by a declaration or narrative of the wonderful works of God. They state, illustrate, and prove the great facts of the gospel; they lay the whole record before their hearers; and when they have testified what God has done, what he has promised, and threatened, they exhort their hearers on these premises, and persuade them to obey the gospel, to surrender themselves to the guidance and direction of the Son of God. They address themselves to the whole man, his understanding, his will and his affections, and approach the heart by taking the citadel of the understanding.

The accomplished and wise proclaimer of the word will find it always expedient to address his audience in their proper character; to approach them through their prejudices, and never to find fault with those prepossessions which are not directly opposed to the import and design of the ministry of reconciliation. He will set before them the models found in the sacred history, which show that the same discourse is not to be preached in every place and to every assembly, even when it is necessary to proclaim the same gospel. Paul's addresses to the Athenians, Lycaonians, Antiochans, to Felix, the Jailor, and king Agrippa, are full of instruction on this topic.

Augustine has written a treatise on preaching, which Luther proposed to himself as a model; but it is said that Augustine fell as far short of his own precepts as did any of his contemporaries. We all can with more facility give precepts to others, than conform to them ourselves. In Augustine's treatise, which in some respects influenced and formed the style and plan of Luther, and through him all the Protestants, there is much said on the best rhetorical mode "of exhibiting the truth to others; but it savors more of the art of the schoolmen, than of the wisdom of the Apostles. He labors more on the best style and mode of expressing oneself, than on the things to be said.

Our best precepts in this matter are derived rather from the books of Deuteronomy and Nehemiah, than from any other source out of

the New Testament. The book of Deuteronomy may be regarded as a series of sermons or discourses, delivered to the Jews by their great teacher, Moses, rather than as a part of the Jewish history. Two things in this book deserve great attention. The first is the simplicity, fulness, and particularity of his narratives of the incidents on the journey through the wilderness;—God's doings and theirs, for the last forty years, are faithfully and intelligibly laid before them. The next is the use made of these facts; the conclusions deduced, the arguments drawn, and the exhortations tendered from these facts. For a fair and beautiful specimen of this, let the curious reader take up and carefully read the first four chapters of the book of Deuteronomy. The fact and the application, the argument and the exhortation, after the manner of Moses, cannot fail to instruct him.

The writings of the scribes during the captivity, teach us how to address a people that have lost the true meaning of the oracles of God. The readings, expositions, exhortations and prayers of Ezra and Nehemiah, are full of instruction to Christians in these days of our Babylonish captivity. To address a people long accustomed to hearing the Scriptures, yet ignorant of them, and consequently disobedient, is a matter that requires all the wisdom and prudence which can be acquired from Jewish and Christian records.

The manner of address, next to the matter of it, is most important. The weightiest arguments, the most solemn appeals, the most pathetic expostulations, if not sustained by the gravity, sincerity, and piety of the speaker, will be like water spilled upon the ground. A little levity, a few witticisms, a sarcastic air, a conceited attitude, or a harsh expression, will often neutralize all the excellencies of the most scriptural and edifying discourse. The great work of regenerating men is too solemn, too awfully grave and divine, to allow any thing of the sort. Humility, sincerity, devotion, and all benevolence in aspect, as well as in language, are essential to a successful proclamation of the great facts of the Living Oracles. He that can smile in his discourse at the follies, need not weep over the misfortunes of the ignorant and superstitious. He that can, while preaching the gospel, deride and ridicule the errors of his fellow-professors, is, for the time being, disqualified to persuade them to accept of truth, or gladly to receive the message of salvation.

Those preachers have been sadly mistaken who have sought popularity by their eccentricities, and courted smiles rather than souls;—who, by their anecdotes and foolish jests, told with the Bible before them, have thought to make themselves useful by making themselves ridiculous—and to regenerate men by teaching them how to violate the precepts of the gospel, and to disdain the examples of the Great Teacher and his Apostles.

It will not do. These are the weapons of this world, and no part of the armor of light. Jesus and his Apostles never sanctioned, by precept or example, such a course; and it is condemned by all sensible men, whether Jews or Gentiles, professors or profane.

In attempting to regenerate men, we must place before them the new man, not the old man, in the preacher as well as in the discourse; and while we seek out arguments to convince and allure them, we must show them in our speech and behaviour that we believe what we preach. So did all the Apostles and Evangelists. They commended themselves to every man's conscience, in the sight of Jesus Christ.

Error must be attacked. It must be opposed by the truth. But it may be asked, whether the darkness may not be more easily dissipated by the introduction of light, than by elaborate discourses upon its nature and attributes? So with moral darkness, or error. To dissipate it most effectually, the easiest and readiest way is to introduce the light of truth. No preacher is obliged to learn all the errors of all ages, that he may be able to oppose them; nor is a congregation enlightened in the knowledge of God by such expositions of error. Present opposing errors may require attention; but, to attack these most successfully it is only necessary to enforce the opposing truths.

This is a very grave subject, and requires very grave attention. Much depends upon a rational and scriptural decision of the question, *Which is the most effectual way to oppose and destroy error?* To aid us in such an inquiry, it is necessary to examine how the Prophets and Apostles opposed the errors of their times. The world was as full of error in those days as it has ever been since. The idolatries of the Pagan world, and the various doctrines of the sects of philosophers, in, and out, of the land of Israel, threw as much labor into their hands as the various heresies of apostate christendom have thrown into ours. Their general rule was to turn the artillery of light, and to gather into a focus the arrows of day, upon the dark shades of any particular error. Their philosophy was;—The splendors of light most clearly display the blackness of darkness, and scatter it from its presence. Thus they opposed idolatry, superstition, and error of every name. Going forth in the armor of light, as the sun in the morning, the shades of the night retired from their presence, and the cheering beams of day so gladdened the eyes of their converts that they loved darkness no more. Let us go and do likewise.

An intimate acquaintance with the Holy Scriptures is the best furniture for the work of regenerating men. The best piece I have found in the celebrated treatise of Augustine on preaching is the following:—

“He, then, who handles and teaches the word of God, should be a defender of the true faith, and a vanquisher of error; should both teach what is good, and unteach what is bad; and in accomplishing this, the object of preaching, he should conciliate the adverse, excite the remiss, and pour out to the ignorant their duty and future prospects. When, however, he finds his audience favorably disposed, attentive, and docile, or succeeds in rendering them so, then other things are to be done, as the case may require. If they are to be instructed, then, to make them acquainted with the subject in question, narration must be employed; and to establish what is doubtful, resort must be had to reasoning and evidence. If they are to be moved rather than instructed, then, to arouse them from stupor in putting their knowledge into practice, and bring them to yield full assent to those things which they confess to be true, there will be need of the higher powers of eloquence; it will be necessary to entreat, reprove, excite, restrain, and do whatsoever else may prove effectual in moving the heart.

All this, indeed, is what most men constantly do, with respect to those things which they undertake to accomplish by speaking. Some, however, in their way of doing it, are blunt, frigid, inelegant; others, ingenious, ornate, vehement. Now he who engages in the business of which I am treating, must be able to speak and dispute with wisdom, even if he cannot do so with eloquence, in order that he may profit his audience; although he will profit them less in this case, than if he could combine wisdom and eloquence together. He who abounds in eloquence without wisdom, is certainly so much the more to be avoided, from the very fact that the hearer is delighted with what it is useless to hear, and thinks what is said, to be true, because it is spoken with elegance. Nor did this sentiment escape the notice of those among the ancients, who yet regarded it as important to teach the art of rhetoric; they confessed, that wisdom without eloquence profited states but very little, but that eloquence without wisdom profited them not at all, and generally proved highly injurious. If, therefore, those who taught the precepts of eloquence, even though ignorant of the true, that is, the celestial wisdom 'which cometh down from the Father of lights,' were compelled by the instigations of truth to make such a confession, and that too in the very books in which their principles were developed; are we not under far higher obligations to acknowledge the same thing, who are the sons and daughters of this heavenly wisdom? Now a man speaks with greater or less wisdom, according to the proficiency he has made in the sacred Scriptures. I do not mean in reading them and committing them to memory, but in rightly understanding them, and diligently searching into their meaning. There are those who read them and yet neglect them—who read them to remember the words, but neglect to understand them. To these, without any doubt, those persons are to be preferred, who, retaining less the words of the Scriptures, search after their genuine signification with the inmost feelings of the heart. But better than both is he, who can repeat them when he pleases, and at the same time understands them as they ought to be understood."—[*From the Biblical Repository*, p. 574. Translated from the Latin by O. A. Taylor, of Andover, Mass.]

Luther's favorite maxim was, "*Bonus Textuarius, Bonus Theologus*;" or, one well acquainted with the Scriptures makes a good theologian.

There is one thing, above all others, which must never be lost sight of by him who devotes himself to the work of regeneration. This all-important consideration is, that the end and object of all his labors is *to impress the moral image of God upon the moral nature of man*. To draw this image upon the heart, to transform the mind of man into the likeness of God in all moral feeling, is the end proposed in the remedial system. The mould into which the mind of man is to be cast is the Apostles' doctrine; or the seal by which this impression is to be made is the testimony of God. The gospel facts are like so many types, which, when scientifically arranged by an accomplished compositor, make a complete form, upon which, when the mind of man is placed by the power which God has given to the preacher, every type makes its full impression upon the heart. There is written upon the understanding, and engraved upon the heart, the will, or law, or character of our Father who is in heaven.

The Apostles were these accomplished compositors, who gave us a perfect "*form of sound words*." Our instrumentality consists in bringing the minds of men to this form, or impressing it upon their hearts. To do this most effectually, the preacher or evangelist must have the word of Christ dwelling in him richly, in all wisdom; and

he must "study to show himself an approved workman, irreproachable, rightly dividing the word of truth." He that is most eloquent and wise in the Holy Scriptures, he who has them most at command, will have the most power with men; because being furnished with the words of the Holy Spirit, he has the very arguments which the Spirit of God chooses to employ in quickening the dead, in converting sinners. For to the efficiency of the living word not only Paul deposes, but James and Peter also bear ample testimony. "Of his own will he has begot us, *by the word of truth*, that we might be a kind of first fruits of his creatures." James i. 18.—"Having been regenerated, not by corruptible seed, but by incorruptible, *through the word* of the living God, which remains." 1 Peter i. 23. To the fruits of his labors, such a preacher with Paul may say, "To Jesus Christ, through the gospel, I have regenerated, or begotten you."

Thus, in the midst of numerous interruptions, we have attempted to lay before the minds of our readers the whole doctrine of Regeneration, in all its length and breadth, in the hope that after a more particular attention to its meaning and value, by the blessing of God, they may devote themselves more successfully to this great work; and not only enjoy more of the Holy Spirit themselves, but be more useful in forwarding the moral regeneration of the world.

To God our Father, through the great Author of the Christian faith, who has preserved us in health in this day of affliction and great distress, be everlasting thanks for the renewing of our minds by the Holy Spirit, and for the hope of the regeneration of our bodies, of the heavens and of the earth, at the appearance of the Almighty Regenerator, who comes to make all things new! Amen.

EDITOR.

THE KINGDOM OF HEAVEN.

PREFACE.

JAMES G. BELL, an intelligent, zealous, and amiable disciple of Christ, for some time an inmate in my family, labored for several years before his death under a pulmonary disease, which induced him to travel to the South in quest of health. He spent a considerable time in South Carolina; and finding his health not much improved, he returned to us for the express purpose of dying amongst his brethren. We often conversed much on the subject of the following pages; and so great was his desire for the promulgation of these sentiments, that in his last Will and Testament he left a small legacy (a part of which only has yet been received) which he wished me to use at discretion, in writing and publishing essays on the Patriarchal, Jewish, and Christian Dispensations. This was the occasion of the essays which appeared on these topics in the *Christian Baptist*. In further prosecution of this object, and with especial reference to the present state of the *BEGUN REFORMATION*, we have devoted the following pages to a sketch of the essential outlines of the *Kingdom of Heaven*. This we soon perceived could not be done much to edification, unless we glanced at the whole economy of salvation, and kept before the mind of the reader the antecedent administrations of the favor of God to mankind; for the Patriarchal and Jewish Dispensations are essential to a full understanding of the doctrine of the Kingdom of Heaven.

This essay is written for the ten thousand, and not for a few of the scribes and elders of the people; and, therefore, we are as diffuse and familiar in our style as the nature of the subject would allow, to pay any regard to a methodical exposition of the grand elements of the Christian economy.

This essay is affectionately inscribed to the memory of JAMES G. BELL, at whose instance the subject was originally undertaken; who departed this life early in the year 1822, in the full assurance of a glorious immortality, and whose devotion to the Lord and love to the brethren will be long remembered with admiration by the writer.

A. CAMPBELL.

BETHANY, VA. August 16, 1834.

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Patriarchal Age of the World.

THE world had its infancy as well as man. Families preceded nations. Family worship was, therefore, the first religious institution.

At the head of this institution naturally stood *the Father of every Family*. From necessity, and from choice, he was the prophet, the priest, and the king of his household. As a *prophet*, he instructed his household in the knowledge of God and in the history of man. As a *priest*, he officiated at the family altar, interceded for those under his care, and pronounced benedictions upon his children. As a *lawgiver* and *king*, he commanded his children and servants, and rewarded them according to merit. By a divine ordinance the *first fathers of mankind* were thus constituted prophets, priests, and kings. Hence the first religious and political institution is properly called "*the Patriarchal*."

Family worship was, then, the *first social worship*; and, during the first ages of the world (for at least 2500 years) it was the *only social worship* of divine authority. Though other institutions have since been added, this has never been superseded. Having its foundation in the matrimonial compact, the most ancient of all religious and political institutions, and this being founded on nature itself, it never can be superseded. While the forms of this worship have always been adapted to the genius of the various revelations of God vouchsafed to mankind, it has continued through all the changes of six thousand years, and will continue till the day when men, like the angels of God, shall neither marry nor give in marriage.

Family worship, so long as it continued the only social worship, underwent no material change; and this is the period which is properly called *the Patriarchal Age of the World*. So long as the descendants of one man and one woman continued under the paternal roof, or until they became heads of families themselves, they continu-

ed under this religious and political administration. And if, after marriage, they did not migrate to a great distance from the patrimonial inheritance, the paternal authority was still acknowledged and acquiesced in. Thus, in process of time, he who at first was only the head of a single family, if his days were prolonged and his progeny multiplied, became the paternal prince or chief patriarch of a tribe.

In the youth of time and freshness of human nature families soon became large; and as the father and head could not be always present while he lived, and as he might die before all his children could have become heads of families, it became necessary that a substitute in his absence, and a successor in case of his premature death, should be appointed to fill his place and administer the affairs of the family. Nature and reason alike pointed to his first born son, and religion consecrated him his vicegerent. Hence the privileges and honors of the first born son were both religious and political; and thus the duties devolving upon him gave him a right to a double portion of the inheritance. Esau was, therefore, both *prodigal* and *profane* in selling his birthright for a meal of pottage.

The antiquity of this arrangement appears from the envy and jealousy of Cain, roused at the rejection of his offering and the acceptance of that of Abel. That jealousy seems to have been kindled into rage because of the birthright. This is fairly implied in God's address to Cain, when that address is fairly translated and understood. "If you do well, shall you not have the excellency; and if you do not well, sin precludes you (from the excellency.) And (Abel shall be subject to you) to you shall be his desire, and you shall rule over him." (1.)

The moral and religious institutions of the patriarchal or family worship, which continued from the fall of Adam to the covenant of circumcision, were the Sabbath, the service of the altar, oral instruction, prayer, praise, and benediction. With the addition of circumcision in the family of one patriarch, for special purposes, these were the parts of that system which continued for two thousand five hundred years.

The religious observance of weeks or Sabbaths in commemoration of Creation, and prospective of an eternal rest, to arise out of the sacrificial and typical institution, was religiously observed to the giving of the law, or the erection of the Jewish institution. Thus the law of the Sabbath commences with the words, "*Remember the Sabbath.*" The righteous always remembered the weeks, and regarded the conclusion of the week as holy to the Lord. Hence even after the Apostacy, which issued in the neglect of family worship, in consequence of the sons of God intermarrying with the daughters of men, and which brought a flood of water upon the world of the ungodly—we find Noah religiously counting his weeks even while incarcerated in the Ark. In the wilderness of Sin, before the giving of the law, we also find the Jews observing the Sabbath. And to facilitate the observance of it God wrought three special miracles during the peripatinations of Israel.

(1.) Genesis iv. 7.

He gave two days' portion of manna on the sixth day—none on the seventh—and preserved from putrefaction the portion laid up for the Sabbath. (1.)

Sin-offerings & thank-offerings, on altars both of stone and earth, were presented to the Lord—the former, in faith of the promise concerning the bruising of the Serpent's head by the offspring of woman—the latter, in grateful acknowledgment of the goodness of God in creation and providence. Cain, without faith in the promised redemption, like many deists and natural religionists in our time, did acknowledge the goodness and care of God by a thank-offering; but Abel, *by faith in that promise*, not only offered his thank offering, but a lamb as a sin-offering: therefore, while God respected not Cain's oblation without faith in that promise, he testified in favor of the *gifts* of Abel—he accepted his sin-offering and his thank-offering.

In the very brief and general outlines of almost two thousand five hundred years given us in the book of Genesis, we find sundry allusions to this part of the patriarchal institution. Immediately after his egress from the Ark, we find Noah rearing his altar upon the baptized earth, and of every clean bird and beast offering to the Lord whole burnt offerings. Thus began Noah, after the deluge, to worship the Lord according to the patriarchal institution. And thus we find Abraham, Isaac, Jacob, Job, and other patriarchs presenting their sacrifices to the Lord, while the family worship was the only religious institution in the world.

Even libations, drink-offerings, and anointing as tokens of gratitude and consecration, are found in this most ancient and venerable institution. "Jacob rose up early in the morning, took the stone which he had put for his pillow, set it up for a pillar, and poured oil upon the top of it." (2.) "And Jacob set up a pillar in the place where God talked with him, even a pillar of stone, and he poured a drink-offering thereon, and he poured oil thereon." (3.)

A beautiful and instructive instance of ancient family worship, and of the sacerdotal functions, as exercised by the patriarchs in reference to *the Altar*, we have in that most ancient of books, supposed by many to have been written by Moses while in the land of Midian; but, according to others, by Job himself, who was certainly contemporary with *Eliphaz the Temanite*. Eliphaz was the son of Teman, who was the son of Eliphaz, who was the first son of Esau, the son of Isaac, the son of Abraham. He therefore lived before Moses. Thus we find him also officiating at the altar. We are told that "his sons went and feasted in each other's houses, every one his day, and sent and called for their sisters to eat and to drink with them. And it was so, that when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned and cursed God in their hearts. Thus acted Job continually." (4.)

(1.) Exodus xvi. 15—27. (2.) Genesis xxviii. 18.

(3.) Genesis xxxv. 14. (4.) Job i. 4, 5.

The same Job, by divine appointment, acted as priest or intercessor in behalf of his three friends, princes of Edom: for having spoken amiss, they were commanded to take seven bullocks and seven rams, and go to Job the servant of God, and to offer them up for themselves; and "Job my servant shall pray for you." "Job prayed for them, and the Lord accepted his prayer, and forgave Eliphaz, Bildad, and Zophar." "The Lord also accepted and blessed Job after he had prayed for these his friends, and the Lord turned again the captivity of Job." (1.)

During this period of the world there was but one high or general priest, specially called and sent by God. "He was King of Salem and Priest of the Most High God." To him the patriarch Abraham paid tithes or gave the tenth of the spoils taken in war, and Melchisedeck blessed him. He was of an order *sui generis*. He had no predecessor, successor, nor equal in the age of family worship.

From all these facts and documents we learn that the service of the altar belonged first to the father of the family—next, to his eldest son;—that it consisted in presenting sin-offerings and thank-offerings of various sorts in behalf of himself or family—that all pious sons and individuals might *for themselves* erect altars, offer sacrifices, and pour out libations and thank-offerings to the Lord;—that these sacrificial observances were generally, if not always, accompanied with prayer, intercession, and thanksgivings;—and that intercession in behalf of those under the care of any father or patriarch was a part of the first institution.

Benediction also was one of the duties of this office. Fathers pronounced blessings on their children. Superiors in age and standing blessed their inferiors. Melchisedeck blessed Abraham, Isaac blessed Jacob, and Jacob blessed the twelve patriarchs. The invocation of blessings and the imposition of hands upon the head, were parts of the family worship institution.

Concerning prayer and praise, as we cannot imagine a religion without them, it is unnecessary to speak particularly of them as parts of the patriarchal institution. Jubal soon taught men to handle the harp and the organ, and piety soon consecrated them to the praise of God. The melodies of nature soon taught man to tune his voice to God. Isaac went out into the fields at eventide for secret prayer. Abraham interceded for Sodom until he was ashamed to push his importunities farther; and for Abimelech, king of Egypt, and his family, he made his requests to God. Of him and his patriarchal character God said, "I know Abraham that he will command his children, and his household after him, and they shall keep the ways of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he has spoken of him." (2.)

Prophets of a public character were occasionally raised up to bring men back to the primitive simplicity of the patriarchal institution, as well as to lead them forward to the future developments of God's purposes in reference to the work of redemption. Amongst these the

(1) Job xlii. 8—10. (2.) Genesis xviii. 19.

most conspicuous were Enoch, Noah, Abraham, Isaac, Jacob. To all these were given new visions of the future, and thus they were all preachers of righteousness and reformers in their respective generations.

From these gleanings from the book of Genesis, one may learn that the family worship institution, which was divinely instituted in the first age of the world, embraced the observance of the Sabbath, the service of the altar, oral instruction, prayer, intercession, thanksgiving, and benediction. It contemplated no other bond of union than the marriage covenant and the relations springing out of it. Doing justly, loving mercy, and walking humbly with God, were enforced in all its maxims, and in the examples of those whom God honored and approved.

There was, during the long period of this family institution, no community separated from the world larger than a single household—no public altars—no temples—no established order of public teachers; therefore, there was no initiating or separating institutions. There was no *circumcision* for the infant, nor *washing of regeneration* for the instructed. These institutions of later times had respect to public professing communities; and, therefore, for two thousand years there was no initiating rite or ordinance amongst men.

Wherever the family curtains were spread and a tent erected, the devout father built his own altar to the Lord, gathered his own children and domestics around him, instructed them in the knowledge of God the creator and preserver of all; and in the history of man, his origin and destiny, as far as revealed to them. They offered their thank-offerings, acknowledgments of favors received; and when conscious of sin, they presented their sin-offering, with confessions, and in faith of God's promise, supplicated pardon. Such are the essential attributes of the patriarchal institution, and of the family worship, as learned from the writings of Moses.

But as the root of all the subsequent dispensations of God's mercy and favor to man was planted in the patriarchal institution, it is necessary to our plan, before we advance farther, to pay some attention to one of these patriarchs, whose fame is eternal, on whom God bestowed an honor above all earthly honor, and who stands enrolled in the annals of time as **THE FRIEND OF GOD**. The intelligent reader needs not to be informed that we now call his attention specially to

Abraham.

Reader, attend! "I am the God of Abraham, the God of Isaac, and the God of Jacob: this is my name forever, and this is my memorial to all generations." And shall not the name, the calling, the blessing, and the history of Abraham always occupy a large space in the records of God's government of man, and in all the details of his redemption!

Because of his unprecedented faith in God's promises and exalted piety, he was constituted the *father of all believers*; and his whole life is made a model for all the children of God, as far as walking by faith in God's promises is an ornament to human character.

Sufficient then to our present purpose, we observe, that *during the family worship institution*, a little after the commencement of the third Millennium, about the 75th year of his life, God appeared to Abraham while he yet lived in Ur of Chaldea, and commanded him to depart out of that country, and that he would do for him certain things. Abraham obeyed. God gratuitously tendered to him *two promises*, not only interesting and valuable to Abraham himself, but to all the human race.

These two promises were intended to be the basis of a two-fold relation to God, and the foundation of two distinct religious institutions, called "the Old Testament and the New," "the Old Covenant and the New," "the Two Covenants," and "the Covenants of Promise." There was contemplated in them the constitution for a temporal and a spiritual kingdom of God—a kingdom of God of this world, and a kingdom of God not of this world. Be it, however, always remembered, when we attempt to form correct and comprehensive views of the whole economy of God's redemption, that these two promises were made while the patriarchal institution was yet standing and several centuries before its close. What, then, it will be asked, are these

Two Promises.

We find them in their most simple form in the beginning of the 12th chapter of Genesis. The first—

"I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing. I will bless them that bless thee, and curse him that curses thee."

The second—"In thee shall all the families of the earth be blessed."

These promises when fully developed contained numerous blessings. They are, however, in all their details separate and distinct from each other. Abraham's family alone are personally concerned in the first—all families of the earth in the second. Temporal and earthly are the blessings of the former—spiritual and eternal are the blessings of the latter. Paul calls the second, "The gospel preached to Abraham," and "The covenant confirmed by God in reference to the Messiah, four hundred and thirty years before the giving of the law." The Jewish kingdom in all its glory was but the development of the first—the Christian kingdom in its present and future blessings is the consummation of the second.

Covenant of Circumcision.

In pursuance of the first promise, and in order to its exact and literal accomplishment, about twenty-four years after its promulgation the "*Covenant of Circumcision*" was established. This "covenant in the flesh" marked out and defined the natural descendants of Abraham, and gave to the world a full proof of the faithfulness of God, putting it in the power of every one to ascertain how God keeps his covenants of promise with all people. This gave to the descendants

of Abraham the title of "*The Circumcision*," and beautifully represented the separation of God's people from the children of this world.

The land of Canaan, as *the inheritance* of this nation, is repeatedly promised to Abraham; and as soon as Isaac, the child of promise, is born and circumcised, the promise of the "SEED," in which all nations were to be blessed, is confined to him. Not in Ishmael, but "in Isaac shall *thy seed* be called." (1.)

After the death of Abraham and towards the close of the life of Isaac, his father's God gave him a second edition of these two promises. The first is considerably amplified in its details, while the second is repeated almost in the same words. That which was first to be accomplished is first developed, and its provisions pointed out. "I will be with thee and will bless thee; for unto thee and to thy seed I will give all these countries, and I will perform all the oath which I sware to Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give to thy seed all these countries; and in thy seed shall all the nations of the earth be blessed: because Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." (2.)

The same two promises are repeated in almost the same words to Jacob the son of Isaac at the time he had the vision of the ladder reaching from earth to heaven, while in obedience to a command given him by his parents, he was on his way to Padan-aram in quest of a wife. On these *three* great occasions—to Abraham—to Isaac—to Jacob—these two promises are solemnly pronounced; always standing in the same order—never confounded; but as distinct as earth and heaven—as time and eternity.

Four hundred and thirty years after the first solemn declaration of these promises, the descendants of Abraham, Isaac, and Jacob, in virtue of the first promise, were redeemed out of bondage in Egypt, and saved from the tyranny and cruelty of Pharaoh. Then, in order to the *full completion* of its stipulations, God, by the hand of Moses, proposed a covenant with all Israel at Sinai; in which he guaranties to do all for them contemplated in the promise, confirmed by an oath to Abraham, in being a God to his seed after him. This

Sinaitic Covenant

constituted them a kingdom of God, a holy nation, a peculiar people. All the blessings comprehended in the first promise to Abraham, or that could grow out of the relation to God which it contemplated, were in full detail carried out into this transaction, and secured to the whole nation. The relation was, however, temporal, and its blessings temporal and earthly. The second promise made no part of the Jewish institution or covenant at Sinai, more than it did of the patriarchal or antecedent institution. The typical or figurative part of the family worship, enlarged and improved, was translated into the *national* institution and made a part of it; and whatever *spiritual* privilege was enjoyed by the Jew, was enjoyed upon the same princi-

(1.) Genesis xxi. 12. (2.) Genesis xxvi. 3, 5.

ple with the patriarch—by faith in the second promise, and by an intelligent and believing attendance upon all the appointed means which either prefigured the coming redemption, or realized the blessings which were to be derived through the promised seed.

The SEED in which all the families of the earth were to be blessed, was in the nation, but in no other sense than as it was in the people while in Egypt, or in the patriarchs before they went down into Egypt. It was in the nation, but no element of the national institution. They had the second promise made to their fathers, and all the faithful and approved among them believed that promise, and acted conformably to it. Thus amongst the Jews, even before the coming of the Messiah, there were

Two Seeds,

The natural and the spiritual children of Abraham. The whole nation were his literal and natural children; and such of them as believed the second promise and understood it, were not only his natural children, but his children in the same sense in which all *believing Gentiles* are by virtue of the second promise constituted the children of Abraham: *for these two promises raised up two seeds to Abraham.* The first, like Ishmael, were born according to the flesh—the fleshly seed of Abraham; the second, like Isaac, were the children of faith in the promise: and thus Abraham is the constituted father of all who believe in that promise, whether of his flesh or not.

But the second promise was not fulfilled for nearly one thousand five hundred years after the first, or after the national institution was confirmed at Sinai; and therefore

The Blessing of Abraham,

Which was to come on the nations through his seed, through faith in the accomplished promise, was to be the basis and the substance of a new institution. This “blessing of Abraham” includes all the spiritual and eternal blessings which were laid up in his seed, who is the ark of this new constitution, in whom all the promises of God are verified, and in whom they are deposited for the comfort and salvation of all the children of God. Whatever concerned the family of Abraham coming through the first promise, descended upon the family principle, which is only *flesh*; but whatever concerns all saints of all nations, descends upon the new principle of *faith*. “They who are of faith,” says Paul, “are blessed with believing Abraham.” And “If you be Christ’s, then,” and only then, “are you Abraham’s seed and heirs according to the promise.”

The blessing of Abraham was then promised in the patriarchal age antecedent to the Jewish national institution, and independent of it; therefore, that institution cannot affect, much less disannul, the blessings promised in the covenant, confirmed before by God, respecting the Messiah, in the time of family worship, and four hundred and thirty years before the Jewish institution began.

In calling Abraham, and in making him the father of many nations, and the depository of still more precious promises and revelations, God did not supersede the family worship. He only added to the stock of religious knowledge, strengthened the faith, and enlarged the hopes of that single family. The family institution continued without the slightest change, except in one particular specified in the covenant of circumcision, as respected the single family of Abraham, for four hundred and thirty years after the charter concerning his seed and that concerning the Messiah were secured to this renowned patriarch. Thus we have traced the continuance of the family religion, or patriarchal economy, for two thousand five hundred years, and are now prepared to make a few remarks on the Jewish national institution, though we have already anticipated almost all that is necessary to our present object. Still, however, we shall make it the subject of a distinct notice.

The Jewish Institution.

In this age of improvement in divine institutions, we read and hear much of "two dispensations of the covenant of grace;" thus making the Jewish and the Christian institutions dispensations of one "covenant of grace." Why not make the patriarchal, (still more venerable for its antiquity and which continued a thousand years longer than the Jewish,) also a dispensation of the covenant of grace, and then we should have had *three* dispensations of one covenant! This is but "a *show of wisdom*." The Holy Spirit calls them "two covenants," or "two institutions," and not two modifications of one covenant; and it speaks of each as established upon promises. The Jewish was established upon temporal and earthly promises, contained in the first promise made to Abraham; but the new, says Paul, "is established upon *better promises*," growing out of that concerning *the blessing of the nations* in the promised seed. (1.)

The Jewish institution commenced and continued about 1500 years before the Reign of Heaven began. It was not substituted for the family worship, but added to it; affecting, however, the patriarchal institution in some respects, as far as concerned the single family of Abraham. The individual families of the nation of the Jews, *as such*, had still their family worship—still the worship of God was heard in the dwellings of the righteous; and, like Joshua, every good Israelite said, "As for me and my family, we will serve the Lord."

In four hundred years the family of Abraham had, in the line of Isaac and Jacob, in fulfilment of the first promise, grown up into millions. Not less than two millions (2.) came up out of Egypt under the conduct of Moses. The heavenly Father, in progressive development of his plan of blessing all nations, leaves all the world under the family worship institution, and erects the whole progeny of Abraham

(1.) Jeremiah xxxi. 31.

(2.) Men fit for war are never more than the third or fourth of any population. There were six hundred thousand men of this class when they came to Mount Sinai.

that came up out of Egypt into one great national institution. He condescends to appear in the character of *King of the Jews*, and to make them *a kingdom of God*, as preparatory to the appearance of his *Son*, who is predestined to be the King of the whole earth, and to have a kingdom which shall ultimately embrace all the nations of the world.

The twelve tribes were brought into the form of one great worshiping family, presenting through one common High Priest their united worship to God. This gave rise to the erection of one public house consecrated to the Lord, as the place of meeting in their social and national character. A constitution, political, moral, and religious, was submitted to the people; and on their adoption of it, they became the covenanted people of God. This constitutional kingdom was built upon precepts and promises; and its worship when fully developed was little more than the extension of the family worship to one great national family. They had one king, one high priest, one national altar, one national house of God, one morning and evening sacrifice, one great national sacrifice, and one great annual atonement. The nation was a family of families, and whatever pertained to a single family in its family worship was extended and accommodated to this great confederate family.

Various mystic and significant institutions distinguished this nation from all others; for it was one principal object of its institution to keep its subjects separate and distinct from all other people till Messiah (the promised seed) should come. Another object was, to figure out in appropriate types the spiritual worship of the kingdom of heaven, and to exhibit the great doctrine of faith, repentance, remission, adoption, and inheritance, by picturesque images, ingeniously devised to figure out the whole doctrine of reconciliation and sanctification to God.

The Jewish institution is not to be regarded only in its political, moral, and religious aspect, but especially in its figurative and prospective character. God so wisely and benevolently contrived it from its origin to its close, that its whole history—the fates and fortunes of its subjects from their descent into Egypt, their travels thence to Canaan and settlement in the land of promise—their fortunes in that land to their final catastrophe, should exactly and impressively shadow forth the new institution with the fates and fortunes of the subjects of this new and more glorious order of things. “All these things happened to them for *types*,” (examples,) says Paul, “and they are written for our admonition, upon whom the ends of the world have come.” The same great commentator on this institution not only presents the history of its subjects as instructive to the citizens of the new institution, but of the tabernacle he says, “It was a figurative representation for the time then present,” and the furniture thereof “the pattern of things in the heavens.” “The law,” he adds, “contained only a shadow of the good things to come.” A shadow, indeed, proceeding from a man, a house, a tree, is not, and cannot be, an exact image or representation of them; yet, when explained by a verbal description, it greatly facilitates an easy and correct conception of them.

So full of the doctrine of the new institution was the old, that we find all the Apostles and Christian writers unceremoniously applying every thing they quote from the law, the prophets, and the psalms, to the Messiah, his kingdom, and the fortunes of his people; as if the Jewish writings had no other object than to unfold the kingdom of heaven. Jesus begins with Abraham seeing his day on Mount Moriah in the typical resurrection of Isaac. Paul regards Hagar, Ishmael, Sarah, Isaac, as the best illustration of the *two institutions*; and John ends with the description of the descent of Jerusalem from heaven.

Every one, then, who would accurately understand the Christian institution must approach it through the Mosaic; and he that would be a proficient in the Jewish, must make Paul his commentator.—While the mere politician, moralist, or religionist contemplates the one without the other, though he may find much to admire in both, he will never understand either. A veil, thick as that which concealed the glory of the face of Moses from the Israelites, will hide the glory of the Jewish and Christian institution from his view.

Not only did the tabernacle, the temple, their furniture, the service of both, the priests, the sacrifices, the festivals, the convocations, and all the ordinances of that Ritual, together with the history of that people, assume the picturesque and figurative character, but almost all the illustrious and highly distinguished personages of that institution were made prophetic or typical of the Messiah, or of the great incidents of his life, sufferings, and triumphs, and the leading affairs of his government. Amongst *persons* in the patriarchal and Jewish ages, who, in one or more prominent characters or incidents, or in their general history adumbrated the Messiah and his reign, the following group occupy a lofty eminence:—Adam, Abel, Noah, Melchisedeck, Isaac, Jacob, Joseph, Moses, Aaron, Joshua, Samson, David, Jonah. Of *things* of this class, as well as persons highly figurative and instructive, are the vision of Jacob's ladder—the burning bush—the pillar of cloud and fire—the manna—the rock Horeb, a fountain of living water in the wilderness—the veil of Moses—the brazen serpent—the victory over the nations of Canaan, and the land of Canaan itself. And of *ordinances*, the passover, the scape goat, the red heifer, the year of jubilee, the law of the leper, the kinsman redeemer, the cities of refuge; together with all the sacrifices, washings, anointings, and consecrations of the *holy* nation.

But a third object of the Jewish institution, of paramount importance to the world, was the furnishing of a new alphabet and language (the elements of heavenly science,) without which it would appear to have been almost, if not altogether, impossible to learn the spiritual things, or to make any proficiency in the knowledge of those relations which Christianity unfolds. The language of the new institution is therefore explained by that of the old. No one can understand the dialect of the kingdom of heaven who has not studied the dialect of the antecedent administrations of heaven over the patriarchs and Jews. The most striking and characteristic attribute of the sacred

dialect is, that the elements of it are composed of the incidents of history, or what we call *remarkable providences*.

I cannot explain myself better, nor render my readers a more essential service, than by illustrating by an actual detail of sacred history, the following proposition, viz.—*That sacred history, or the remarkable incidents of God's providences to the Jews and Patriarchs, are the foundation of the sacred dialect of the new institution.* Or, if the reader will understand it better, it may be thus expressed—*All the leading words and phrases of the New Testament are to be explained and understood by the history of the Jewish nation and God's government of them.* Take the following as a mere specimen:—

God called Abram out of Ur, and changed his name into Abraham; and the name of his wife Sarai into Sarah. He promised Isaac as the person in whom his seed should be called. God did tempt Abraham, commanding him to offer Isaac for a burnt-offering—Isaac had two sons—Esau the elder, and Jacob the younger. Esau despised his birthright and sold it to Jacob. Jacob wrestled with God, and prevailed; he obtained a blessing, and was therefore called Israel. He had twelve sons: of these Joseph was his favorite. His brethren envied him, and sold him for twenty pieces of silver. Joseph found grace in the sight of his master. The Lord was with Joseph. He was cast into prison, and from thence was elevated to be the governor of Egypt under Pharaoh. A famine in Canaan compelled Jacob and his sons into Egypt for bread, and Joseph was made known to his brethren. Joseph died in Egypt and left his father's house in that land. They multiplied exceedingly, and the Egyptians greatly afflicted and oppressed the Israelites. Moses was born and exposed: Pharaoh's daughter found him and adopted him for a son. Moses fled into Midian, and married the daughter of the priest or prince of Midian, and kept his father-in-law's flock in the desert, and came to Horeb, the mountain of God. The Lord appeared to him in a flame of fire in a bush. The bush burned and was not consumed. Moses drew near, and then first stood on holy ground. God sent him to Egypt to lead his people out of bondage.

God bade him say to the children of Israel, "I AM has sent me to you. Gather the elders of Israel, and say to them, The Lord God of your fathers, the God of Abraham," &c. "has sent me to you. I will smite Egypt with my wonders, and bring you up out of the afflictions of Egypt. Tell Pharaoh, Israel is my son—my first born. Take Aaron with thee, and thou shalt put words into his mouth; and I will be with thy mouth and with his mouth: he shall be to thee instead of a mouth, and thou shalt be to him instead of God. Take thy rod in thy hand. The Lord sent Aaron to Moses: he met him in the mount and kissed him. And the Lord visited his people. And the people believed when they heard that the Lord had looked upon their affliction. Pharaoh oppressed them still more. The Lord said with a strong hand shall he let them go. I will redeem them with a stretched out arm and with great judgments. I will give you Canaan for a heritage: I will take you to me for a people. I will be your God."

Moses said, I am a man of *uncircumcised lips*, and how shall Pharaoh *harken* to me? I have made thee *a god* to Pharaoh, and Aaron *thy prophet*. I will multiply my *signs*, and bring out *my people*, and *harden* Pharaoh's heart. When he says, 'Show me a miracle,' cast your rod before him, and *it shall become* a serpent. Still Pharaoh refused, and *hardened his heart*. The magicians overcome with the *signs*, said, This is the *finger of God*. The *God of the Hebrews* said, Let *my people* go. I have *roused* thee up (as a lion) to show in you my power and to make *my name known* through *all the earth*. The Lord slew all the *first born* of Egypt after he had *plagued* them exceedingly. Pharaoh commanded them to depart; but he pursued them to the Red Sea. Israel fainted at the sight before and behind them. Moses said, Stand still and see *the salvation of God*. The sea was divided. Covered with a cloud, Israel marched through as on dry ground. The waters stood on either side as a wall. Pharaoh pursued with his chariots and horsemen, but the waters returned and they were drowned. Thus the Lord *redeemed, saved, delivered, and brought Israel out of bondage*.

After this deliverance Moses and the children of Israel sang, "The Lord is become *my salvation*; he is *my God*. Thou hast overthrown them that *rose up against thee*. Thou hast *led forth thy people* whom thou *hast redeemed*. Thou *hast guided them* in thy strength to thy *holy habitation*. The inhabitants of Canaan shall be still as a stone till *thy people* pass over, O Lord! the people *thou hast purchased*. Thou shalt plant them in the mountain of *thine inheritance*—in the *sanctuary* which *thy hands* have established.

They came into *the wilderness of Sin*. They cried for bread, and God *rained bread from heaven upon them*, that he might *prove* them whether or no they would *walk in his law*: and they did eat manna forty years, till they came to the borders of Canaan.

They complained for water, and tempted God. And Moses *smote the rock* in Horeb, and water gushed out. But Moses was wroth, and smote the rock twice; and he and Aaron thus *rebelled* against God, and fell in the wilderness. The Lord made a covenant with the whole nation at Sinai, and made them a *peculiar treasure* above all people—a *kingdom of priests*, a *holy nation*; and God *spake* all the words of the law, written on two tables of stone; and *spake to Israel from heaven*.

The Lord by Moses gave them directions for rearing a *tabernacle*, and a pattern for all its furniture. And as a *ransom for his soul*, every man, rich and poor, was to pay half a shekel as an *offering to the Lord*, to make an *atonement* for his soul; and it was given for the *service* of the tabernacle. When the tabernacle was reared and finished, *the glory of the Lord* filled the tabernacle and the *cloud* covered it. And when the cloud *was taken up* they journeyed; but until it was taken up they journeyed not. The *cloud* was on the tabernacle by day, and *fire* was on it by night, in the sight of all Israel throughout all their journeys.

And before Moses died he *laid his hands* upon Joshua, and gave

him a *charge* as the *Lord commanded*; and thus put *honor* upon him, that the children of Israel might be *obedient* to him as their *saviour*. "As I was *with Moses*, so will I be *with thee*," saith God; "I will not fail thee nor *forsake thee*."

Could we thus proceed with the history of this people, and add to their history the observances of their religious institutions, we should find out the true meaning of the sacred style of the New Testament with more accuracy and certainty, than from all the commentators of ancient and modern times. This, as a sample, must suffice for our present purpose.

From the premises now before us, the specifications of the outlines of the Sinaitic and national institution, and the terms and phrases found in the history of this people, we may discover in what *relation* they stood to God, and what *favors* he bestowed upon them in that relation.

They were the *called* and *chosen*, or the *elect* of God as a nation. As such, they were *delivered*, *saved*, *bought*, or *purchased*, and *redeemed*. God is said to have *created*, *made*, *formed*, and *begotten* them. As such, he is called their *Father*, their *God*, their *Redeemer*, their *King*, their *Saviour*, their *Salvation*; and they are called his *children*, *sons*, and *daughters*, *born to him*, his *house*, *people*, *inheritance*, *family*, *servants*.

As a *chartered* and congregated people, they are called *the city*, *the holy city*, *the city of the Lord*, *Jerusalem*, *Zion*, *Mount Zion*, *the city of David*. Other nations, in contrast with them, are called, *not a people*, *aliens*, *strangers*, *enemies*, *far off*, *unclean*.

Various similitudes expressive of the kind relation in which they stood to God, are also found on the pages of the ancient institution—such as *husband* and *wife*, *shepherd* and *flock*, *vine* and *vineyard*, *mother* and *children*. They are said to be *written* or *enrolled* in the *book of God*; to be *planted*, *washed*, *sanctified*, *clean*, *separated to God*; they are called the *house*, *building*, *sanctuary*, *dwelling place* of God; a *kingdom of priests*, a *holy nation*, a *peculiar people*, *saints*, &c. &c.

Those who are curious to trace these phrases descriptive of the relation and privileges of this ancient kingdom of God, had better (in addition to the passages quoted in their history from Egypt to the Jordan) examine the following passages:—Exodus xiv. 30. xv. 16. xix. 6. Deuteronomy iv. 37. vii. 6. x. 15. xiv. 1. i. 31. vii. 5. xxxii. 6, 18, 19. xviii. 7. iii. 18, 20. xii. 9. 1 Kings iii. 8. Psalms cv. 6. xxxiii. 12. cv. 43. cvi. 5, 21. lxxiv. 2. cxlix. 2. Isaiah xli. 8, 9. xliii. 1, 3, 5, 7. li. 2, 4. lxi. 5. lxiii. 16. i. 2. lxii. 1, 6, 7. xxviii. Jeremiah, Ezekiel, and the Psalms of David throughout, &c. &c.

Unless we should write a full treatise on these antecedent institutions, we cannot with propriety descend farther into details. The outlines, as far as subordinate to the theme of this essay, are now before the reader; and with this preparation we shall now invite his attention to THE KINGDOM OF HEAVEN.

And why, an *American* will say, is it not called the *Republic of Heaven*, and the Chief called the *President* of a *Celestial Republic*?

Certainly there were the Republics of Greece and Rome before the doctrine of this Kingdom was first promulged, and the Gentiles as well as the Jews could have understood the figure of a Republic as well as that of a Kingdom. It was not, then, because there was not in society a model or type of this sort; but because such a type would have been inapposite to the nature of this institution.

History testifies that Republics are better adapted to peace than war, and that they are forced and unnatural organizations of society. Aristocracies and Republics owe all their attractions to the excessive corruptions of the governments under which they have originated. They are the reaction of force and fraud, of cruelty and oppression, and are sustained by the remembrance and apprehension of the evils which occasioned them. They have always been extolled and admired either in contrast with the vices and enormities of degenerate and profligate monarchies, or in the freshness of the recollections of the wrongs and outrages which occasioned them; and men have generally tired of them when they became corrupt and forgetful of the oppressions and crimes which forced them into being. So that the corruptions of Monarchies have given birth to Republics, and the corruptions of these have originated Monarchies again.

In these last days of degeneracy Republics are great blessings to mankind, as good physicians are blessings in times of pestilence; but yet it must be confessed that it would be a greater blessing to be without plagues and doctors. While men are, however, so degenerate, and while selfishness and injustice are so rampant in society, republican officers are better than kings—because we can get rid of them sooner. They are, indeed, kings under another name, with a short-leased authority; and our experience fully demonstrates that in these degenerate days the reigns of our republican kings are nearly long enough. Till the King of kings comes, we Christians ought to be good republicans, under the conviction that human governments seldom grow better, and that the popular doctrine of our country is true—that political authority generally makes a man worse, and public favors almost invariably corrupt the heart. Rapid rotation in office is the practical influence of the republican theory; and the experiment proves that, brief as republican authority is, it is sometimes too long for republican virtue to sustain without deterioration. Now if this be true of republican virtue, the brightest and the best, what earthly virtue can long resist the contamination of long protracted authority!

Monarchy is the only form of government, however, which nature recognizes. It was the first, and it will be the last. A government with three or thirty heads is a monster; and therefore the beast that represents it comes out of the sea with a plurality of horns as well as heads.

The most approved theory of human nature and of human government now current wherever the English language is spoken, either in the Old World or in the New, is, that a monarchy would be always the best government, because the cheapest, the most efficient, and the

most dignified; provided only, that the crown was always placed on the wisest head and the sceptre wielded by the purest hands. Could we always secure this we would all be monarchists; because we cannot, we are all republicans.

But after this apology for the phrase *Kingdom of Heaven*, we would recall the attention of the reader to the concession made by republicans themselves, that a kingdom is better adapted to a state of war, than a republic; and that this beautiful, because most appropriate figure, which occurs in the New Testament more than one hundred and fifty times, and very often in the Old, presupposes a state of war as existing in the universe. But for the reasons assigned in preference of monarchy, the *natural* government of the universe, always was, is, and evermore shall be monarchy. God himself is of necessity absolute monarch of the universe. Had he not essentially sustained that relation to all his creatures, there never could have been rebellion nor sin in his dominions. The systems of nature are all after this model. Every sun is a king over the system which it controls; and in every sphere there is one controlling and supreme principle. It will be the last government; for when the episode in the great drama of *rational* existence which sin occasioned, shall have been completed, the government of the universe will assume its ancient order, and God be supreme monarch again. But this will not be till Jesus gives up the kingdom to God, which a preternatural state of things put into his hands. This cannot be till he has subdued man to his rightful allegiance, or destroyed forever every opponent to the absolute monarchy of the Eternal Supreme: "for Jesus must reign till all his enemies be put under his feet."

The kingdom which Jesus has received from his Father, however heavenly, sublime, and glorious it may be regarded, is only temporal. It had a beginning, and it will have an end; for he must reign only *till* all enemies are put under his feet. But the transition of the sceptre into the hands of Emanuel has not changed the nature of the government. He is now the hereditary Monarch of the universe, as well as the proper King of his own kingdom. He now reigns as absolutely over all principalities, hierarchs, and powers, celestial and terrestrial, as did the great God and Father of the universe, before he was invested with the regal authority.

We have said it was a preternatural state of things which originated the kingdom of Jesus: therefore the object of this remedial reign is to destroy that preternatural state of things, or to put down sin. Now as all human governments presuppose disorder, and as the kingdoms of this world generally have arisen out of confusion and war, this kingdom of heaven of which we are to speak owes its origin to the celestial and terrestrial apostacies—the revolt of Satan and of Adam. Were there not injustice within, or violence without, civil government would be wholly unnecessary, and its appendages an excrescence upon society. Had there not been such a revolt and rebellion as sacred history records, there would have been no such kingdom of heaven as that over which Jesus the Messiah now presides. Now as

both this King and kingdom, and all that appertains to them, were occasioned by such a preternatural state of things, we must view them in all their attributes and details, with reference to those circumstances which called them into being.

The Elements of a Kingdom.

We must understand the type, or we cannot understand the anti-type. We must understand that which is natural before we can understand that which is spiritual. What, then, are the essential elements of a kingdom as existing among men? They are five—viz. King, Constitution, Subjects, Laws, and Territory. Such are the essential parts of every political kingdom, perfect in its kind, now existing on earth.

In *forming a state*, the essential elements are people and country. The people make a constitution, and this makes a President or a King, citizens or subjects, and every thing else belonging to a state. It is, then, the relation into which the people resolve themselves, which makes it a republic, an aristocracy, a monarchy. Do they choose a monarchy? They first make a constitution, and this places one upon the throne—makes them subjects, and he gives them laws. Although the constitution is first, in the order of nature, of all the elements of a kingdom, for it makes one man a king and the rest subjects; yet we cannot imagine a constitution in reference to a kingdom, without king and subjects. In speaking of them in detail, we cannot then speak of any one of them as existing without the others—we must regard them as correlates, and as coming into existence contemporaneously. There is no husband nor wife before marriage, neither can there be a husband without a wife; yet one of the parties must be made before the other. Marriage makes a husband out of the groom, and a wife out of the bride. So the constitution makes the king or the governor; the citizens or subjects, out of the people, as the case may be: for there never can be a king or subject without a constitution, or, what is the same thing, an agreement, verbal or written, for certain privileges stipulated and conditioned. In every well regulated political kingdom, *in the order of nature*, the elements stand thus—1. Constitution; 2. King; 3. Subjects; 4. Laws; 5. Territory.

In the kingdom which God set up by Moses, the elements stood in this order. The constitution was first proposed under which God condescended to be their King, and they were to be regarded as his people or subjects; he then gave them laws and established them in the territory before promised.

But in the kingdom of nature, or in the original kingdom of God, the elements are only four, and the order in which they stand, are—1. King; 2. Subjects; 3. Laws; 4. Territory. As Father and Creator of that kingdom, God himself was absolute Sovereign, whose will is the supreme law of the whole realm of nature.

Having ascertained the essential elements of a *kingdom*, and marked

the order in which they stand, before we particularly attend to these elements in order, we shall ask why this kingdom is called the Kingdom of *Heaven*?

The Name

Heaven, and the Kingdom of Heaven are not one and the same thing. God is not the Kingdom of God. But as the kingdom of God is something pertaining to God, so the kingdom of heaven is something pertaining to heaven, and consequently to God. Whether always the phrases "the kingdom of God" and "the kingdom of heaven" exactly represent the same thing, certain it is that both phrases are often applied to the same institution. (1.)

This is true of them whether translated *reign* or *kingdom*; and it is very evident that frequently the original word *basileia* ought in preference to be rendered *reign*, inasmuch as this term better suits all those passages where *coming* or *approaching* is spoken of: for while reigns or administrations approach and recede, kingdoms have attributes and boundaries which are stationary. Reign and Kingdom of God, though sometimes applicable to the same subject, never contemplate it in the same light. They are, indeed, as intimately connected as the reign of King William and the Kingdom of Great Britain. The former represents the administration of the kingdom, and the latter the state over which this administration extends.

Two good reasons may be offered why Matthew, the oldest Christian writer, generally prefers Kingdom or Reign of *Heaven*, to the phrase Kingdom or Reign of *God*: I say *generally*, for he occasionally uses *both* designations. (2.) He wrote to Jews in Judea who expected a Messiah, a King, and a kingdom of God on *earth*, a mere improvement of the Jewish system; and, therefore, to raise their conceptions, he delights to call it the Reign or Kingdom of *Heaven*, in contrast with that earthly kingdom of God, of which they were so long in possession.

He also found a good reason in the idiom of the Jewish prophets for using the word *Heaven* (both in the singular and plural form) for *God*. Daniel told the Assyrian monarch that his kingdom would be sure to him when he should have learned that "the *Heavens* do rule;" yet, in the preceding verse, he says, "Till thou knowest that the Most High rules in the kingdom of men"—thus using *Heavens* and *the Most High* as synonymous. The Psalmist says, "The wicked set their mouths against the *Heavens*." The Prodigal confesses that he had "sinned against *Heaven*," and Jesus himself asked whether the baptism of John was "from *Heaven* or from men." Thus he was authorized from the Jewish use of the word to regard it as equivalent to *God*. If, then,

(1.) If the following passages are carefully examined and compared, it will appear that both these phrases often represent the same thing:—Math. iii. 17. Mark i. 14. Luke iv. 43.—Math xiii. 12. Mark iv. 11. Luke viii. 10.—Math xi. 11. Luke vii. 28. To these three distinct evidences many more might be added. What Matthew calls "the Kingdom of *Heaven*," Mark and Luke call "the Kingdom of *God*."

(2.) See chapters vi. 33. xii. 28. xix. 24. xxi. 31, 43.

Matthew had meant no more by the phrase "Kingdom of Heaven" than the "Kingdom of God," he was justified by the Jewish use of the word *heaven*, to apply it in that sense. Some may object to all these remarks upon Matthew's manner, that it was Jesus Christ and the preachers he commissioned who called it the Kingdom of Heaven, and not Matthew Levi. To such we reply, that the other sacred writers uniformly, in reciting all the same parables and incidents, use the phrase "Kingdom of God," and *never* the phrase "the Kingdom of Heaven."

From his use of the phrase "Kingdom of God," we must, I think, regard him as having special reference to the reason first assigned. He does not say the Kingdom of *Heaven* shall be taken from the Jews; but, "The Kingdom of *God* shall be taken from you, and given to a nation bringing forth the fruits of it:" for although it might with propriety, in his acceptation, be said, that the Jews already had the kingdom of God, it could not be said that they had the kingdom of *Heaven* as proclaimed by Matthew. (1.)

When compared with the earthly kingdom of God among the Jews, it is certainly the kingdom of *Heaven*: for Jesus alleges that his kingdom is not of this world; and Daniel affirmed that in the days of the last worldly empire the God of Heaven would set up a kingdom unlike all others then on earth; in which, as Paul teaches, men are "blessed with every spiritual blessing in heavenly places in Christ:"† for he has *raised* us Jews and Gentiles, and "has set us down together in the heavenly places by Christ Jesus." (3.)

There is, in the superior and heavenly privileges and honors bestowed upon the citizens of this kingdom, the best reason why it should have first been presented to the world under this title, rather than any other; and, for the same reasons which influenced Matthew to usher it into notice in Judea, under this designation, we ought now to prefer it; because many of our contemporaries, like the ancient Jews, see as much of heaven and glory in the veiled grace of the Mosaic institution, as in the unveiled grace of the Christian kingdom. The pertinency of this title will appear still more evident as we develop the constitutional privileges of this kingdom.

But most evidently the kingdom of Heaven is "*the kingdom of Christ and of God.*" (4.) It is the kingdom of God because he set it up, (5.) gave the constitution and King, and all the materials out of which it is erected. (6.) It is the kingdom of Christ, because God the Father gave it to him as his Son, and as the *heir of all things*; and therefore, "all that is the Father's is mine," says Jesus, "and I am his." (7.) "*God created all things by Jesus Christ and for him.*"

Having, then, noticed the reasons for the characteristic *titles* of this kingdom, and having already ascertained what are the elements absolutely essential to a kingdom, distinguished from those merely circumstantial or accidental, we shall now proceed to consider, in the order suggested, the Constitution, King, Subjects, Laws, and Territory of the Kingdom of Heaven.

(1.) Matthew xxi. 43. † Eph. i. 3. (3.) Eph. ii. 6. (4.) Eph. v. 5.

(5.) Daniel ii. 44. (6.) Jer. xxxi. 31—34. (7.) John xvii. 18.

Constitution.

God himself, after the gracious counsels of his own will, proposed and tendered the constitution of this kingdom to his own Son. This "glory he had with the Father before the world was." He that was "in the beginning with God"—"*the wisdom and power of God*"—was set up [constituted] from everlasting, or ever the earth was." "Then was I with God, as one brought up with him; I was daily his delight, rejoicing always before him—rejoicing in the habitable parts of his earth; and my delights were with the sons of men" (1.) Therefore, he who was to be "*ruler in Israel*" was with God in counsel "in the beginning of all his ways;" for "his goings forth were from old, even from the days of eternity." (2.)

It was TO DO THE WILL, or fulfil the items in this constitution, that "*the word* was made flesh and dwelt among us." "I came to *do the will* of him that *sent* me," and to finish "*the work given me to do.*" "I have power to lay down my life, and I have power to resume it; this commandment I received from my Father." The Father "commissioned and sent him forth into the world." He "came down from heaven." "Thou hast given me power over all flesh, that I might give eternal life to all that thou hast given me."

These, and many other passages which the reader will easily remember, unequivocally evince that an understanding and agreement existed ere time began between God and the Word of God—or, as now revealed, between the FATHER and the SON, respecting this kingdom. In consequence of which, "*the Word* was made flesh and dwelt among us"—in consequence of which, "he divested himself" of his antecedent glory—"took upon him the form of a bond-servant"—"*was made in the likeness of sinful flesh*"—"took part with us in flesh and blood." In consequence of which agreement, and the promised glory, for 'the joy set before him in the promise,' of "seeing his seed, the travail of his soul, and being satisfied," "he endured the cross, despising the shame," and "was made perfect through sufferings to lead many sons to glory."

To the stipulations concerning eternal life, propounded in the constitution of the kingdom of heaven, frequent allusions are made in the Apostles' writings. Thus the believers were "elected in *him* before the foundation of the world," and "eternal life was promised before the times of the ages," "according to the benevolent purpose which *he purposed in himself* for the administration of the fulness of the appointed times, to gather together all under Christ—all in the heavens and all on the earth, under him." He formerly marked us out for an adoption through Jesus Christ to himself, according to his purpose, who effectually works all things according to the counsel of his will. (3.)

From all these sayings and allusions, we must trace the constitution of this kingdom into the days of eternity—before time began. We must date it from *everlasting*, and resolve it into the absolute gracious

(1.) Prov. viii. 23—31. (2.) Micah v. 21. (3.) Eph. i. 3—12.

will of the eternal God. In reference to all the prospective developments of time, "known to God from the beginning," it proposed to make the WORD flesh, and then to make the incarnate Word, called Emanuel, or Jesus Christ, the *King*, to give him all who should be reconciled to God by him for *subjects*, to put under him all the angelic hosts, and constitute him monarch of heaven and earth, *lawgiver* to the universe; and thus make him heir and Lord of all things.

As a constitution brings all the elements of a kingdom into a new relation to one another, so it is the measure and guarantee of all the privileges, immunities, and obligations accruing to all the parties in that relation. It prescribes, arranges, and secures all the privileges, duties, obligations, honors, and emoluments of the King and the subjects. Neither of them can claim more than it stipulates and guarantees, and neither of them can rightfully be deprived of any of them.

From the premises now before us, and the light given to us in these scriptures and those in the margin, we learn—

1. That God is the author of the constitution of the kingdom of heaven; that he propounded it to the WORD that was made flesh, before the world was, in prospect of all the developments of creation.

2. That the WORD accepted it, because the will of God was always his delight; therefore he said, "I come to do thy will, O God!" Hence "God has so loved the world as to give his only begotten Son, that whosoever believes on him may not perish, but obtain eternal life."

3. That in consequence "all *authority* in heaven and earth" was given to Jesus Christ, and all orders of intelligence subjected to him, that he might be *King* over all, and have the power of giving eternal life to his people. (1.)

4. That the earth is now the Lord's, the present temporal territory of his kingdom; that the heathen people are given to him for his inheritance, and the uttermost parts of the earth for his possession; that all ends of the earth are his, and all dominions, kindreds, tribes, tongues, and people shall yet serve him on earth, and glorify him in heaven. (2.)

5. That all that he redeems are his seed—his subjects: that he will have their faith, confidence, esteem, admiration, and gratitude forever: that he will be worshipped, honored, and revered by them in a world without end: that God, angels, and saints will delight in him forever and ever. (3.) He has, therefore, to raise the dead, judge the world, and to present the redeemed pure, holy, happy, and triumphant before his Father, and then to give up the kingdom to God.

To comprehend, in any adequate degree, the constitution of this kingdom, we must learn more than its history, or the way in which it was introduced and propounded. We must regard all the elements of the kingdom as *constitutional* elements—the King as a constitutional King; the subjects, laws, and territory, including the ultimate inheritance, as constitutional subjects, laws, territory, inheritance; and, therefore, we shall speak of them in detail.

(1.) Matthew xxviii. *id.* ii. 44. vii. 27. (2.) Psalms ii. 6—8. lxxii. 2—18. Dan. (3.) Revel. v. 9—14. xiv. 1—5. xvi. 3, 4. xxi. 9—27. Eph. i. 20, 21.

The King.

The Lord Jesus Christ is the constitutional monarch of the kingdom of heaven. The privileges guarantied to him in reference to the kingdom are the following:—

As King, he is to be the *oracle* of God—to have the disposal of the Holy Spirit—to be Prophet and High Priest of the Temple of God—to have the throne of his Father—to be Governor of all nations on earth, and head of all hierarchs and powers in heaven—the supreme Lawgiver, the only Saviour, the resurrection and the life, the ultimate and final Judge of all, and the Heir of all things.

These honors, privileges, and powers are secured to him by the irrevocable grant of the God and Father of all; therefore, as said Isaiah, “The Lord cometh with a strong hand, and his arm shall rule for him. Behold, his reward is with him, and his work before him.” “I have set my King upon my holy hill of Zion.” “Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.” “I have made him a leader and a commander to the people”—“a light to the Gentiles”—“salvation to the ends of the earth”—“a Priest forever after the order of Melchisedeck.” “Sit thou at my right hand till I make thy foes thy footstool.” “The government shall be upon his shoulders.” “All things are delivered to me of my Father.” “He is Lord of the dead and living.” “Angels, authorities, and powers are subjected to him.” “The Father gave the Spirit without measure to him.” “He received of the Father the promise of the Holy Spirit.” “The kingdom is the Lord’s, and he is the governor among the nations.” “He shall have dominion from sea to sea, and from the Euphrates to the ends of the earth.” “They shall fear thee as long as sun and moon endure to all generations.” “The Father has committed all judgment to the Son.”

But, not to weary the reader with quotations and proofs, we shall give but another:—“Behold my servant, whom I uphold; my elect, in whom my soul delights. I have put my Spirit upon him. He shall bring forth judgment to the Gentiles. He shall not fail nor be discouraged till he have set judgment in the earth; and the Isles shall wait for his law.—I, the Lord, have called thee in rightecusness, and will hold thy hand and keep thee, and give thee for a *covenant* [a *constitution*] of the people for a *light* to the Gentiles—to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house.” (1.)

The Subjects of the Kingdom.

They are all born again. Their privileges and honors are the following:—

1. Their constitutional King is the only begotten Son of God; whose title and honors are—image of the invisible God—effulgence of the Father’s glory—Emanuel—upholder of the universe—Prophet of the Prophets—High Priest of the Temple of God—King of kings

(1.) Isaiah xlii. 1—7. xlix. 8.

—Lord of lords—the only Potentate—Commander and Covenant of the people—Captain of Salvation—Counsellor, Lawgiver, Redeemer, Deliverer, Mediator, Saviour, Advocate, Judge. He is Sun of Righteousness, Prince of Peace, Lamb of God, Lion of the tribe of Judah, the Root and the Offspring of David, the bright and Morning Star, Light of the World, the Faithful and True Witness, Bishop of Souls, Great Shepherd of the Sheep, Head of the Church, Lord of all, Heir of the Universe, the Resurrection and the Life, the Son of Man, the Alpha and the Omega, the Beginning and the End, the Amen, &c. &c. &c. Such is the Christian's King, whose assistance in all these characters, offices, and relations, as exhibited under all these figures, is guarantied to him in the Constitution. Indeed it is all expressed in one promise—*"I will be your God, and you shall be my people."*

2. It is guarantied that "their sins and iniquities are to be remembered no more." "There is no condemnation to them who are under Christ." "Sin shall not have dominion, nor lord it over them." The Lord imputeth to them no sin. They are all pardoned, justified, and saved from sin.

3. They are adopted into the family of God; made sons and daughters of the Lord Almighty; children of God, and heirs—joint heirs with Christ. They have an Advocate in the heavens, through whom their persons and prayers are accepted.

4. They all know the Lord. "All thy children shall be taught of God." The Holy Spirit of God writes the law of God upon their hearts, and inscribes it upon their understanding: so that they need not teach every one his fellow-citizen to know the Lord, "for they all know him from the least to the greatest." They are all sanctified through the truth—separated and consecrated to God.

5. They have the promise of a resurrection from the dead, and eternal life; an inheritance incorruptible, undefiled, and unfading—new heavens and a new earth, in which righteousness alone shall dwell forever.

Such are the constitutional rights and privileges of the citizens of the kingdom of heaven. And these have obtained for them the following titles and honors:—"Kingdom of heaven; Israel of God; chosen generation; body of Christ; children of God; habitation of God; family of God; Jerusalem from above; Mount Zion; peculiar people; the elect of God; holy nation; temple of the Holy Spirit, house of God; city of the living God; pillar and ground of the truth; living stones; seed of Abraham; citizens of heaven; lights of the world; salt of the earth; heirs of God; joint heirs with Christ, &c. &c."

These privileges, honors, and emoluments belong to every citizen of the kingdom of heaven. Indeed, they are all comprehended in the summary which Paul (from Jeremiah) lays before the believing Hebrews:—"This is the constitution which I will make with the house of Israel after those days: I will put my laws into their mind, and inscribe them upon their hearts; and I will be to them a God, and they shall be to me a people. And they shall not teach every

man his fellow-citizen, and every man his brother, saying, Know the Lord; for all shall know me, from the least of them to the greatest of them; because I will be merciful to their unrighteousness, and their sins and iniquities I will remember no more." (1.) To this summary the reader may add those scriptures in the margin as confirmatory of the above. (2.)

The Laws of the Kingdom.

The supreme law of this kingdom is *love*—love of the King and love of each other. From this law all its religious homage and morality flow. Precepts and examples innumerable present this to the mind of all the citizens. The kingdom of heaven is divided into small societies, called *churches*, or *congregations of the Lord*. Each of these communities in the reception of members, in the education and discipline of them, or in excluding them when necessary, is to be governed by the apostolic instructions: for to the Apostles the Saviour committed the management of his kingdom. After they had made citizens by preaching the gospel and baptizing, they were commanded to teach them to observe whatsoever the Saviour had commanded them.

These laws and usages of the Apostles must be learned from what the Apostles published to the world, after the ascension and coronation of the King, as they are recorded in the Acts of the Apostles and Epistles: for we shall see in the sequel that the gospel was fully developed, and the whole doctrine of the Reign of Christ *began* to be proclaimed in Jerusalem on the first Pentecost after the ascension.

The old, or Jewish constitution, was promulged first on Sinai on the first Pentecost after the redemption of Israel from Egyptian bondage; and from that day, and what is written after it in Exodus and Leviticus, Numbers and Deuteronomy, all the laws, manners, and customs authorized by the national constitution are to be found. They are not to be sought after in Genesis, nor in the antecedent economy. Neither are the statutes and laws of the Christian kingdom to be sought for in the Jewish scriptures, nor antecedent to the day of Pentecost; except so far as our Lord himself, during his life time, propounded the doctrine of his reign. But of this when we ascertain the *commencement* of this kingdom.

There is one universal law of naturalization, or for making citizens, out of all nations, enjoined upon those citizens of the kingdom who are engaged in the work of proselytism; but the laws of this kingdom, like the laws of every other kingdom, are obligatory only on the citizens.

The weekly celebration of the death and resurrection of Jesus, and the weekly meeting of the disciples of Christ for this purpose, and for the edification of one another in their most holy faith, are the only

(1.) Hebrews viii. 10—13. (2.) Rom. vi. 5, 6, 14. viii. 1, 33—39. 1 Cor. vi. 11. Eph. i. 7. ii. 6, 19, 21, 22. Col. i. 13, 14. 1 Peter ii. 5—7. 2 Peter i. 10, 11. 1 John ii. 2.

positive statutes of the kingdom; and, therefore, there is no law, statute, or observance in this kingdom, that in the least retards its extension from East to West, from North to South, or that can prevent its progress in all the nations of the world.

It is, however, worthy of observation, that every part of the Christian worship in the small communities spread over the territory of the kingdom of heaven, like so many candlesticks in a large edifice, are designed to enlighten and convert the world; and, therefore, in all the meetings of the family of God, they are to keep this supremely in view; and to regard themselves as "the pillar and ground of the truth."

Concerning the details of the laws of the kingdom, we cannot now speak particularly. "The favor of God which brings salvation, teaches all the citizens of heaven, that, denying all ungodliness and worldly lusts, they should live soberly, righteously, and godlily in this present world, expecting the blessed hope—namely, the appearing of the glory of the great God, and of our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works." These things the Bishops of every community should teach and enforce; for such is the spirit and such is the object of all the laws and statutes of the kingdom of heaven.

The Territory.

In all other kingdoms, except the kingdom of heaven, the territory is the national domain and inheritance. It was so in the first kingdom of God under the constitution from Sinai. But in the typical kingdom they lived at a distance from their inheritance for one generation. During these forty years, in which they pitched their tents in the wilderness, *God was their inheritance*. He rained bread from heaven upon them, and sent them flesh on the east wind. He made the flinty rock Horeb a living spring, whose stream followed them all the way to Jordan. He renewed their garments every day, so that for forty years they grew not old, nor needed a single patch. A pillar of fire by night and a cloud by day guided them on towards Canaan, the land of their inheritance.

The whole earth is the present territory of the kingdom of heaven, but the new heavens and earth are to be its *inheritance*. The earth, indeed, is the Lord's and the fulness thereof; but the children of God and the children of the wicked one—the *wheat* and the *darnel*, are both planted in it, and must grow together till the harvest. The righteous have their bread and water guaranteed to them while they live; for "godliness is profitable to all things, having *promise of the life that now is*, as well as of that which is to come." But the joint heirs with Christ are never taught to regard the earth as their inheritance. They may indeed say, though poor and pennyless, "All things are ours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come—all are ours, and we

are Christ's, and Christ is God's." But, like the Jews on their journey to Canaan, "they seek a better country"—"they seek a city yet to come." "My kingdom," says Jesus, "is not of this world" And, therefore, in the world Christians are strangers and pilgrims, and may expect tribulation.

The earth is the present *theatre of war*; therefore all Christians in the territory are *soldiers*. Their expences are borne, their rations are allowed, the arms and munitions of war are supplied them from the magazines in Mount Zion, the strong hold and fortress of the kingdom; where the King, the heads of departments, and all the legions of angels are resident. So that on entering the Army of the Faith every soldier is panoplied with the armor of God; and when inducted into the heavenly tactics under the Captain of Salvation, he is expected to be a good soldier of Jesus Christ, and to fight the good fight of faith courageously and victoriously.

The kingdom of heaven on this territory is greatly opposed by the kingdom of Satan, which ever seeks to make an *inheritance* out of the territory of the militant kingdom of righteousness; and, therefore, the citizens have not to wrestle with flesh and blood, but with the rulers of the darkness of this world—with spiritual wickedness in high places.

Ever since the commencement of this kingdom, the governments of this world have either been directly opposed to it, or, at best, pretended friends; and, therefore, their influence has always been opposed to the true spirit and genius of the Christian institution. Christians have nothing to expect from them except liberty of conscience and protection from violence, while leading peaceable and quiet lives, in all godliness and honesty, till Jesus take to himself his great power, and hurl all these potentates from their thrones, and make his cause triumphant—a consummation devoutly to be wished, and which cannot now be regarded as far distant.

Manners and Customs.

Touching the *manners and customs* of the kingdom of heaven, they are such as generally obtained in the land of Judea and in the East at the time of its erection; or, rather, they are the simple manners and customs of the *family worship age* of the world. These are consecrated by simply performing them with a regard to Jesus Christ, or from the motives prompted by the doctrine of the Reign of Heaven. As we treat our natural brothers and sisters in public and in private—as we address, salute, and converse with them—as we transact all family business, and conduct the affairs of the household—so are Christians to treat one another. There is no other virtue or utility in these, than as they cherish brotherly kindness and love, and are regarded to the Lord.

Induction into the Kingdom of Heaven.

Into every kingdom, human or divine, there is a legal door of admission. This is, in the statute book of heaven, called a *birth*. Into

the kingdom of nature we are born. Into the future and ultimate kingdom of glory we enter, soul and body, by being born from the grave. As Christ, the first born from the dead, entered the heavenly kingdom, so must all his brethren. And as to this kingdom of which we speak, as now existing in this world, Jesus himself taught that into it no person can legally enter who is not born again, or "*born of water and the Spirit.*" (1.) The analogy is complete between the kingdoms of nature—of grace—and of glory. Hence we have natural birth, metaphorical or spiritual birth, and supernatural birth. There is a being born of the flesh—born of the Spirit—born of the grave; and there is a kingdom for the flesh—a kingdom for the Spirit—and a kingdom for the glorified man.

This second, or new birth, which inducts into the kingdom of God, is always subsequent to a death and burial, as it will be into the everlasting kingdom of glory. It is, indeed, a literal death and burial before a literal resurrection, into the heavenly and eternal kingdom. It is also a metaphorical or figurative death and burial, before the figurative resurrection or new birth into the kingdom of heaven. Water is the element in which this burial and resurrection is performed, according to the constitutional laws of the kingdom of heaven. Hence Jesus connects the water and the Spirit when speaking of entering this kingdom of God.

In naturalizing aliens the commandment of the King is first to submit to them the Constitution, or preach to them *the gospel of the kingdom*. Soon as they understand and believe this, and are desirous of being translated into the kingdom of Christ and of God, that "they may receive the remission of sins and inheritance among all that are sanctified," they are to be buried in water, into the name of the Father, Son, and Holy Spirit, and raised out of it confessing their death to sin, their faith in Christ's sacrifice and resurrection; and thus they are born of water and the Spirit, and constituted citizens of the kingdom of heaven. *To as many as thus receive him he gives privilege to become the children of God;* for they are "*born of God*"—born of God, when born of water and of the Spirit, because this is the institution of God.

In these days of apostacy men have sought out many inventions. Some have attempted to get into the kingdom of heaven without being born at all. Others imagine that they can be born of the Spirit, without water, and that the King is as well pleased with them who have been born without a mother, as with those who are lawfully born of father and mother. Others think that neither Spirit nor water is necessary; but if they are politically born of the flesh, they can enter the kingdom as rightfully as the Jewish circumcised infants enter the earthly kingdom of Israel. But as we have no faith in any modern improvements of the gospel, change or amendment of the constitution of the kingdom of heaven, we must leave them to account to the King himself, who "*have transgressed the law, changed the ordinance, and broken the everlasting covenant;*" and proceed to the question,

(1.) John iii. 5. Titus iii. 5. (2.) Isaiah xxiv. 5.

The Coming of the Kingdom.

When did the kingdom of heaven commence? 'With the ministry of John,' says one;—'With the ministry of Jesus,' says another;—'With the first sending out of the Twelve Apostles,' says a third;—'At the resurrection of Jesus,' says a fourth;—'At none of them: but by degrees from the baptism of John to the fall of Jerusalem,' says a fifth.

The reader will please remember that there are at least *five elements* essential to a perfectly organized kingdom, and that it may be contemplated in reference to one or more of these component parts. Hence the numerous and various parables of the Saviour. Sometimes he speaks of the administration of its affairs—of its principles in the heart—of its subjects—of its King—of its territory—of its progress—of various incidents in its history. Hence the parable of the sower—of the wheat and darnel—of the leaven—of the merchant seeking goodly pearls—of the grain of mustard seed—of the sweep net—of the marriage of a king's son—of a nobleman going into a far country—of the ten virgins—of the talents—of the sheep and goats, present to our view the kingdom of heaven in different attitudes, either in its elements or in its history—its commencement or its close.

The approaching, or the coming of the reign of heaven, can properly have respect only to one or two of the elements of a kingdom; or to the formal exhibition of that whole organization of society which we call *a kingdom*. It can have no proper allusion to its territory; for that was created and located before man was created. It cannot allude either to the persons who were constituted subjects, for they too were in existence before the kingdom commenced. It cannot allude to the birth or baptism of the King, for it was not till after these that Jesus *began* to proclaim its coming or approach. It cannot have reference to the ministry of John or of Jesus, any more than to the patriarchal or Jewish dispensations; because Jesus did not begin to proclaim the coming of this reign *till after John was cast into prison*. This is a fact of so much importance, that Matthew, Mark, and Luke distinctly and circumstantially declare, that, in conformity to ancient predictions, Jesus was to begin to proclaim in *Galilee*, and *that he did not commence to proclaim the doctrine or the gospel of the coming of the Reign, till after John's ministry ceased and he was cast into prison*. In this assertion the Evangelists agree:—"Now Jesus [after his baptism and temptation in the wilderness] hearing that John was imprisoned, retired into Galilee; and having left Nazareth, resided at Capernaum. For thus saith the Prophet," &c. From that time Jesus *began* to proclaim, saying, "*Reform, for the Reign of Heaven approaches*;" or, "The Kingdom of Heaven is at hand," as says the common version. (1.)

Some Baptists, for the sake of *immersion*, and some of our brethren in the Reformation, for the sake of *immersion for the remission of sins*, seem desirous to have John in the kingdom of heaven, and to date the

(1.) Matth. iv. 12. Mark i. 14. Luke 3. 20. iv. 14.

commencement of the Christian dispensation with the first appearance of John the Immerser. They allege in support of this hypothesis that Jesus said, "The Law and the Prophets continued till John," (the only instructors of men;) "since that time the kingdom of God is preached, and every man presses into it." "Publicans and harlots show you the way into the kingdom of heaven," said Jesus to the Pharisees. Again, "Alas! for you Scribes and Pharisees! for you shut the kingdom of heaven against men, and will neither enter yourselves, nor permit others that would, to enter." "The kingdom of God is within you." "The kingdom of heaven has overtaken you." From these premises they infer that the kingdom of heaven was actually set up by John the Baptist: 'For,' say they, 'how could men and women enter into a kingdom which was not set up? And did not John immerse for the remission of sins, and call upon men to repent and reform in order to baptism?'

The Paidobaptists, too, will have Abraham, Isaac, and Jacob, Moses, David, and all the circumcised Jews in the kingdom of heaven, because Jesus said, "Before Abraham was, I am;" "Abraham saw my day and was glad;" and Paul says Moses esteemed the reproach of Christ greater riches than all the treasures of Egypt, and forsook Egypt in faith of the Christian recompense of reward. Yes, and Paul affirms that Abraham, Isaac, Jacob, and their families, who dwelt in tents in the promised land, looked not only to the rest in Canaan, but they sought a heavenly country, and expected the city of foundations, whose builder and maker is God. Thus the Jews had Christ in the manna and in the Rock, and baptism in the cloud and in the sea.

The mistake is specifically the same. Christ was promised and prefigured before he came, and the kingdom of heaven was promised and preached by John, by Jesus, the Twelve, and the Seventy, (who went about proclaiming the glad tidings of the Reign) before the reign of Christ, or kingdom of heaven, commenced. Because Christ was promised and prefigured in the patriarchal and Jewish ages, the Paidobaptists will have the kingdom of heaven on earth since the days of Abel; and because the glad tidings of the reign and kingdom of heaven and the principles of the new and heavenly order of society were promulged by John, the Baptists will have John the Baptist in the kingdom of heaven, and the very person who set it up.

Let us, then, examine this matter with all candor: and first we shall place the passages above quoted out of the testimonies of the Evangelists on one side, and the following passages on the other side; and then see if we can reconcile them. John says, "Reform, for the reign of God approaches." Jesus began to proclaim, saying, "Reform, for the reign or kingdom of heaven is at hand." He also commanded the Twelve and the Seventy to perigrate all Judea, making the same proclamation. (1.) Of John the Baptist he said, though greater than all the Prophets, "The least in the kingdom of heaven is greater than he."

(1.) Math. x. 8. Luke x. 1-11. When eating the last supper he distinctly said that the reign of God was then future. Luke xxii. 18.

Thus after John was beheaded we have some eighty-four preachers daily proclaiming the nigh approach of the reign of God; and Jesus often assuring his disciples that the kingdom of God was soon to appear, and that some of his companions would see him enter upon his reign before they died—and yet the kingdom was set up by John! Scribes and Pharisees were shutting the kingdom against men, when Jesus had only given the keys to Peter! John the Baptist was in the kingdom, and the least in the kingdom is greater than he! More than eighty preachers say, "Reform, for the reign of heaven is at hand;" and John the Baptist before he died introduced all Judea and Jerusalem into it! How, then, shall we reconcile these apparent contradictions? Make both sides figurative, and it may not be done. Regard both sides literally, and it cannot be done! To say that the kingdom came in one point of view at one time, and in another point of view at another time, is only to say that it came in different senses—literally and figuratively. For our part we must believe that the kingdom of heaven began, or the reign of heaven literally and truly commenced in one day.

Many of its principles were developed by the ancient Prophets: David, Isaiah, and others wrote much concerning it; John the Baptist proclaimed its immediate and near approach, and more fully developed its spiritual design; therefore, he was superior to them. Jesus often unfolded its character and design in various similitudes; and every one who understood and received these *principles* were said to "press into the kingdom," or to have "the kingdom within them;" and wherever these principles were promulged "the kingdom of heaven" was said to "come nigh" to that people, or to "have overtaken them;" and those who opposed these principles and interposed their authority to prevent others from receiving them, were said to "shut the kingdom of heaven against men;" and thus all those scriptures must of necessity be understood from the contexts in which they stand: for it was impossible that the reign of heaven could literally commence "*till Jesus was glorified*," "received the promise of the Holy Spirit," was "made Lord and Christ," and "sat down with his Father upon his throne"—for he left this earth *to receive a kingdom*.*

To make this, if possible, still more evident, we ask, *When did the kingdom of God, established by Moses amongst the seed of Abraham, cease?* This question penetrates the whole nature and necessity of the case: for will any one suppose that there were two kingdoms of God on earth at one and the same time? Certainly the one ceased before the other began.

Now that the kingdom of God, ministered by Moses, had not ceased during the personal ministry of the Messiah on earth, is, we think, abundantly evident from the following facts and documents:—

1. Jesus was to have appeared, and did appear, "*in the end of the world*," or last days of the first kingdom of God. "In the conclusion of the age has he appeared to put away sin by the sacrifice of himself." The "world to come" was one of the names of the gospel age.

*Luke xix. 11—15.

He has not subjected "the world to come" to the angels, as he did the world past, says Paul to the Hebrews. He appeared, then, not in the beginning of the gospel age, but in the end of the Jewish age.

2. The Temple was the house of God to the very close of the life of Jesus. For it was not till the Jewish ministry conspired to kill him that he deserted it. At the last festival of his life, and immediately before he fell into their hands, on walking out of the Temple, he said, "Behold your house is deserted," for you shall not see me henceforth till you shall say, Blessed be he that comes in the name of the Lord!" It was his Father's house, the house of God till that moment. Then, indeed, the glory departed.

3. The Jewish offerings and service, as a divine institution, continued till the condemnation of Jesus. He sent the cleansed leper to the priest to make the offering commanded in the law. He commanded the people to hear the doctors of the law who sat in Moses' chair. He paid the didrachma. He was a minister of the circumcision. He lived *under*, not *after* the law. He kept all its ordinances, and caused all his disciples to regard it in its primitive import and authority to the last passover. *Indeed, it could not be disannulled, for it was not consummated till on the cross he said, "IT IS FINISHED."*

4. When he visited Jerusalem the last time, and in the last parable pronounced to them he told them plainly 'the kingdom of God should be taken from them' and given to a nation who should make a better use of the honors of the kingdom; consequently at that time the Jews had the kingdom of God.

5. It was not until his death that the veil of the Temple was rent; that the things "which could be shaken were shaken." It was then, and not till then, that he nailed the legal institution to his cross. Then, and not till then, was the middle wall of partition broken down. The last Sabbath he slept in the grave. *From the moment of his death there was no life in the old kingdom of God.* The Temple was deserted, its veil rent, its foundation shaken, the city devoted, the ritual abolished, and as after death the judgment, the Temple, city, and nation waited for the day of his vengeance.

The kingdom of God was evidently in the Jewish institution till Jesus died. Hence the kingdom of heaven came not while Jesus lived. In anticipation they who believed the gospel of the kingdom received the kingdom of God, just as in anticipation he said, "I have finished the work which thou gavest me to do" before he began to suffer; and as he said, "This cup is the new testament in my blood, shed for the remission of the sins of many," before it was shed. So while the doctrine of this reign—faith, repentance, baptism, and a new principle of sonship to Abraham were promulging by John, the Twelve, the Seventy, and by himself, the kingdom of heaven was approaching; and those who received these principles by anticipation were said to enter into the kingdom, or to have the kingdom within them.

The principles of any reign or revolution are always promulged,

debated, and canvassed before a new order of things is set up. A party is formed upon these principles before strength is acquired or a leader obtained competent to the commencement of a new order of things. In society, as in nature, we have first the blade, next the stem, and then the ripe corn in the ear. We call it wheat, or we call it corn, when we have only the promise in the blade. By such a figure of speech the kingdom of God was spoken of, while as yet only its principles were promulging.

When these American states were colonial subjects of the King of England, and long before the setting up of a Republic, republican doctrines were promulged and debated. The believers and advocates of these doctrines were called Republicans, while as yet there was not a republic on this continent. He who dates the commencement of the kingdom of heaven from the ministry of John the Baptist, sympathizes with him who dates the American Republics from the first promulgation of the republican principles, or from the formation of a republican party in the British colonies. But as a faithful and intelligent historian, in writing the history of the American Republics, commences with the history of the first promulgation of these principles, and records the sayings and deeds of the first promulgers of the new doctrines; so the sacred historians began their history of the kingdom of heaven with the appearance of John in the wilderness of Judea, preaching the Messiah, faith, repentance, a holy life, and *raising up a new race of Israelites on the principle of faith rather than of flesh*: for this in truth was "the blade" of the kingdom of heaven.

Having from all these considerations seen that until the death of the Messiah his kingdom *could not* commence; and having seen from the record itself that it *did not* commence before his resurrection, we proceed to the development of things after his resurrection, to ascertain the day on which this kingdom was set up, or the reign of heaven began.

The writer to whom we are most indebted for an orderly and continued narrative of the affairs of the kingdom of heaven, is the Evangelist Luke. His history begins with the angelic annunciations of the nativity of John and Jesus, and ends with the appearance of the great standard-bearer of the Cross in Imperial Rome, A. D. 64. That part of his history to which we now look as a guide to the affairs of the commencement of the Reign, is the notices which he makes of the *forty days* which the Lord spent in his crucified body, previous to his ascension. The reader ought not to be told (for he ought to know) that Jesus rose in the same body in which he was crucified, and in that reanimated fleshly body did eat, drink, and converse with his Apostles and friends for forty days. That body was not changed till, like the living saints who shall be on the earth at his second personal coming, it was made spiritual, incorruptible, and glorious at the instant of his ascension. So that the man Christ Jesus was made like to all his brethren in his death, burial, resurrection, transfiguration, ascension, and glorification; or rather, they shall be made to resemble him in all these respects.

The Apostles testify that they saw him ascend—that a cloud received him out of their sight—that angels descended to inform them that he was taken up into heaven, not to return for a long time—that he ascended far above all the visible heavens, and now fills all things. Stephen, when dying, saw him standing on the right hand of God.

Much attention is due to all the incidents of these forty days—as much, at least, as to the forty days spent by Moses in the Mount with God in the affairs of the preceding kingdom of God. For the risen Messiah makes the affairs of his approaching kingdom the principal topic of these forty days. (1.) Towards the close of these days, and immediately before his ascension, he gave the commission to his Apostles concerning the setting up of this kingdom. “All authority in heaven and in earth is given to me: go, *therefore*,” said he, “convert the nations,” [announce the gospel to every creature,] “immersing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe *all the things* which I have commanded you; and behold! I am with you always, even to the conclusion of this state.” (2.) “But continue in the city of Jerusalem until you be invested with power from on high.” Thus according to his promise and the ancient prophecy, it was to “*begin at Jerusalem*.” (3.)

The risen Saviour thus directs our attention to Jerusalem as the *place*, and to a period distant “not many days,” as the *time* of the beginning of his reign. The great facts of the death, burial, and resurrection of Jesus, not being yet fully developed to his Apostles, they were not qualified to take any steps to the setting up of a kingdom which was to be *founded upon Christ crucified*. They needed an interpreter of these facts, and a supernatural advocate of the pretensions of the King, before they could lay the foundation of his kingdom.

Again, the King himself must be glorified before his authority could be established on earth; for till he received the promise of the Spirit from his Father, and was placed on his throne, the Apostles could not receive it; so that Christ’s ascension to heaven and coronation were indispensable to the commencement of this reign of heaven.

Here let us pause for a moment—leave the earth, and on the wings of faith in the testimony of Prophets and Apostles, the two witnesses for Jesus, let us follow him to heaven and ascertain his reception into the heaven of heavens, and exaltation to the right hand of God.

The Ascension of the Messiah.

Prophets and Apostles must now be heard. David, by the Spirit, says, “The chariots of God are twenty thousand, even thousands of angels; the Lord is among them as in Sinai in the holy place. Thou hast ascended on high; thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious, that the Lord God might dwell among them.” (4.) The same Prophet, in speaking of the solemn and joyful procession at the carrying up of the ark of the ancient con-

(1.) Acts i. 3. (2.) Matth xxviii. 19, 20. Mark xvi. 16. Luke xxiv. 47, 48
(3.) Isaiah ii. 3. Micah iv. 2. (4.) Psalm lxxviii. 18.

stitution into Mount Zion, turns his eyes from the type to the antitype, and thus describes the entrance of the Messiah into heaven:—"Who shall ascend into the hill of God?" The attendant angels in the train of the Messiah, approaching the heaven of heavens, shout, "Lift up your heads, O you gates! be lift up, you everlasting doors, and the King of glory shall come in." Those within, filled with astonishment that any one should so confidently demand admission into those gates so long barred against the sons of men, responsive shout, "Who is the King of glory?" The angels in attendance upon the Messiah reply in strains still as triumphant, "The Lord, strong and mighty! the Lord, mighty in battle!" and still more exultingly triumphant, shout, "Lift up your heads, O you gates! even lift them up, you everlasting doors, and the King of glory shall come in. Who is this King of glory? He is the Lord of hosts! he is the King of glory!" (1.)

Coronation of the Messiah.

Every thing in its proper order. He that ascended first descended. Jesus died, was buried, raised from the dead, ascended, and was crowned Lord of all. In the presence of all the heavenly hierarchs, the four living creatures, the twenty-four seniors, and ten thousand times ten thousand angels, he presents himself before the throne. So soon as the first born from the dead appears in the palace royal of the universe, his Father and his God, in his inaugural address, when anointing him Lord of all, says, "Let all the angels of God worship him"—"Sit thou at my right hand, till I make thy enemies thy footstool." "Jehovah shall send out of Zion [Jerusalem] the rod of thy strength: rule thou in the midst of thine enemies, [the city of thy strongest foes.] Thy people, willing in the day of thy power, shall come to thee. In the beauty of holiness, more than the womb of the morning, shalt thou have the dew of thy progeny. The Lord hath sworn, and will not repent, Thou art a Priest forever after the order of Melchisedeck. The Lord at thy right hand shall strike through the kings [that oppose thee] in the day of his wrath." "Thy throne, O God, endures forever: the sceptre of thy kingdom is a sceptre of rectitude. Thou hast loved righteousness, and hated iniquity; therefore God, thy God, has anointed thee with the oil of joy above thy fellows. Thou, Lord, in the beginning hast laid the foundations of the earth, and the heavens are the works of thy hand: they shall perish, but thou remainest; and they shall all grow old as does a garment, and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail." (2.)

Thus God highly exalted him, and did set him over all the works of his hands, and gave him a name and an honor above every name in heaven and on earth, that at the name of Jesus glorified every knee should bow, and every tongue confess, to the glory of God.

"Now we see Jesus, who was made a little lower than the angels, that he might taste death for all, on account of the sufferings of death,

(1.) Psalm xxiv. (2.) Psalms xc. c. and Heb. i.

crowned with glory and honor”—Now “angels, authorities, principalities, and powers are subjected to him.” “His enemies will I clothe with shame, but upon himself shall his crown flourish.”

The Holy Spirit, sent down by Jesus from heaven, on the Pentecost after his resurrection, to the disciples in attendance in Jerusalem, informs the Apostles of all that had been transacted in heaven during the week after his ascension, and till that day. Peter now filled with that promised Spirit, informs the immense concourse assembled on the great day of Pentecost, that God had made that Jesus whom they had crucified both Lord and Christ—exalted him a PRINCE and a Saviour to grant repentance to Israel and remission of sins.

The first act of his reign was the bestowment of the Holy Spirit, according to the prophecy of Joel and his own promise. So soon as he received the kingdom from God his Father, he poured out the blessings of his favor upon his friends; he fulfilled all his promises to the Apostles, and *forgave three thousand of his fiercest enemies*. He received pardons and gifts for them that did rebel, and shed forth abundantly all spiritual gifts on the little flock to whom it pleased the Father to give the kingdom. Thus commenced the Reign of Heaven, on the day of Pentecost, in the person of the Messiah, the Son of God, and the anointed Monarch of the Universe. Under him, his people, saved from their sins, have received a kingdom which cannot be shaken nor removed.

But as the erection of the Jewish tabernacle, after the commencement of the first kingdom of God, was the work of some time, and of united and combined effort, on the part of those raised up and qualified for the work; so was the complete erection of this new temple of God. The Apostles, as wise master builders, laid the foundation—promulged the constitution, laws, and institutions of the King, and raised the standard of the kingdom in many towns, cities, and countries, for the space of forty years. Some of them not only saw “the Son of Man enter upon his reign,” and the kingdom of God commence on Pentecost, and carry its conquests over Judea, Samaria, and to the uttermost parts of the earth; but they saw the Lord “come with power” and awful glory, and accomplish all his predictions on the deserted and devoted temple, city, and people. Thus they saw a bright display of the golden sceptre of his grace in forgiving those who bowed to his authority, and an appalling exhibition of the iron rod of his wrath in taking vengeance on his enemies who would not have him to reign over them.

Present Administration of the Kingdom of Heaven.

During the personal absence of the King, he has committed the management of this kingdom to stewards. These were, first, Apostles; next in rank to them, Prophets; next, teachers; then, assistants, or helpers; then directors or presidents, all furnished with gifts, knowledge, and character, suited to their respective functions. Be-

sides these, many persons possessed of miraculous powers—gifts of healing and speaking foreign languages, were employed in setting up and putting in order the communities composing the kingdom of heaven. Angels also were employed, and are still employed, under the great King in ministering to them who are heirs of salvation. For Jesus now, as Lord of all, has the Holy Spirit at his disposal, and all the angels of God; and these are employed by him in the affairs of his kingdom. (1.)

The Apostles were plenipotentiaries and ambassadors for Jesus, and had all authority delegated to them from the King. Hence every thing was first taught and enjoined by them. They were the first preachers, teachers, pastors, overseers, and ministers in the kingdom, and had the direction and management of all its affairs. (2.)

The communities collected and set in order by the Apostles were called *the congregations of Christ*, and all these taken together are sometimes called *the kingdom of God*. But the phrases “church of God,” or “congregation of Christ,” and the phrases “kingdom of heaven,” or “kingdom of God,” do not always nor exactly represent the same thing. The elements of the kingdom of heaven, it will be remembered, are not simply its subjects, and therefore not simply the congregations of disciples of Christ. But as these communities possess the oracles of God, are under the laws and institutions of the King, and therefore enjoy the blessings of the present salvation, they are, in the records of the kingdom, regarded as the only constitutional citizens of the kingdom of heaven; and to them exclusively belongs *all the present salvation*. Their King is now in heaven, but present with them by his Spirit in their hearts and in all the institutions of his kingdom.

Every immersed believer, of good behaviour, is, by the constitution, a free and full citizen of the kingdom of heaven, and entitled to all the social privileges and honors of that kingdom. Such of these as meet together stately in one place in obedience to the King, or his ambassadors the Apostles, for the observance of all the institutions of the King, compose a family, or house, or congregation of Christ; and all these families or congregations, thus organized, constitute the present kingdom of God in this world. So far the phrases *kingdom of heaven* and *the congregation* or *body of Christ* are equivalent in signification. (3.)

Now in gathering these communities, and in setting them in order, the Apostles had, when alive, and when dead, by their writings still have, the sole right of legislating, ordering, and disposing of all things. But it is not the will of Jesus Christ, because it is not adapted to human nature, nor to the present state of his kingdom as administered in his absence, that the church should be governed by a *written* document alone. Hence in every city, town, and country where the Apostles gathered a community by their own personal labors, or by their assistants, in setting them in order, for their edification, and for

(1.) 1 Cor. xii. 28. Eph. iv. 11. Heb. i. 14.

(2.) 2 Cor. iii. 6. v. 18—20. (3.) Rom. xii. 4—8. 1 Cor. xii. 27. Heb. iii. 6.

their usefulness and influence in this world, they uniformly appointed Elders, or overseers, to labor in the word and teaching, and to preside over the whole affairs of the community. To these also were added *Deacons*, or public *ministers* of the congregation, who, under the direction of the overseers, were to manage all the affairs of these individual families of God. This the very names *Bishop* and *Deacon*, and all the qualifications enjoined, fairly and fully import.

But as all the citizens of the kingdom are free men under Christ, they all have a voice in the selection of the persons whom the Apostles appoint to these offices. The Apostles still appoint all persons so elected, possessing the qualifications which they, *by the Holy Spirit*, prescribed. *And if a congregation will not elect to these offices the persons possessing these qualifications; or if by a waywardness and selfwilledness of their own, they should elect those unqualified, and thus disparage those marked out by the possession of those gifts; in either case, they despise the authority of the Ambassadors of Christ, and must suffer for it.* It is, indeed, the Holy Spirit, and not the congregations, which creates Bishops and Deacons. The Spirit gives the qualifications, both natural and acquired, and, speaking to the congregations in the written oracles, commands their ordination or appointment to the work. (1.)

In the present administration of the kingdom of God, *faith is the PRINCIPLE, and ordinances the MEANS of all spiritual enjoyment.* Without faith in the testimony of God, a person is without God, without Christ, and without hope in the world. A Christless universe, as respects spiritual life and joy, is the most perfect blank which fancy can create. Without faith nothing in the Bible can be enjoyed; and without it, there is to man no kingdom of heaven in all the dominions of God.

In the kingdom of nature *sense is the principle, and ordinances the means of enjoyment.* Without sense, or sensation, nothing in nature can be known or enjoyed. All the creative, recuperative, and renovating power, wisdom, and goodness of God, exhibited in nature, are contained in ordinances. The sun, moon, and stars—the clouds, the air, the earth, the water, the seasons, day and night, are therefore denominated the *ordinances* of Heaven, because God's power, wisdom, and goodness are *in* them, and felt by us only *through* them. (2.) Now sense, without the ordinances of nature, like faith, without the ordinances of religion, would be no *principle* of enjoyment; and the ordinances of nature, without sense, like the ordinances of religion, without faith, would be no *means* of enjoyment. These are the unalterable decrees of God. There is no exception to them; and there is no reversion of them. To illustrate and enforce the doctrine of this single paragraph is worthy of a volume. The essence, the whole essence of that reformation for which we contend, is wrapped up in this decree as above expressed. If it be true, the ground on which we stand is firm

(1.) Acts vi. 2—7. xiv. 23. xx. 17—36. Philip. i. 1. 1 Tim. iii. 1—16. Titus i. 5—10. Heb. xiii. 7, 17, 24.

(2.) Jeremiah xxxi. 35, 36. Job xxxviii. 31—33. Jeremiah xxxiii. 25.

and unchangeable as the Rock of Ages; if it be false, we build upon the sand. *Reader, examine it well!*

In the kingdom of heaven faith is, then, the *principle*, and ordinances the *means* of enjoyment; because all the wisdom, power, love, mercy, compassion, or *grace of God*, is in the ordinances of the kingdom of heaven; and if all grace be in them, it can only be enjoyed through them. What, then, under the present administration of the kingdom of heaven, are the ordinances which contain the grace of God? They are, preaching the gospel—immersion in the name of Jesus, into the name of the Father, and of the Son, and of the Holy Spirit—the reading and teaching the Living Oracles—the Lord's day—the Lord's supper—fasting—prayer—confession of sins—and praise. To these may be added other appointments of God, such as exhortation, admonition, discipline, &c: for these also are ordinances of God; and, indeed, all statutes and commandments are ordinances: (1.) but we speak not at present of those ordinances which concern the good order of the kingdom, but of those which are primary means of enjoyment. These primary and sacred ordinances of the kingdom of heaven are the means of our individual enjoyment of the present salvation of God.

Without the sun, there is no solar influence; without the moon, there is no lunar influence; without the stars, there is no sidereal influence; without clouds, there can be no rain; and without the ordinances of the kingdom of heaven, there can be no heavenly influence exhibited or felt. There is a peculiar and distinctive influence exerted by the sun, moon, and stars; yet they all give light. So in the ordinances of the kingdom of heaven—although they all agree in producing certain similar effects on the subjects of the kingdom, there is something distinctive and peculiar in each of them, so that no one of them can be substituted for another. Not one of them can be dispensed with—they are all necessary to the full enjoyment of the reign of heaven.

In nature and in religion all the blessings of God bestowed on man are properly classed under two heads. These may be called, for illustration, *antecedent* and *consequent*. The antecedent include all those blessings bestowed on man to prepare him for action and to induce him to action. The consequent are those which God bestows on man through a course of action correspondent to these antecedent blessings. For example, all that God did for Adam in creating for him the earth and all that it contains, animal, vegetable, mineral; in forming him in his own image; giving him all his physical, intellectual, and moral powers, and in investing him with all the personal and real estate which elevated him above all sublunary beings, were antecedent to any act of Adam; and these furnished him with inducements to love, honor, and obey his creator and benefactor. All that God did for Abraham in promises and precepts before his obedience—all that he did for the Israelites in bringing them up out of Egypt, and redeeming them from the tyranny of Pharaoh, were antecedent

(1.) James i. 25.

to the duties and observances which he enjoined upon them, and to the privileges which he promised them. And all the blessings which Adam, Abraham, the Israelites enjoyed through conformity to the institutions under which they were placed, were consequent upon that state of mind and course of action which the antecedent favors demanded and occasioned. *God never commanded any being to do any thing but the power and motive were derived from something God had done for him.*

In the kingdom of heaven the antecedent blessings are the constitution of grace, the King, and all that he did, suffered, and sustained for our redemption. These were finished before we came upon the stage of action. This is all favor, pure favor, sovereign favor: for there can be no favor that is not free and sovereign. But the remission of our sins, our adoption into the family of God, our being made heirs and inheritors of the kingdom of glory, are consequent upon faith and the obedience of faith.

Organization and life of any sort are of necessity the gifts of God; but health and the continued enjoyment of life, and all its various and numerous blessings, are consequent upon the proper exercise of these. He that will not breathe, eat, drink, sleep, exercise, cannot enjoy animal life. God has bestowed animal organization and life antecedent to any action of the living creature; but the creature may throw away that life by refusing to sustain it by the means essential to its preservation and comfort.

God made but one man out of the earth, and one earthly nature of every sort, by a positive, direct, and immediate agency, of wisdom, power, and goodness. He gave these the power, according to his own constitution or system of nature, of reproducing and multiplying to an indefinite extent. But still this life is transmitted, diffused, and sustained by God operating through the system of nature. So Jesus, in the new creation, by his Spirit sent down from heaven after his glorification, did, by a positive, direct, and immediate agency, create one congregation, one mystical, or spiritual body; and, according to the constitution or system of the kingdom of heaven, did give to that mystical body created in Jerusalem, out of the more ancient earthly kingdom of God, the power of reproducing and multiplying to an indefinite extent. But still this new and spiritual life is transmitted, diffused, and sustained by the Spirit of God, operating through the constitution, or system of grace, ordained in the kingdom of heaven.

Hence in setting up the kingdom of heaven, as in setting up the kingdom of nature, there was a display of divinity, compared with every thing subsequent, properly supernatural. Hence the array of apostles, prophets, extraordinary teachers, gifts, powers, miracles, &c. &c. But after this new mystical body of Christ was created and made, it had, and yet has, according to the system of grace under the present administration of the kingdom of heaven, the power of multiplying and replenishing the whole earth, *and will do it*; for as God breathed into the nostrils of Adam the spirit of life after he had raised him out of the dust; and as he bestowed on his beloved Son Jesus,

after he rose out of the water, his Holy Spirit, without measure; so on the formation of the first congregation, figuratively called *the body of Christ*, Jesus did breathe into it the Holy Spirit to animate and inhabit it till he come again. The only temple and habitation of God on earth, since Jesus pronounced desolation on that in Jerusalem, is this body of Christ.

Now this first congregation of Christ, thus filled with the Spirit of God, had the power of raising other congregations of Christ; or, what is the same thing, of causing the body of Christ to grow and increase. Thus we see that other congregations were soon raised up in Judea and Samaria by the members of the Jerusalem body. Many were begotten to God by the Spirit of God, through the members of the first congregation. And since the Spirit himself ceased to operate in all those splendid displays of supernatural grandeur, by still keeping the disciples of Christ always in remembrance of the things spoken by the holy Apostles, and by all the arguments derived from the antecedent blessings bestowed, working in them both to will and do according to the benevolence of God, he is still causing the body of Christ to grow and increase in *stature*, as well as in knowledge and the favor of God. Thus the church of Christ, inspired with his Spirit, and having the oracles and ordinances of the reign of heaven, is fully adequate to the conversion of the whole world if she prove not recreant to her Lord.

In the work of conversion, her Evangelists, or those whom she sends beyond the precincts of her weekly meetings, have, under the influence of the Spirit of God, simply to propose the constitution, or the glad tidings of the reign, to those without; and by all the arguments which the oracles of God and the times and occasions suggest, to beseech and persuade men to be reconciled to God, to kiss the Son, to accept the constitution, to bow to him who is ordained a Prince and a Saviour to grant repentance and remission of sins to all who submit to his government. Thus they, and the congregation who sends them forth and sustains them in the work, beget children to God by the gospel, and enlarge the body of Christ.

With all these documents before us, may we not say, that, as Eve was the mother of all living, so "Jerusalem is the mother of us all"? And thus, to use the language of Paul, "Men are begotten to God by the gospel" through the instrumentality of the congregations of Christ.

Under the present administration of the kingdom of heaven a great apostacy has occurred, as foretold by the Apostles. As the church, compared to a city, is called "Mount Zion," the apostate church is called "Babylon the Great." Like Babylon the type, "Mystery Babylon" the antitype, is to be destroyed by a Cyrus that knows not God. She is to fall by the sword of infidels, supported by the fierce judgments of God. "The Holy City" is still trodden under foot, and the sanctuary is filled with corruptions. It is, indeed, a den of thieves; but strong is the Lord that judges the apostate city. Till that great and notable day of the Lord come, we cannot, from the prophetic word, anticipate a universal return to the original gospel, nor a gener-

al restoration of all the institutions of the kingdom of heaven in their primitive character; and, consequently, we cannot promise to ourselves the universal subjugation of the nations to the sceptre of Jesus.

But were we to enter upon the consideration of the administration of the affairs of the kingdom after the fall and overthrow of the apostate city and the conversion of the Jews, we should have to launch upon a wide and tempestuous ocean, for which our slender bark is not at this time sufficiently equipped. This may yet deserve the construction of a large vessel in a more propitious season. Meanwhile, the original gospel is extensively proclaimed, and many thousands are preparing for the day of the Lord; and these are taught by the "Faithful and True Witness" that the day of the Lord will come as a thief in the night, and that their happiness and safety alike consist in being prepared for his second advent.

Address to the Citizens of the Kingdom.

Fellow-Citizens,

Your rank and standing under the reign of the Prince of Peace have never been surpassed—indeed, have never been equalled by any portion of the human race. You have visions and revelations of God—his being and perfections—developments of the depths of his wisdom and knowledge, of the counsels of his grace, and the purposes of his love, which give you an intellectual and moral superiority above all your predecessors in the patriarchal and Jewish ages of the world. Secrets of God, which were hid from ages and generations, have been revealed to you by the Apostles of the Great Apostle and High Priest of your confession. What Abraham, Isaac, and Jacob, Moses, David, Isaiah, Daniel, and all the Prophets, down to John the Harbinger, rejoiced to anticipate, you have realized and enjoyed. The intellectual pleasures of the highest and most sublime conceptions of God and of Christ vouchsafed to you, so far transcend the attainments of the ancient people of God, that you are comparatively exalted to heaven, and may enjoy the days of heaven upon earth. You have a book which contains not only the charter of your privileges, but which explains a thousand mysteries in the antecedent administrations of God over all the nations of the earth. In it you have such interpretations of God's past providences in the affairs of individuals, families, and nations, as open to you a thousand sources of rational and sentimental enjoyment from incidents and things which puzzled and perplexed the most intelligent and highly favored of past ages. Mountains are, indeed, levelled; valleys are exalted; rough places are made plain, and crooked ways straight to your apprehension; and from these data you are able to form more just conceptions of the present, and more lofty anticipations of the future, than fell to the lot of the most highly favored subjects of preceding dispensations. And, indeed, so inexhaustible are the deep and rich mines of knowledge and understanding in the Christian Revelations, that the most comprehensive mind in the kingdom of heaven might labor in them during

the age of a Methusaleh, constantly enriching itself with all knowledge and spiritual understanding, and yet leave at last vast regions and tracts of thought wholly unexplored.

But this decided superiority over the most gifted saints of former ages you unquestionably enjoy. Among all the living excellencies with which they were acquainted, they wanted a perfect model of all human excellence. Bright as were the virtues and excellencies of an Abraham, a Joseph, a David, there were dark spots, or, at least, some blemishes in their moral character. They failed to place in living form before their contemporaries, or to leave as a legacy to posterity, every virtue, grace, and excellence that adorn human nature. But you have Jesus not only as "the image of the invisible God," "an effulgence of his glory and an exact representation of his character," but as a man holy, harmless, undefiled, separate from sin, exhibiting in the fullest perfection every excellence which gives amiability, dignity, and glory to human character. You have motives to purity and holiness, a stimulus to all that is manly, good, and excellent, from what he said, and did, and suffered as the Son of Man, which would have added new charms and beauties to the most exemplary of all the saints of the olden times.

Means and opportunities of the highest intellectual and moral enjoyments are richly bestowed on you, for which they sighed in vain; God having provided some better things for Christians than for Jews and patriarchs. Shall we not, then, fellow-citizens, appreciate and use, as we ought, to our present purity and happiness, to our eternal honor and glory, the light which the Sun of Righteousness has shed so richly and abundantly on us? Remember that we stand upon Apostles and Prophets, and are sustained by Jesus the light of the world, and the interpreter and vindicator of all God's ways to man, in creation, providence, and redemption. All suns are stars: and he that is now to us in this life "*the Sun of Righteousness*," in respect of the future is "*the bright and Morning Star*." Till the day of eternity dawn, and the day star of immortality arise in our hearts, let us always look to Jesus.

But it is not only the felicity of superior heavenly light, though that is most delectable to our rational nature, which distinguishes you the citizens of this kingdom; but that personal, real, and plenary remission of all sin, which you enjoy through the blood of the Lamb of God, bestowed on you through the ordinances of Christian immersion and confession of sins.

The Jews, indeed, had sacrifices under the law, which could, and did take away ceremonial sins: and which so far absolved from the guilt of transgressing that law, as to give them a right to the continued enjoyment of the temporal and political promises of the national compact; but farther Jewish sacrifices and ablutions could not reach. This benefit every Jew had from them.—But as respected the conscience, Paul, that great commentator on Jewish sacrifice, assures us they had no power. "With respect to the conscience," says he, "they could not make him who did the service perfect."

The entrance of the law gave the knowledge of sin. It gave names to particular sins, and "caused the offence to abound." The sacrifices appended to it had respect to that institution alone, and not to sin in the general, nor to sin in its true and proper nature. The promise made to the patriarchs and the sacrificial institution added to it, through faith in that promise, led the believing to anticipate a real sin-offering; but it appears the Jewish sacrifices had only respect to the Jewish institution, and excepting their typical character, gave no new light to those under that economy, on the subject of a true and proper remission of sins, through the real and bloody sacrifice of Christ.

The patriarch and the believing Jew, as respected a real remission of sins, stood upon the same ground; for, as has been observed, the episode institution, or, as Paul says, "the supervening of the law," made no change in the apprehensions of remission as respected the conscience. But a new age having come, (for "these ordinances for cleansing the flesh were imposed only till the time of reformation,") and Christ having, by a more perfect sacrifice, opened the way into the true holy places, has laid the foundation for perfecting the conscience by a real and full remission of sins, which, by the virtue of his blood, terminates not upon the flesh, but upon the conscience of the sinner.

John, indeed, who lived at the dawn of the Reformation, preached reformation with an immersion for the remission of sins; saying that "they should believe in him that was to come after him." Those who believed John's gospel and reformed, and were immersed into John's reformation, had the remission of sins through faith in him that was to come: but you, fellow-citizens, even in respect of the enjoyment of remission, are greatly advanced above the disciples of John. You have been immersed, not only by the authority of Jesus, *as Lord of all*, into the name of the Father, and of the Son, and of the Holy Spirit, but *into the death* or sacrifice of Christ. This no disciple of Moses or of John knew any thing about. This gives you an insight into sin, and a freedom from it, *as respects the conscience*—a peace and a joy unutterable and full of glory, to which both the disciples of Moses and of the Harbinger were strangers. So that the light of the risen day of heaven's eternal Sun greatly excels, not only the glimmerings of the stars in the patriarchal age, and the faint light of the moon in the Jewish age, but even the twilight of the morning.

Your new relation to the Father, to the Son, and to the Holy Spirit, into which you have been introduced by faith in the Messiah and immersion into his death, verifies, in respect of the sense and assurance of remission, all that John and Jesus said concerning that superiority of privilege vouchsafed under the Messiah in the kingdom of heaven. You can see your sins washed away in the blood that was shed on Mount Calvary. That which neither the highly favored John nor any disciple of the Messiah could understand, till Jesus said "*It is finished*," you not only clearly perceive, but have cordially embraced. You can feel, and say with all assurance, that "the blood of Jesus Christ now cleanses you from all sin;" and that by faith you have

access to the Mediator of the New Institution, and to the blood of sprinkling which speaks glad tidings to the heart. You have an Advocate with the Father, and, when conscious of any impurity, coming to him by God, confessing your sins, and supplicating pardon through his blood, you have the promise of remission. You now know how God is *just* as well as merciful in forgiving iniquity, transgression, and sin.

But superior light and knowledge, and enlarged conceptions of God, with such an assurance of real and personal remission as pacifies the conscience and introduces the peace of God into the heart, are not the only distinguishing favors which you enjoy in the new relation to the Father, the Son, and the Holy Spirit, into which you are introduced under the Reign of Heaven; but you are formally *adopted into the family of God*, and constituted the sons and daughters of the Father Almighty.

To be called "*the friend of God*" was the highest title bestowed on Abraham; to be called the friends of Christ, was the peculiar honor of the disciples of Christ, to whom he confided the secrets of his reign; but to be called "*the children of God through faith in Jesus Christ*," is not only the common honor of all Christians, but the highest honor which could be vouchsafed to the inhabitants of this earth. Such honor have you, my fellow-citizens, in being related to the only begotten Son of God: "For to as many as received him he gave the privilege of becoming the sons of God." These, indeed, were not descended from families of noble blood, nor genealogies of high renown; neither are they the offspring of the instincts of the flesh, nor made the sons of God "by the will of man," who sometimes adopts the child of another as his own; but they are "*born of God*" through the ordinances of his grace. "Behold how great love the Father has bestowed on us that we should be called children of God!" "The world, indeed, does not know us, because it did not know him. Beloved, now are we the children of God. It does not yet appear what we shall be!"

"Because you are sons, God has sent forth the spirit of his Son into your hearts, crying, Abba, Father." And if sons, it follows "you are heirs of God through Christ" the Heir of all things. Is this, fellow-citizens, a romantic vision, or sober and solemn truth, that you are children of God, possessing the spirit of Christ, and constituted heirs of God and joint heirs with Christ of the eternal inheritance! What manner of persons, then ought you to be! How pure, how holy, and heavenly in your temper; how just and righteous in all your ways; how humble and devoted to the Lord; how joyful and triumphant in your King!

Permit me, then, to ask, Wherein do you excell?—nay, rather, you will propose this question to yourselves. You will say, How shall we still more successfully promote the interest, the honor, and the triumphs of the gospel of the kingdom? Is there any thing we can do by our behaviour, our morality, our piety, by our influence, by all the earthly means with which God has furnished us? Is there any thing we can do more to strengthen the army of the faith, to invigorate

the champions of the kingdom, to make new conquests for our King? Can we not increase the joy of the Lord in converting souls—can we not furnish occasions of rejoicing to the angels of God—can we not gladden the hearts of thousands who have never tasted the joys of the children of God?

In the present administration of the kingdom of God, during the absence of the King he has said to the citizens, "Put on the armor of light"—"Contend earnestly for the faith"—"Convert the world"—"Occupy till I come"—"Let your light shine before men, that they, seeing your good works, may glorify your Father in heaven"—"That the Gentiles may, by your good works, which they shall behold, glorify God in the day of visitation." He has thus entrusted to the citizens the great work for which he died—the salvation of men. Let us, then, brethren, be found faithful to the Lord and to men, that he may address us at his coming with the most acceptable plaudit, "Well done, good and faithful servants; enter into the joy of your Lord!"

Great as the opposition is to truth and salvation, we have no reason to despond. Greater are our friends and allies, and infinitely more powerful than all our enemies. God is on our side—Jesus Christ is our King—the Holy Spirit is at his disposal—angels are his ministering servants—the prayers of all the prophets, apostles, saints, and martyrs are for our success—our brethren are numerous and strong—they have the Sword of the Spirit, the shield of faith, the helmet of salvation, the breastplate of righteousness, the artillery of truth—the arguments of God, the preparation of the gospel of peace—our Commander and Captain is the most successful General that ever entered the field of war—he never lost a battle—he is wonderful in counsel, excellent in working, valiant in fight—the Lord of *hosts* is his name. He can stultify all the machinations of our enemies, control all the powers of nature, and subdue all our foes, terrestrial and infernal. Under his conduct we are like Mount Zion that can never be moved. Indeed, under him we are come to Mount Zion, the strong hold and fortress of the kingdom, the city of the living God, the heavenly Jerusalem—to myriads of angels—the general assembly and congregation of the first born, enrolled in heaven—to God the Judge of all—to the spirits of just men made perfect—to Jesus the Mediator of the New Constitution—and to the blood of sprinkling, which speaks such peace, and joy, and courage to the heart. Ought we not, then, brethren, "to be strong in the Lord and in the power of his might"? If in faith, and courage, and prayer, we put on the heavenly armor, and march under the King, sounding the gospel trumpet, the walls of Jercho will fall to the ground, and the banners of the Cross will wave over the ruins of Paganism, Atheism, Scepticism, and Sectarianism—

Nil desperandum, te duce Christe.

If a Roman could say, 'Nothing is to be feared under the auspices of Cesar,' may not the Christian say, There is no despair under the guardianship of Messiah the King?

But, fellow-citizens, though clothed with the whole panoply of heaven, and headed by the Captain of Salvation, there is no success in this war to be expected without constant and incessant prayer. When the Apostles began to build up this kingdom, notwithstanding all the gifts they enjoyed, they found it necessary to devote themselves to prayer as well as to the ministry of the word. And when Paul describes all the armor of God, piece by piece, in putting it on, he says, "Take the Sword of the Spirit—with all supplication and deprecation, pray at all seasons in spirit, watch with all perseverance and supplication for all the saints."

This was most impressively and beautifully pictured out in the wars of ancient Israel against their enemies. While Moses lifted up his holy hands to heaven, Israel prevailed; and when he did not, Amalek prevailed. So is it now. When the disciples of Christ, the heaven-born citizens of the kingdom, continue instant in prayer and watchfulness, the truth triumphs in their hearts and in the world. When they do not, they become cold, timid, and impotent as Samson shorn, and the enemy gains strength over them. Then the good cause of the Lord languishes.

It is not necessary that we should understand how prayer increases our zeal, our wisdom, our strength, our joy, or how it gives success to the cause, any more than that we should understand how our food is converted into flesh, and blood, and bones. It is only necessary that we eat; and it is only necessary that we should pray as we are taught and commanded. Experience proves that the outward man is renewed day by day by our daily bread; and experience proves that the inward man is renewed day by day by prayer and thanksgiving. The Lord has promised his Holy Spirit to them that ask him in truth; and is it not necessary to their success? If it be not necessary to give new revelations, it is necessary to keep in mind those already given, and to bring the word written seasonably to our remembrance. Besides, if the Spirit of the Lord was necessary to the success of Gideon and Barak, and Samson and David, and all the great warriors of Israel according to the flesh, who fought the battles of the Lord with the sword, the sling, and the bow; who can say that it is not necessary to those who draw the Sword of the Spirit and fight the good fight of faith? In my judgment it is as necessary now as then: necessary I mean to equal success—necessary to the success of those who labor in the word and teaching Jesus Christ—and necessary to those who would acquit themselves like men in every department in the ranks of the great army of the Lord of hosts.

Though the weapons of our warfare are not carnal, but spiritual, they are mighty, (only, however, *through God*, to the overturning of strong holds,) to the overturning of all reasonings against the truth, and every high thing raised up against the knowledge of God, and in leading captive every thought to the obedience of Christ. Let us, then, fellow-citizens, whether as leaders or as private soldiers, abound in prayer and supplications to God night and day. If sincere, and ardent, and incessant prayers to God for every thing that he has pro-

mised; for all things for which the Apostles prayed were offered up by all the congregations, and by every disciple in his family and in his closet for the triumphs of the truth, then would we see the army of the Lord successful in fight against atheism, infidelity, and sectarianism—then would we see disciples growing in knowledge and in favor with God and man. And is not the conversion of the world, and our own eternal salvation, infinitely worthy of all the effort and enterprize in man, seeing God himself has done so much in the gift of his Son and Holy Spirit, and left for us so little to do—nothing, indeed, but what is in the compass of our power? And shall we withhold that little, especially as he has given us so many and so exceedingly great and precious promises to stimulate us to exertion? Has not Jesus said, “The conqueror shall inherit all things”?—that he “will not blot his name out of the book of life”?—that he will confess it before his Father and his holy angels?—that he will place him “upon his throne, and give him the crown of life that shall never fade away”?

Rise up, then, in the strength of Judah’s Lion! Be valiant for the truth! Adorn yourselves with all the graces of the Spirit of God! Put on the armor of light; and, with all the gentleness, and meekness, and mildness there is in Christ—with all the courage and patience, and zeal, and effort worthy of a cause so salutary, so pure, so holy, and so divine, determine never to faint nor to falter till you enter the pearly gates—never to lay down your arms, till, with the triumphant millions, you stand before the throne, and exulting sing, “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and might, and honor, and glory, and blessing!”—“To him who sits upon the throne and to the Lamb be blessing, and honor, and glory, and strength forever and forever!” Amen.

A Word to friendly Aliens.

Whether to regard you in the light of *Proselytes of the Gate*, who refused circumcision, but wished to live in the land of Israel, to be in the suburbs of the cities of Judah, and to keep some of the institutions of the ancient kingdom of God, without becoming fellow-citizens of that kingdom; or whether to regard you as the Samaritans of old, who built for themselves a temple of God upon Mount Gerizim, held fast a part of the ancient revelation of God, and rejected only such parts of it as did not suit their prejudices—worshipped the God of Israel in common with the idols of the nations from which they sprang—I say, whether to regard you in the light of the one or the other of those ancient professors of religion, might require more skill in casuistry than we possess—more leisure than we have at our disposal—and more labor than either of us have patience to endure. One thing, however, is obvious, that if under the Reign of Heaven it behoved so good a man as Cornelius (“a man of piety, and one that feared God with all his house, giving also much alms to the people, and praying to God continually,”) to “*hear words by which he might*

be saved," and to put on Christ by immersion into his death, that he might enter the kingdom of heaven, and enjoy the remission of sins and the hope of an inheritance among all the sanctified—certainly it is both expedient and necessary that you also go and do likewise.

Every sectarian in the land, how honest and pious soever, ought to bury his sectarianism and all his other sins of omission and commission in "the bath of regeneration." It is a high crime and misdemeanor in any man, professing to have received the Messiah in his proper person, character, and office, to refuse allegiance to him in any thing; and to substitute human inventions and traditions in lieu of the ordinances and statutes of Prince Immanuel. Indeed, the keeping up of any dogma, practice, or custom, which directly or indirectly supplants the constitution, laws, and usages of the kingdom over which Jesus presides, is directly opposed to his government, and would ultimate in dethroning him in favor of a rival, and in placing upon his throne the author of that dogma, practice, or usage which supplants the institution of the Saviour of the world.

It is to you, then, who, in the name of the King, are changing his ordinances and substituting your own expedients for the wisdom and authority of the Judge of all, we now propose the following considerations.

Every kingdom has one uniform law or institution for naturalizing aliens; and that institution, of whatever sort it be, is obligatory by the authority of the government upon every one who would become a citizen. We say it is obligatory upon him who desires to be a citizen to submit himself to that institution. But does not your practice and your dogma positively say, that it is not the duty of an alien to be born again, but that it is the duty of his father or guardian to have him naturalized? Now, although many things are in common the duty of brother, father, and child, yet those duties which belong specifically to a father cannot belong to his child, either in religion, morality, or society. If it be the father's duty to "offer his child to the Lord," to speak in your own style, it is not the duty of the child to offer himself. It was not Isaac's duty to be circumcised, but Abraham's duty to circumcise him. If, then, it was your father's duty to have made you citizens of the kingdom of heaven, it is not your duty to become citizens, unless you can produce a law, saying, that in *all cases* where the father fails to do his duty, then it shall be the duty of the child to do that which his father neglected.

Again—if all fathers, like yours, had, upon their own responsibility, without any command from the Lord, baptized their children, there would not be one in a nation to whom it could be said, "Repent and be baptized"—much less could it be said to every penitent, "Be baptized, every one of you, by the authority of the Lord, for the remission of sins." These remarks are only intended to show that your institutions do, in truth, go to the subversion of the government of Christ, and to the entire abolition of the institutions of his kingdom. On this account alone, if for no other reason, you ought to be constitutionally naturalized, and be legally and honorably inducted into the

kingdom of heaven. It is a solemn duty you owe the King and his government; and if you have a conscience formed by the Oracles of God, you can have no confidence in God, nor real peace of mind, so long as you give your support—your countenance, example, and entire influence to break down the institutions of Jesus Christ, to open his kingdom to all that is born of the flesh, and to prevent as far as you can every man from the pleasure of choosing whom he shall obey—of confessing him before men—of taking on his yoke—of dying, being buried, and raised with Christ in his gracious institution. If Jesus himself, for the sake of fulfilling all righteousness, or of honoring every divine institution, though he needed not the reformation nor the remission which John preached, was immersed by John—what have you to say for yourselves—you who would claim the honors and privileges of the kingdom of heaven, refusing to follow the example of Jesus, and who virtually subvert his authority by supporting a system which would, if carried out, not allow a voluntary agent in all the race of Adam to do that which all the first converts to Christ did by authority of the commission which Jesus gave to all his Apostles?

Again—whatever confidence you may now possess that you are good citizens of the kingdom of the Messiah, that confidence is not founded upon a “*THUS SAITH THE LORD*,” but upon your own reasonings, which all men must acknowledge may be in this, as in many other things, fallacious. Jesus has said, “He that believes and is immersed shall be saved;” and Peter commanded every penitent to be immersed for the remission of his sins. Now he who hears the word, believes it, and is on his own confession immersed, has an assurance, a confidence, which it is impossible for you to have.

Let me add only another consideration, for we are not now arguing the merits of your theory, or that of any party: it is your duty, as you desire the union of (what you call) the church, and the conversion of the world, forthwith to be immersed and be born constitutionally into the kingdom; because all Protestants, of every name, if sincere believers in Jesus *as the Christ*, irrespective of every opinion found in any human creed, could, if they would, honor and obey his institutions, come into one fold, and sit down together under the reign of the Messiah. If all would follow your example this would necessarily follow; if they do not, you have done your duty. In being thus immersed, all the world, Catholic and Protestant, admit that you are truly and scripturally baptized; for all admit that an *immersed penitent* is constitutionally baptized into Christ: but only a part of the professing world can admit that rite of infant affusion on which you rely, as introducing you, without previous knowledge, faith, or repentance, into the family of God. Acquit, then, your conscience; follow the example of Jesus; honor and support his authority; promote the union and peace of the family of God; do what in you lies for the conversion of the world; enter into the full enjoyment of the blessings of the kingdom of heaven by confessing the ancient faith, and by being immersed in the name of Jesus, into the name of the Father, and of the Son, and of the Holy Spirit, for the remission of

sins. Then you may say as Jesus said to the Samaritan woman, Although the Samaritans have a temple on Mount Gerizim, a priesthood, and the five books of Moses, "salvation is of the Jews." Although the sects have the Oracles of God, human creeds, many altars, priests, and religious usages, *the enjoyment of salvation* is among them who simply believe what the Apostles wrote concerning Jesus, and who, from the heart, obey that mould of doctrine which the Apostles delivered to us.

In so doing you will, moreover, most wisely consult your own safety and security from the signal calamities that are every day accumulating, and soon to fall with overwhelming violence on a distracted, divided, alienated, and adulterous generation. If you are "*the people of God*," as you profess, and as we would fain imagine, then you are commanded by a voice from heaven, "Come out of her, *my people*, that you partake not of the sins of mystic Babylon, and that you receive not a portion of her plagues." (1.) If affliction, and shame, and poverty, and reproach were to be the inalienable lot of the most approved servants of God, it is better, infinitely better for you to suffer with them, than to enjoy for a season all that a corrupted and apostate society can bestow on you. Remember who it is that has said, "Happy are they who keep his commandments, for they shall have a right to the tree of life, and they shall enter in through the gates into the city!"

Address to the Belligerent Aliens.

To him who, through the telescope of faith, surveys your camp, there appears not on the whole map of creation such a motley group, such a heterogeneous and wretched amalgamation of distracted spirits, as are found in actual insurrection and rebellion, in a mad and accursed alliance against the reigning Monarch of creation. In your lines are found every unclean and hateful spirit on this side the fathomless gulf, the dark and rayless receptacle of fallen and ruined intelligences, who, in endless and fruitless wailings, lament their own follies, and through an incessant night of despair anathematize themselves and their coadjutors in the perpetration of their eternal suicide. Yes, in your ranks are found all who wilfully reject the Son of God, and will not have him to reign over them; whether they are styled the decent moralist, the honest deist, sceptic, atheist, infidel, the speculating Sadducee, the boasting Pharisee, the supercilious Jew, the resentful Samaritan, or the idolatrous Gentile. All ranks and degrees of men in political society—the king and the beggar—the sage philosopher and the uneducated clown—the rich and the poor, who disdain the precepts of the Messiah, unite with you in this unholy alliance against the kingdom of heaven. You may boast of many a decent fellow-soldier in the crusade against Immanuel; many who, when weighed in the balances of the political sanctuary, are not found wanting in all the decencies of this present life; but only look

(1.) Revelation, chapter xviii. verses 4 and 5.

at the innumerable crowds of every sort of wretches, down to the filthiest, vilest matricide, who in your communion are fighting under your banners—stout-hearted rebels!—leagued with you in your attempts to dethrone the Lord's Anointed. If you boast of one Marcus Aurelius, you must fraternize with many a Nero, Domitian, Caligula, and Heliogabalus. If you rejoice in the virtues of one Seneca, you must own the vices of the ten thousand murderers, robbers, adulterers, drunkards, profane swearers, and lecherous debauchees, who have rejected the counsels of heaven, because the precepts of righteousness and life forbade their crimes.

If, then, my friends, (for I now address the most honorable of your community,) you boast that you belong to a very large and respectable synagogue, remember, I pray you, that to this same synagogue in which you have your brotherhood, belongs every thing mean, and vile, and wretched, in every land where the name of Jesus has been announced. *What a group!* Have you so much of the reflex light of the gospel falling upon your vision as to flush your cheek with the glow of shame when you look along the lines of your alliance, and survey the horrible faces, the ragged, and tattered, and squallid, and filthy wretches, *your companions in arms—members with you in the synagogue of Satan—and confederates against the Prince of Peace!* If you cannot blush at such a spectacle, you are not among them to whom I would tender the pearls of Jesus Christ.

What do you then say? "I am ashamed of such an alliance—of such a brotherhood; and therefore I have joined the Temperance Society—I belong to the Literary Club—and I carry my family regularly to church on every Sunday." And do you think, O simpleton! that these human inventions, which only divide the kingdom of Satan into casts, and form within it various private communions, honorable and dishonorable associations, learned and unlearned fraternities, moral and immoral conventicles, change the state of a single son of Adam as respects the Son of God!! Then may Whig and Tory, Masonic and Antimasonic clubs and conclaves—then may every political cabal, for the sake of elevating some demagogue, change the political relations in the state, and make and unmake American citizens according to fancy, in despite of constitution, law, and established precedents. No, sir; should there be as many parties in the state as there are days in a month, membership in any one of these affects not in the least the standing of any man as a citizen in relation to the United States, or to any foreign power. And by parity of reason, as well as by all that is written in the New Testament, should you join all the benevolent societies on the chequered map of christendom, and fraternize with every brotherhood born *after the will of man*, this would neither change nor destroy your citizenship in the kingdom of Satan—still you would be an alien from the kingdom of the Messiah—a foreigner as respects all its covenanted blessings—and, in the unbiassed judgment of the universe, you would stand enrolled amongst its enemies.

In *character* there are many degrees as respects any and every attribute which enters into its formation; but as respects *state* there are no degrees. In the nature of things it is impossible. Every man is either married or single, a brother, a master, a citizen, or he is not. Every man is either Christ's or Belial's; there is no middle power, and therefore no neutral state. Hence the King himself, when on the present theatre of war, told his companions to regard every man as his enemy who was not on his side. Amongst his professed friends they, who in works deny him, are even counted as enemies.

What a hopeless struggle is that in which you are engaged! Discomfiture, soon or late, awaits you. Have you counsel and strength to oppose the Sovereign of the Universe? Do you think you can frustrate the counsels of Infinite Wisdom and overcome Omnipotence? Your master is already a prisoner—your chief is in chains. The fire of eternal vengeance is already kindled for Satan and all his subjects. Mad in his disappointed ambition, and implacable in his hatred of him against whom he rebelled, he only seeks to gratify his own malice by involving with himself in irremediable ruin the unhappy victims of his seduction. He only seeks to desolate the dominions of God, and to ruin forever his fellow-creatures. Will you, then, serve your worst enemy and war against your best friend?

But your rebellion can effect nothing against God. His arm is too strong for the whole creation. You cannot defeat his counsels nor stay his almighty hand. The earth on which you stand trembles at his rebuke; the foundations of the hills and mountains are moved and shaken at his presence. You fight against yourselves. God's detestation of your course arises not from any apprehension that you can injure him; but because you destroy yourselves. Every triumph which your inordinate desires and passions gain over the remonstrances of reason and conscience, only precipitates you into deeper and deeper misery, matures you for perdition, and makes it essential to the good order and happiness of the universe that you should suffer an "everlasting destruction from the presence of the Lord and the glory of his power."

What, then, infatuates you, that you should choose death rather than life, and prefer destruction to salvation? "I am not sure that the gospel is true; I love my companions, and I cannot see any criminality in gratifying those passions and appetites which my Creator has planted in my constitution."

You admit there is a God your Creator, but you doubt whether the gospel is true! What an abuse of reason and evidence! Can you infer from any premises in your possession, that HE, whose creation man is, who has exhibited to the eye and ear of man so much wisdom, power, and goodness in all his grand designs already accomplished, and daily accomplishing, in the heavens and in the earth, teaching man to sustain the present life, to anticipate the future, and to provide for it, has never intelligibly addressed him on a subject of incomparably more importance—his own ultimate destiny! That God should have been at so much pains to elevate man in nature—to furnish

him with such an organization—to bestow on him reason and speech, admirably qualifying him to acquire and communicate instruction on all things necessary to his present animal enjoyments; and at the same time to have never communicated to him any thing relative to his intellectual nature—never to have addressed him on the themes which, as a rational creature, he must necessarily most of all desire to know; to have done every thing for his body and for the present, and nothing for his mind, nor for the future, is, to say the least of it, the most improbable conceit that the most romantic fancy can entertain.

That the Creator *could not* enlighten him on these topics is wholly inadmissible. That he could, and *would not*, is directly contrary to every analogy in creation—contradictory to every proof we have of his benevolence, an inexplicable exception to the whole order of his government: for he has provided objects for every sense—objects for every intellectual power—objects for every affection, honorable passion, appetite, and propensity in our constitution; but on your hypothesis he has only failed in that which is infinitely more dear to us, more consonant to our whole rational nature, and most essential to our happiness!! 'Tis most contrary to reason.

But the folly of your scepticism is still more glaring when we open the book of the gospel of salvation. In the history of Jesus you have the fulfilment of a thousand predictions, expressed by numerous prophets, for 1500 years before he was born. These recorded prophecies were in the possession of his and our most bitter enemies when he appeared, and are still extant in their hands. How can you dispose of these? All antiquity confirms the existence of Jesus of Nazareth in the times of Augustus and Tiberius Cesar. No contemporary opponent denied his miracles: they explained them away, but questioned not the wonderful works which he wrought. His character was the only perfect and unexceptionable one the world ever saw, either in print or in real life; and yet you imagine him to have been the greatest liar and most infamous impostor that ever lived. You must admit him to have been the teacher of every thing moral, and pure, and godlike—to have lived the most exemplary life—to have employed his whole life in doing good—while, to countenance your scepticism, you must imagine him to have been the greatest deceiver and most blasphemous pretender the world ever saw! Truly, you are fond of paradox!

His Apostles, too, for the sake of being accounted the offscourings of the world and the filth of all society—for the sake of poverty, contumely, stripes, imprisonment, and martyrdom, you imagine travelled over the earth teaching virtue and holiness—discountenancing every species of vice and immorality, while telling the most impudent lies, and that too about matters of palpable fact, about which no man having eyes and ears could be mistaken! How great your credulity! How weak your faith!

And to consummate the whole, you admit that in the most enlightened age, and amongst the most disputatious and discriminating population, both Jewish, Roman, and Grecian, in Jerusalem itself, the very

theatre of the crucifixion of the Chief, and in all Judea, and Samaria, and in all the great towns and cities of the whole ancient Roman Empire, Eastern and Western, these rude and uncultivated Galileans did actually succeed in persuading hundreds of thousands of persons, of all ranks, sexes, ages, and intellects, to renounce their former opinions and practices—to encounter proscription, confiscation of goods, banishment, and even death itself in numerous instances, through faith in their testimony, while every thing was fresh, and when the detection of any fiction or fraud was most easy!

Now if it were possible to place your folly in an attitude still more inexcusable, I would ask you to show what there is in the gospel that is not infinitely worthy of God to bestow, and of man to receive? And where under the canopy of the skies, in any country, language, or age of time, is there any thing that confers greater honor on man, or proposes to him any thing more worthy of his acceptance than the gospel?

Could there have been a more acceptable model proposed, after which to fashion man, than that after which he was originally created? When he was beguiled and apostatized from God, could there have been deputed a more honorable personage to effect his reconciliation to God, than his only begotten and well beloved Son? And could there even be imagined a more delectable destiny allotted to man than an immortality of bliss in the palace of this vast universe, in the presence of his Father and his God forever and forever? Now with all these premises, will you object to this religion that it requires a man to be pure and holy, in order to his enjoyment of this eternal salvation? Then lay your hand upon your face, and blush, and be ashamed forever!

But you say you love your companions! And who are they? Your fellow-rebels, foolish and infatuated as yourselves. The drunkard, the thief, the murderer, love their companions, the partners of their crimes. Conspirators and partizans in any undertaking, kindred spirits in guilty and daring enterprize, confirm each other in their evil machinations, and either from mutual interest or from some hateful affinity in evil dispositions, coalesce and league together in bands of malicious depredation. A Cataline, a Jugurtha, a Robespierre, had their confederates. The rakes, the libertines, the freebooters of every color, form their own fraternities and have a liking of some sort for their companions. And wherein does your attachment to your companions differ from theirs? A congeniality of disposition, a similarity of likings and dislikings, all springing from your love of the world and your dislike of the authority of the Messiah. And will not a change of circumstances convert your affection into hatred? Soon or late, if you do not repent and turn to God, you that are leagued in the friendships of the world, those friendships arising from the lusts of the flesh, the lusts of the eye, and the pride of life, will not only become enemies, but mutual tormentors of one another. Your warmest friends in your opposition to the Son of God will become King's evidence against you, and exasperate the flame that will consume you forever and ever. Break off, then, every friendship, alliance, and

covenant which you have formed with them that disdain the grace of God and contemn the Saviour of the world, and form an everlasting covenant with the people of God, which shall never be forgotten. Then, indeed, you may love your companions with all the affection of your hearts, and indulge to the utmost every sympathy and social feeling of your nature. Then may you embrace, in all the ardor of fraternal love, those kindred spirits that with you have vowed eternal allegiance to the gracious and rightful Sovereign of all the nations of the redeemed in heaven and on earth. Such companions are worth possessing, and their friendship worth cultivating and preserving through all the journey of life; for it will be renewed beyond the Jordan, and flourish with increasing delight through the countless ages of eternity.

But you have said that the gratification of all the impulses and propensities of your nature must be innocent, because they are the creation of God, and were sown in the embryo of your physical constitution. If under the control of that light and reason under which God commanded your affections and appetites to move, your reasoning would be sound and safe; but if they have usurped a tyranny over your judgment and captivated your reason, they are not to be gratified. They are like successful rebels that have dethroned their sovereign; and, because by violence and fraud in possession of the throne, they plead a divine right to wield the sceptre over their dethroned Prince. Such is the meaning of the plea which you urge in favor of your rebellious affections. When man rebelled against his Creator, the beasts of the field, till then under his dominion, rebelled against him; and all his passions, affections, and propensities partook of the general disorder—of that wild and licentious anarchy which ensued upon man's disobedience. And have you not in your daily observation—nay, have you not in your own experience, irrefragable evidence that the uncontrolled indulgence of even the instinctive appetites, as well as the gratification of inordinate passions and affections, necessarily issue in the destruction of the physical constitution of man. Is not the control of reason, is not the exercise of discretion in the licence of every animal indulgence essential to the health and life of man? Then why crave an exemption from the universal law of human existence, in favor of that demoralizing course of indulgence which you would fain call innocent in morals, though in physics evidently destructive to animal organization?

When reconciled to God through the gospel, the peace of God which passes understanding reigning in the heart, all is order and harmony within. Then, under the control of enlightened and sanctified reason, all the passions, appetites, and instincts of our nature, like the planets round the sun, move in their respective orbits in the most perfect good order, preserving a perfect balance in all the principles and powers of human action. Pleasures without alloy are then felt and enjoyed from a thousand sources, from which, in the tumult and disorder of rebellion, every transgressor is debarred. It is then found that there is not a supernumerary passion, affection, nor appetite in man—not one that adds not something to his enjoyment—not one that may not

be made an instrument of righteousness, a means of doing good to others, as well as of enjoying good yourselves. Why not, then, lay down the weapons of your rebellion, and be at peace with God, with your fellow-creatures, and with yourselves?

“Admitting, then, that the gospel is true—that in my present state and standing I am an alien from the kingdom of heaven, and that I wished to become a citizen, where shall I find this kingdom of heaven, and how shall I be constituted a citizen thereof?” Well, indeed, may you admit the gospel to be true, both on account of what it is in itself, and the evidence which sustains it. Only suppose it to be false—extinguish all the light which it sheds on the human race—make void all its promises—annul all its hopes—eradicate from the human breast all the motives which it imparts; and what remains to explain the universe, to develop the moral character of God, to dissipate the gloom which envelopes in eternal night the destiny of man, to solace and cheer him during the incessant struggle of life, to soothe the bed of affliction and death, and to countervail that inward dread and horror of falling into nothing—of being forever lost in the promiscuous wreck of nature—of sinking down into the grave, the food of worms, the prey of an eternal death?

It is like annihilating the sun in the heavens. An eternal night ensues. There is no beauty, form, nor comeliness in creation. The universe is in ruins. The world without the Bible is a universe without a sun. The Atheist is but an atom of matter in motion, belonging to no system, amenable to none, without a destiny, without an object to live or to die. He boasts there is none to punish him: but then there is none to help him—none to reward him. He has no Father, proprietor, or ruler—no filial affection, no sense of obligation, no gratitude, no comfort in reflection, no joy in anticipation. If he cannot be blamed, he cannot be praised—if he cannot be praised, he cannot be honored—and man without honor is more wretched than the beasts that perish. Unenviable mortal!

What an abortion is the system of nature, if man lives not again! 'Tis a creation for the sake of destruction. 'Tis an infinite series of designs, ending in nothing. 'Tis a universe of blanks, without a single prize. It cannot be. The Bible is necessary to the interpretation of nature. It is the only comment on nature—on providence—on man. Man without it, and without the hope of immortality, has nothing to rouse him into action. He is a savage, a Hottentot, a cannibal, a worm. You are compelled, then, to admit that the gospel is true, unless you put out the eye of Reason, and refuse to hear the voice of Nature.

But is it not a happy necessity which compels your belief in God, and in his Son the renovator of the Universe? It opens to you all the mysteries of creation, the arcana of the temple of nature, and inducts you to the fountain of being and of bliss. It inspires you with motives of high and lofty enterprize, stimulates you to manly action, and points out a prize worthy of the best efforts of body, soul, and spirit. Is it not, then, ‘a credible saying, and worthy of universal acceptance, that Jesus Christ came into the world to save sinners, even the chief?’

But you ask, 'Where shall the kingdom of heaven be found, and how may you be constituted a citizen of it?' The Prophets and the Apostles must be your guide in deciding these great questions. Moses in the law, all the Prophets, and all the Apostles point you to the Lamb of God that takes away the sin of the world—the Apostle of the Father Almighty—the divinely constituted Chief of the kingdom of heaven. He has submitted his claims to your examination—he has invited you to test all his pretensions—and to the humble and docile he has tendered all necessary assistance in deciding upon his person and mission.

His character is so familiar, so condescending, so full of all grace and goodness, that all may approach him. The halt, the maimed, the deaf, the dumb, the blind, found in him a friend and physician indeed. None importunes his aid in vain. His ears are always open to the tale of woe. His eye streams with sympathy on every object of distress. He invites all the wretched, and repulses none who implore relief. He chides only the proud, and kindly receives and blesses the humble. He invites and beseeches the weary, the heavy laden, the broken hearted, the oppressed, and all the sons of want and misfortune to come to him, and tenders relief to all.

In his official dignity he presides over the universe. He is the High Priest of God and the Prophet and Messenger of Peace. He has the key of David; he opens and shuts the Paradise of God. He is the only Potentate, and has the power of granting remission of all sins to all who obey him.

To receive him in his personal glory and official dignity and supremacy, as the Messiah of God, the only begotten of the Father—to know him in his true and proper character, is the only prerequisite to the obedience of faith. He that thus accredits him is not far from the kingdom of heaven.

To assume him as your Prophet, your High Priest, and your King; to submit to him in these relations, being immersed into his death, will translate you into the kingdom of heaven. Why not, then, gladly and immediately yield him the admiration of your understanding and the homage of your heart? Why not now enter into the possession of all the riches, and fulness, and excellence of the kingdom? He commands *all* men to repent—he beseeches every sinner whom he addresses in his word, to receive pardon and eternal life as a gracious gift.

Can you doubt his power to save, to instruct, and to sanctify you for heaven? Can you doubt his condescending mercy and compassion? Will not he that pitied the blind Bartimeus, that consoled with the widow of Nain, that wept with Mary and Martha at the grave of Lazarus, that heard the plea of the Syrophenician woman, that cleansed the supplicating leper, that compassionated the famishing multitudes, and looked with pity (even in the agonies of the cross) upon an importuning thief, have pity upon you and every returning prodigal who sues for mercy at the gate of his kingdom?

Is there in the universe one whom you can believe with more assurance than the Faithful and True Witness, who, in the presence of

Pontius Pilate, witnessed a good confession at the hazard of his life? Is there any person in heaven, on earth, or under the earth, more worthy of your confidence than the sinner's friend—than he who always, and in all circumstances, bore testimony to the truth? When did he ever violate his word, or suffer his promise to fail? Who ever repented of his confidence in Jesus, or of relying implicitly upon his word? Who ever was put to shame because of confidence in him?

Who can offer such inducements to obedience to his authority as the Saviour of the world? Who has such power to bless? He has all authority in heaven and on earth. He has power to forgive sins, to raise the dead, to bestow immortality and eternal life, and to judge the living and the dead. And has he not tendered all his official authority to every one who submits to his government, and who by him is reconciled to God? If he have wisdom and power divine, has he not pledged these to the relief, guidance, and benefit of his people? Who can injure them under his protection—condemn whom he justifies—criminate whom he pardons—or snatch out of his hands those who be-take themselves to his mercy?

Was there ever love like his love—compassion like his compassion—or condescension like his condescension! Who ever could—who ever did humble himself like the Son of God? On whose cheek ever flowed tears of purer sympathy for human woe, than those he shed? Whose bowels ever moved with such compassion as that which dissolved his heart in tender mercies for the afflicted sons and daughters of men? Who ever for his friends endured such contradiction of sinners against himself; submitted to such indignities; sustained such accumulated sorrows and griefs; suffered such agonies of mind and body, as those which he endured in giving his life an offering for his enemies? Forsaken by his God, abandoned by all his friends, deserted of every stay, surrounded by the fiercest enemies, the most implacable foes, whose hearts were harder than adamant, insulting the very pangs which they inflicted, he expired upon the accursed tree! The heavens blushed at the sight—the sun covered his face—the earth trembled—the rocks split—the veil of the temple was rent from top to bottom—and graves opened. All nature stood horror-stricken when Roman soldiers, instigated by blood-thirsty priests, nailed him to the cross—when the chief priests, scribes, and elders in derision said, “He saved others: cannot he save himself?” The person who perceives not, who feels not the eloquence of his love consummated in his death—the tenderness of his entreaties and expostulations, is not to be reasoned with—is not to be moved by human power. Will you not, then, honor your reason by honoring the Son of God—by giving up your understanding, your wills, your affections to the teachings of the Good Spirit—to the guidance of his love? Then, and only then, can you, will you feel yourselves safe, secure, and happy.

Need you to be reminded how much you are indebted to his long suffering patience already—to his benevolence in all the gifts and bounties of his providence vouchsafed to you? How many days and nights has he guarded, sustained, and succored you! Has he not saved you from ten thousand dangers—from the pestilence that walketh in darkness secretly, and from destruction that wasteth at noon day? Who can tell but he has lengthened out your unprofitable existence to this very hour that you might now repent of all your sins, turn to God with your whole heart, be baptized for the remission of your past transgressions, be adopted into the family of God, and yet receive an inheritance among all the sanctified. Arise, then, in the strength of Israel's God—accept salvation at his hands—enter into his kingdom, and be forever blessed. You will not, you cannot repent of such a step, of such a noble surrender of yourself while life endures, in the hour of death, in the day of judgment, nor during the endless succession of ages in eternity. *To-day*, then, hear his voice: to-morrow may be forever too late! All things are ready—Come!—Saints on earth, and angels in heaven—apostles, prophets, and martyrs will rejoice over you—and you will rejoice with them forever and forever. Amen!

is the very thing to be guarded against in Protestantism. If we would not lose the labor and learning, the sufferings and victories of the reformers, who have preceded us in the good work of the Lord, we must be united in fact; we the children of Protestants must have full fellowship for one another in Christ; we must have communion with each other in Christ; must know and feel that we are of the same body and partakers of Christ through the gospel. In the little intercourse that occasionally takes place among the sects at a communion season, professors while they know one thing, are instructed and exhorted to feel as if a different thing were true; i. e. while the communicant knows himself to be a Presbyterian, he hears himself exhorted to feel like a Methodist; but this is as impossible as it would be for a person knowing himself to be a man to feel like an angel.

The questions then before the reformers at this period are, first; the union of the body of Christ, and secondly; the conversion of the world, by the truth developed in the union. "Neither pray I for these (the Apostles) alone, but for them also who shall believe on me through their word; that they all may be one as thou, Father, art in me, that the world may believe that thou hast sent me." John, 17 c. The party then that shall swallow up and triumph over all other parties, must itself be converted to God by the true Gospel, and by the true Gospel must it seek to convert all others. It must also possess itself of the true ecclesiastical order, and finally of the primitive and original gospel character in all righteousness and peace and joy in the Holy Spirit; for by the original gospel, the church order, and that christian character which was enjoined by the Lord Jesus on his followers, can we promise ourselves success in that which now lies before us, viz: the union of the body of Christ.

Union is strength, division is certain defeat. Catholics knowing this, dread nothing more than disunion, and will pardon any thing short of schism; they burn those who are guilty of heresy and even the penitent who confesses it. Protestants being disunited, have in their desires and efforts to convert the world, been totally defeated so that even their own sons and daughters are dying unconverted to God, or living comparatively ignorant of original christianity. There is no denying of this. It is as evident as it is deplorable.

We now come to the examination of our text, the 17th chapter of John's Gospel, containing the whole of our Lord's great intercessory. We say great because it is of great and extensive relations and in it we see our great High Priest, lifting up upon the palms of his hands, before the throne on high, the holy apostles, and all who should at any time believe on him through their word.

The matter of the Intercessory may be divided, or rather divides itself into four parts, the first of which relates to our Lord Jesus himself; the second to the Apostles, the third to all others who should believe on him through their word; and the fourth involving the interests of all, forms a supplication that he, his apostles, and all who believe on him through their word, may finally meet in heaven in the presence of God; that he restored to his Father's glory, and they beholding it, may together live in love through all eternity.

In speaking of our Lord's Intercessory we shall follow the very natural order in which the matter of it is disposed by our Lord and begin with that part of it which relates especially to himself. It reads as follows. *"Father the hour is come, glorify thy Son, that thy Son may also glorify thee, that having given him power over all flesh he may give eternal life to as many as thou hast given him. And this is life eternal, to know thee, the only true God and Jesus Christ thine Apostle. I have glorified thee upon the earth; I have finished that which thou gavest me to do. And now, O Father, glorify me with thy own self with the glory which I had with thee before the world was. I have manifested thy name to the men whom thou gavest me out of the world; thine they were and thou gavest them me, and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee; for I have given them the words which thou gavest me and they have believed that thou didst send me."*

The above may be very readily and very distinctly understood by asking and answering the following few questions, viz: What was it that our Lord and Saviour asked for himself? 2d. Why did he ask it? 3d. Was it given? 4th. How was it given?

1st. What did our Lord ask for himself? That the Divine Father should glorify him in heaven. It had been foretold in the prophets, and particularly in the 16th and 17th Psalms, that the

Messiah should be translated; and our Lord understanding perfectly all things in the Law, the Prophets, and the Psalms, relative to this great and celebrated prediction, intercedes in this place with his Father for the fulfillment of it. "Father glorify thy Son." What an admirable promise did the great Eternal make to the leader of his saints, our Lord Messiah, when he pledged his word that he should be translated to heaven! Should sit down on the right hand of the Majesty on high and be exalted above angels! and how well did our Lord appreciate this promise! and what a noble and honorable confidence did he repose in the predictions of the Prophets and the declarations of God, seeing he lifted up his hands in prayer, and most reverentially supplicated for its fulfillment! The word of old had gone out from the Almighty by the mouth of his holy Prophets and he would not change. By myself have I sworn, said the Eternal, and I will not repent, Thou art a priest forever after the order of Melchisedec. Nothing but the fact itself can exceed in sublimity, that of a person standing on our globe and supplicating the Deity for a translation from this sphere to heaven the place of God's habitation. There is something in it boundlessly magnificent; and great beyond conception merely mortal.

2d. But why did our Lord entreat for the accomplishment of this transcendent prediction? Was it merely to prove the truth of it that he prayed? No. No. It is in religion as it is in nature; things are concentrated and act in subserviency to each other. Our Lord prayed for his exaltation to heaven, therefore, because the event would enable him to glorify God, and save the world, which were the grand things that ever filled the heart and soul of this blessed and adorable, pure and lovely personage so worthy of being imitated by all his disciples. "Glorify thy Son, that thy Son also may glorify thee." And what could glorify the Creator more than that which our Lord did when after his resurrection, he commanded the apostles to spread abroad throughout the whole earth the knowledge of the Divine name and to make known to all nations the only living and true God. This was indeed to glorify God in the highest. But the supplication of our Lord in behalf of himself was prompted not only by the goodness which filled his blessed and holy mind, but also by the highest philanthropy; he was a lover of the species and panted to make

them with himself the partakers of life eternal. "That having given him authority over all flesh he may give eternal life to as many as thou hast given him." So he spoke. These then are the ends which the blessed Redeemer desired to accomplish by his glorification and he knew that they could not be attained till it had occurred.

3d. Did God hear and answer this prayer, this part of our Lord's prayer? I answer, he did; here the apostolical testimony enters and assures us that God did hear and answer the request of his Son and "set him down at his own right hand in the heavens, far above all principality and power and might and dominion, and gave him a name that is above every name, not only in this world, but in that which is to come, and gave him to be head over all things to the church which is the body of him who filleth all in all."

4th. Lastly; Did God employ means for the accomplishment of his Son's petition? I answer in the affirmative; and the first link in the chain of events which brought about the glorification of Messiah was his death, the second, his resurrection and the third, his elevation to heaven when he was declared the High Priest to mankind, and invited to a seat upon the throne of God.

Here, then, we have the thing for which our Lord petitioned his Father in relation to himself, viz: his glorification in the heavens, 2d. the reasons why he sought this magnificent honor, viz: to glorify God and save mankind; 3d. We see that he was heard; that God took him from the pit of death, and glorified him; and 4th, we see that this was done by that chain of means comprehending his death, burial, resurrection and ascension.

We now approach the case of the Apostles. And in relation to that portion of the intercessory in which they are interested, as to the same questions.

"I pray for them; I pray not for the world; but for them whom thou hast given me, for they are thine, and all mine are thine, and thine are mine, and I am glorified in them. And now I am no more in the world, but these are in the world and I come to thee. Holy Father, keep through thy name those whom thou hast given me that they may be one as we are one. While I was with them I kept them in thy name, and none of them is lost but the

son of perdition that the scripture might be fulfilled. And now come I to thee, and these things speak I in the world that they may have my joy fulfilled in themselves. I have given them thy word, and the world hath hated them, because they are not of the world even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world, sanctify them through the truth, thy word is truth. As thou hast sent me into the world, so send I them into the world. And for their sakes I sanctify myself that they also may be sanctified through the truth. Neither pray I for these alone, &c."

1st. What then is that good thing which the great Apostle of christians asks in behalf of the twelve, for in this part of his petition he prays for them exclusively? I answer it was, that they, the Apostles, might be kept "from the evil that is in the world." The world itself and Judas are here primarily excluded from all interest in his holy supplication, and the twelve or rather the eleven are unequivocally marked out as those whom he lifts up before God in prayer. Men will busy themselves with the things either of good or evil; there is no middle course, we are either employed in good, or we are actively evil. He that gathereth not with me scattereth, said our Lord Jesus. Now if God kept the Apostles from the sinful practices of mankind they must be employed in good, but what was the good which lay before them now, seeing they had been selected by our Redeemer as Apostles? Their mission was that good thing now to be attended to, and the ends of it could be attained by none enslaved to the evil which is in the world; the purposes of their mission were high and holy and they required to be holy who attended to these purposes.

2d. Why then did the Savior ask his Father to preserve his Apostles from the vices which stained the age? To be kept from evil is better than to be raised to the throne of the Cæsars; and it were better for a man to be pure and holy, than to possess the riches of the Cæsars, or the fame of Alexander, or the eloquence of Cicero, or the genius of Milton, Virgil or Homer. But the great reason why the Savior prayed thus for these prime ministers in the great work of man's salvation was that none but men unpolluted and holy could serve in a work so peculiar. Can men

whose characters and works are opposed to God and righteousness, be proper ministers in a mission, the ends of which are reformation and all faith in God? No, never.

3d. Did the Divine Father answer this petition of his Son? He did, and all the apostles interested in the Intercessory, died in the faith; most, perhaps all of them died martyrs to the truth as it is in Christ. James was slain with the sword. Peter was crucified, &c.

4th. Lastly: Did God employ means, intelligible means for keeping the Apostles? He did. What was that means? I answer, the truth "Sanctify them by thy truth." But, what was the truth, "Thy word," said our Lord, "is the truth." Again, what was that truth which Jesus says was the word of his father I answer, it was that acknowledgement of Jesus as his Son, which God made at Jordan, "Behold my Son, the beloved, in whom I delight." The belief of this, then, was the means by which the Apostles were kept by God from the evil which is in the world; and thus we see, like all saints, they were guarded from sin through faith. The fact that Jesus was the Son of the great Eternal, saved them from evil.

Here then we have in this part of the great Intercessory, the Savior praying that his Apostles might be kept from evil. 2d. That they might fulfil the duties of their mission, "I send them into the world;" 3d. God answered his Son and kept them, and fourthly and lastly, the belief of the truth is the intelligible means by which their salvation was accomplished.

But finally we come to the case of converts, those who should believe on Jesus through the testimony of the twelve apostles.

1st. What was the good thing which Jesus petitioned the Father for in behalf of all converts, whether Jews or Gentiles? I answer, It was their unity. It was that they might be united as intimately and as indissolubly as God and his Son themselves. "That they all may be one; as thou, Father, art in me and I in thee, that they may be one in us."

2d. Why this? The world was alienated from the life of God by wicked works and required to be reconciled. It was, therefore that the world might believe that God had sent his Son to be our Savior, "That the world may believe that thou hast sent me." How philanthropic! how diffusive the benevolence of our

Lord! "That the world may believe that thou hast sent me." The Redeemer would have all men to believe and be saved, but this never can obtain till his followers are united.

3d. Did God answer this petition and make the followers of Christ one. He did, he united Jews and Gentiles, who believed, and out of the twain, made one new church. Yes, though hostile to each other for fifteen centuries, yet in Christ were they made one people. The Apostle speaking of this writes as follows:

"Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise having no hope, and without Christ in the world: But now, in Christ Jesus ye who sometimes were afar off, are made nigh by the blood of Christ. For he is our peace who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and come and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building, fitly framed together, groweth unto an holy temple in the Lord: In whom ye also are builded together, for an habitation of God through the Spirit."—Eph. 11, 12, 13, 14, 15 16, 17, 18, 19, 20, 21, 22.

4th. What then was the means by which God united the disciples and made of them one church. What was the bond of union; for just as sure as God heard his Son and answered him in behalf of himself and his twelve apostles, so certainly did he hear him in relation to his disciples and their unity. He did unite, and therefore we shall see what that bond was upon which

they were united, and whether it is possible for us to employ it for the same great end now: for it is evident that if the great bond is still in existence, any other means of union will be unnecessary unless it be more difficult to unite the Gentiles with each other than to the Jews.

We have seen that the Divine Father heard his Son in regard to the petition which related to himself, and glorified him at his right hand in the heavens accordingly. Moreover, that he heard him in regard to the twelve apostles and kept them by the belief of the truth from the evil that was in the world; and finally, that he met his desires in regard to the union of his followers and made them *one*, whether they were Jews or Gentiles. God then made all the followers of Christ Jesus one according to the petition of his Son; and it behooves us to inquire and know upon what principles this was done; and whether these principles and articles of Union are yet in existence and within our reach, that by resuming the use of them, we may be encouraged to hope that the present horrible and deplorable distraction, which prevails in the kingdom of God, shall yet be done away, and the followers of the Messiah finally united in one body as at the beginning, according to the will of God and the petition and desire of his Son, our Lord and Savior.

Things may be united physically, politically, and religiously. There is a physical or natural union between the members of the animal body; our head, trunk, and extremities are united to each other in this manner, and after a union of this nature. But the union which obtains between the members of a state or political institution, is called a moral union, and is effected not upon physical principles, chemical or mechanical, but upon Conventional or moral principles in the form of certain articles of union. Thus the Republic of the United States is united upon the articles of union embodied in the Constitution of eighty-nine; and the whole nation is one in admission of those articles, and by their admission are constituted one people in point of political principle and political privilege.

But a nation may be united religiously by receiving their national compact from God; this was the case of the Jews of old; and this is the case of the christians who succeeded the Jews in the enjoyment of the principles, privileges, honors and expecta-

tions of the true Religion. Yes, the Jews were a people to whom God gave a national constitution, and who on that account were called the kingdom of God. The Christians have inherited the like privilege and honor, and are united as the kingdom of God and Messiah upon a constitution granted them by God according to the petition of his Son Jesus Christ.

One of these things which most of all have distracted the followers of Jesus Christ and the kingdom of Christians, is the fatal error into which vast bodies of people have fallen, of mistaking and substituting the constitution of the one people for that of the other, that of the Jews for that of the Christians.

But the two people are as distinct as Jews and Christians, and the one never can be shown to be the other; they are as distinct as the two constitutions or covenants upon which they have been respectively associated by the God of heaven—the one being given in the days of Moses, the other in the days of Christ; the one at Sinai, the other at Zion, the one confirmed by the blood of calves and bulls and goats, the other by the precious blood of Christ; the one made with the whole Jewish nation at Sinai, the other made only with that part of the nation who believed in the Messiah at his appearance. The one is named the old, the other the new covenant; the one admitted to be a good, the other declared to be “a better covenant.” The old allowed to contain good promises, the new to be established upon better promises. The one called the first, the other called the second, just as the Jews were the first people of God, and the Christians the second. Their covenant was faulty, ours is perfect every whit in principle, privilege and in the blood by which it was confirmed. Their’s was written on two tables of stone, ours is written in the mind by faith in the fact that Jesus is the Son of God. Their leader was Moses, ours is Jesus Christ. Their High Priest was of the tribe of Levi, ours of the tribe of Juda. Their king was God, ours is the Son of God constituted the head of all saints and made blessed forever more. All this is made certain and plain by Paul in divers of his Epistles, and in the 8th chap. of that to the Hebrews in particular, to which we here refer, in order to show that the believing Jews in the days of Christ were according to an ancient promise of the Most High by Jeremiah constituted the kingdom of God upon a new covenant or constitution, and not

upon that on which the whole Jewish nation were made the people of God in the days of Moses, by whom he brought them out of Egypt.

According to the promises contained in the above scripture, and upon the constitution of things and covenant specified therein, the believing part of the Jewish nation—the Apostles and Evangelists, the 120 disciples who were present on the day of pentecost, and whoever in the nation believed in the Son of God were organized upon the principle of this faith in Christ and the avowal of his authority and constituted the new people, having a new master, not Moses but Jesus, a new covenant not the old one; a new worship not the Mosaic ritual; a new inheritance in heaven, and not the land of Canaan, an altar at which those who served at the tabernacle had no right to eat.

But the gospel of salvation was according to the prophecy preached to the Gentiles and believed by them also. The believing Gentiles, therefore, Cornelius and his house, the Samaritans, the inhabitants of Antioch, Ephesus, Smyrna, and all of every family, village, town, city, district, kingdom, and empire upon earth, who believed and obeyed the gospel were incorporated with the believing Jews and made one church, one kingdom, one family, the family of God upon earth. This is set forth in another scripture viz: the 11th chap. of the Epistle to the Romans, under the figure of grafting. Abraham may be supposed to be the root; the Jewish nation the branches, the believing part of it those branches which were retained, and the unbelieving part of it those branches which were broken off. The Gentiles were grafted in their stead. Thus:

For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? For if the first fruit be holy, the lump is also holy; and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches, but if thou boast thou bearst not the root, but the root thee. Thou wilt say then, the branches were broken off, that I might be grafted in. Well, because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: For if God spared not the natural

branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God, on them which fell severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. For if thou wert cut out of the olive tree, which is wild by nature, and wert grafted contrary to nature into a good olive tree, how much more shall these, which be the natural branches, be grafted into their own olive tree?

In this manner it is most palpably demonstrated that the Eternal did found a new empire or kingdom in the age of the Messiah, composed of the believers in his Son, among the Jews, and that into this body upon the principles of christian enfranchisement or naturalization, were the believing Gentiles incorporated made members of the same body, and citizens of the commonwealth of believing Israel.

But it may be objected, how could the empire or kingdom of Christ be founded in the days of Christ, if as it is here admitted Abraham is the root, and the believing part of the nation were kept standing in the tree, the good olive in which christianity found them growing?

I answer. The case is this: Abraham believed God and was with his seed made heir of all the things of the true religion in this world, to be retained by him and to be enjoyed by them so long as it should be a world. These blessings of the true religion, were given to him on the principle of a covenant, which forms the great charter of rights to him and to his family forever. Nothing then that has occurred, or shall occur in the true religion, must ever make void the contents of this charter or covenant; for it is sealed by the promise and oath of God—two things equally immutable, and intended greatly to console those who are the legitimate heirs of the blessings it contains.

But who are the legitimate heirs, for Abraham has had two sorts of children, one by national descent the Jews, and the other by faith, namely: the Christians? The Jews are not Abraham's seed by faith; and the christians are not his seed by flesh. They are his children but upon different principles, the one by *flesh*, the other by *faith*. They both however belong to Abraham's family. And the one part, viz: the children by flesh were or-

ganized into a kingdom by God in the days of Moses, and the other; the christians were organized into a kingdom in the days of our Lord Jesus. Is the law, the Apostle asks, against the promises of God? The answer is no. Well, the same question may be asked and answered in regard to Christianity. Is christianity against the promises of God? I answer no. When those two kingdoms, the Jewish and the Christian were organized, first of the natural descendants without respect to faith, and the last only of those who did believe in Christ, upon what were they constituted? I answer upon their respective constitutions, the one upon the new, the other upon the old covenant. But why make other covenants, when by one, God had of old given away all the things of the true religion to Abraham and his seed? I answer that although God said he would give all things to Abraham and to his seed, he did not say to the Patriarch, how or in what manner, or on what principles he would give them. But in truth the two covenants are the very means by which God has fulfilled his promises to Abraham; for it is by these two covenants, that Gods distributes to Abraham's children the great goods contained and promised in the original charter. The blessings were of two kinds, temporal and spiritual, the one good, but the other, as Paul says, better. The children according to the flesh, viz: the Jews had embodied in their charter all the temporal good that was contained in the original covenant with Abraham, and the christians or believers in Jesus Christ, have embodied in their covenant all of the spiritual blessings which were spoken of to Abraham. The one covenant distributed on God's plan all the temporal blessings promised to the Patriarch's temporal seed, the Jews. The new covenant distributed and is now distributing on God's plan according to his will all the spiritual goods promised to the Patriarch's children by faith, the christian. But the two covenants themselves are no more against the original charter to Abraham, than the charters of Kentucky and Virginia are against the general constitution of the United States. And as the constitutions of Kentucky and Virginia are neither the general constitution of the Union, nor yet opposed to it, but only individual ones in conformity with it and derived from it; so the Jewish and Christian covenants are neither of them the covenant made with Abraham, nor are they opposed to it, but only

individual covenants, conformable to it and derived from it, the one embodying its temporal goods, for the temporal children, the other embodying its spiritual goods for the spiritual children, and both operating in subserviency to the original document, or Abrahamic covenant. The law or the first and old covenant, and those under it have all been broken off from being the religion and people of God, but the *root*, the original charter to Abraham is still untouched. The christian or new covenant has been organized upon that charter and embraces all the better promises contained in it and includes within its pale all the children of faith, whether Jews or Gentiles, but the original charter is not made null or void by this, but on the contrary its grand intentions are thereby all carried out and given effect to in the salvation of man.

But, then say those who corrupt the institution by sprinkling the children of the flesh without respect to faith in the individual, the Jews practiced circumcision and thereby showed that though under the law they still held of the Abrahamic covenant for their privileges and blessings; and therefore, we, though under the gospel sprinkle our children, to show that we also hold of the ancient document for our privileges and blessings.

Now to say or think that because the Abrahamic covenant, or the Jewish covenant made 430 years after it, included the circumcision of children, thereupon our religion must either administer that rite or something like it, say infant sprinkling, is poor reason and worse scripture. This is utterly unsupported by scripture, and as for reason there is none in it, and a person may as well say that because the Abrahamic covenant included Canaan and the goods and riches of that land, therefore our religion should also include that land, and the law of Moses and the Jewish ritual and every thing else that has ever been attended to by the people of God since Abraham's day!

Circumcision was commanded to, and enjoined upon the Jews and their children, for they were all Abraham's seed; but Baptism is not enjoined upon us and upon our children, because though they be our children they may not be Abraham's seed.—They are not his by descent from his loins, they are not Jews; and if they do not believe in Christ they are not his children by faith; and so being his seed neither by *flesh* nor *faith* they are

not Abraham's children at all but our own, and to be brought up in the nurture and admonition of the Lord, that when they believe they may by their belief and baptism be admitted to Abraham's family, and so with ourselves become heirs with us of the same privileges and promises.

The professors of Christianity then, will never be united on the Jewish covenant, or on the Abrahamic covenant, or on any of the confessions or creeds of the parties in christendom, which differ utterly from both of them, and also from the Christian covenant itself and seem to be a mixture of all the three; but their union will doubtless obtain on these principles which united the believing Jews and Gentiles, as one in Christ when the kingdom of heaven was organized.

What then, are the principles? I answer that they are these, viz: one faith, one baptism, one hope, one body, one spirit, one Lord and one God; and they are all found in the following scripture, and are called the bond of peace in the church of God:—

"I then, the prisoner of the Lord, beseech you to walk worthy of the calling by which you are called, with all humility and meekness, with longsuffering, bearing with one another in love; earnestly endeavoring to preserve the unity of the Spirit by the bond of peace. There is one body, (church) and one Spirit; as also you are called with one hope of your calling; one Lord, one faith, one immersion, one God and Father of all; who is over all and with all, and in you all."—Eph. 4th chap.

Here then, are seven articles of union, upon which the disciples of Christ were originally congregated as the church of God. Now to unite the Protestant world what is necessary? I answer, it is necessary that they admit all these, and that they be contented and pleased with only them. The man who believes that Jesus is Lord, and is immersed into the same Father, Son, and Spirit, hopes for the one resurrection and admits that Christians are the only body of true worshippers in the world, is a Christian, if Papists and Protestants would scorn him forever. Upon these principles, but upon no other may we indulge the hope of seeing restored the unity of the church of God.

How far do Protestants agree in these articles? In almost all of them. What Protestant does not admit the resurrection, that

there is but one true church, that Jesus of Nazareth is the true Messiah, that there is one Spirit and one God? All Protestants believe these things; it is on the following two articles they disagree; viz: *Faith* and *Baptism*.

How then, do they differ about these two articles in the bond of peace? Do they say that there is more than one true faith? No, but some of them say that the true faith comes by an operation of the Holy Spirit with or without the word of God; and others, as those of our party, believe that faith comes by hearing the word of God by the mouth of the Apostles, irrespective and independent of any direct operation of the spirit upon the mind. Jesus prayed for the union of those who should believe on him "through their (the Apostles) word." If then we receive our faith by the Spirit and not by the word or testimony of the Apostles, we should have no interest, no part or lot in the great intercessory in the 17th chap. of John, which is my text and of course we should never be united with the true believers. If Protestants that hold to this kind of faith, would have an interest in the prayer of Christ and be united with all the saints in the bond of peace, they must abandon this unscriptural idea concerning the manner in which faith is obtained, and advert to what Christ said that the true faith is evangelical, not spiritual, that it comes by the testimony of evangelists not by an operation of the spirit.

Protestants also are divided upon not so much the number of baptisms, as upon the manner and end of baptism: will men without entering into the merit or demerit of these baptisms and differences, I just observe that they must all attain to the truth on this point before they can be united. Nothing of the truth can or will be compromised. Those who have attained to the truth, in this or any other article in the bond of peace, must lean upon the scriptures and contend earnestly for the authority and practice of the truth.

Like the spouse in the wilderness, those who have received the original gospel, are seen leaning upon the scriptures alone and coming up out of the dreary wilderness of partizan ignorance, and immortality, and will probably appear fair, and clear, and terrible as an army with banners at the end of about ten years from the present date, or in 1847-8, when the period of her

pilgrimage, it is believed, will expire and her grand enemy Rome be plunged into an ocean of fire.

Christ prayed for our unity in order that the world might believe in him. Protestants therefore, must become united among themselves, before they indulge the hope of converting Jews or Heathens, let them lay aside their pride about the correctness of their theological systems; let them observe the articles of union contained in the Ephesians and meet one another on these and these alone.

The last part of our Lord's prayer consists of a petition, that he and the Apostles and all believers on him through their testimony, may meet in heaven, that we may see his glory, the glory which he had with the Father before the world was.

This part of his prayer has doubtless been heard and will doubtless be answered by the Heavenly Father, who will bring into heaven all who love our Lord Jesus Christ and trust in his name.

Reader, if you profess Christianity, look at the bond of peace, and consider it attentively; and as you hope to see Christ and inherit heaven, lay aside all unwarranted ordinances and practices, and meet your fellow professors on the one faith, one baptism, one Lord, &c. &c. And may the Lord be with you. To him be the glory forever.

Having for years known the advantage of preaching up the necessity of *Christian Union* in order to the purity of the church and the conversion of the world, I folded my paper for a discourse on the subject for the *Christian Preacher*, as the compositor was out of copy. After writing three or four pages of introductory matter on the general features of the Savior's prayer, it occurred to me that brother Scott had printed a discourse upon the same subject in the *CHRISTIAN* last year, which might supercede any further efforts, but which by some means I had not seen. I procured a copy, and it answered my expectations. Our manner of treating the matter is somewhat similar, and as the discourse has had quite a limited circulation, I concluded to republish it; but we do not stand committed with bro. Scott in his dates, 1847-8.

D. S. B., EDITOR.

From the Union Annual.

THE FAMILY ALTAR.

"O come, let us worship and bow down—let us kneel before our Maker."—PSALM xciv. 6.

Come to the place of prayers!

Parents and children come and kneel before

Your God, and with united hearts adore

Him, whose alone your life and being are.

Come to the place of prayer!

Ye band of loving hearts. O come and raise

With one consent the grateful song of praise

To him who blessed you with a lot so fair.

Come in the morning hour!

Who, who hath raised you from the dreams of night?

Whose hand has poured around this cheering light?

Come, and adore that kind and heavenly power.

Come at the close of day!

Ere wearied nature sinks in gentle rest;

Come, and let all your sins be here confessed;

Come, and for his protecting mercy pray.

Has sorrow's withering blight,

Your dearest hopes in desolation laid,

And the once cheerful house in gloom arrayed?

Yet pray—for he can turn that gloom to light.

Has sickness entered in

Your peaceful mansion? Then let your prayers ascend

On wings of faith to that all gracious Friend,

Who came to heal the bitterest pains of sin.

Come to the place of prayer!

At morn, at night—in gladness, or in grief,

Surround the throne of grace—there seek relief,

Or pay your free and grateful homage there.

So in the world above,

Parents and children, may you meet at last,

When this, your earthly pilgrimage is past,

To mingle there your joyful notes of love.

From the New York Observer.

THE DUELLIST'S DISAPPOINTMENT.

His "desire" was, that his cool history of his deeds of blood might be "the last of it." We said—every body said, that eternal justice could not suffer his desire to be gratified. His disappointment has come. It is prompt and effectual. Other woes "that shall come upon them make haste."

The address and statement are long, and not very important. We therefore omit them.

"Murder!" Was it "murder?" Mr. Wise himself is sensible that such a question may be asked. The acknowledged facts suggest to his own mind the propriety of mentioning it. What a situation is this, for an "honorable" man's mind to be placed in! Who wishes to be obliged to consider whether a distinction can be found, between the deed that he has done and murder?

But *why* is it not murder? What is murder? It is killing "with malice aforethought." "Malice," in law, is, not that "animosity" which these duellists disclaimed, but an *intention to kill!* The highwayman, who kills the traveller for his purse, has no "animosity" against his victim; he only wants his money; but he intends to kill him, and that intention is "malice aforethought," and therefore the killing is murder. Mr. Cilley, therefore, was murdered. When murder is committed, it is well settled in law that all persons intentionally present, from whose presence the slayer might derive assistance, encouragement or comfort, are *principals*. This was discussed in full, at the trial of Knapp, for the murder of Capt. White at Salem; and on this ground, Knapp, though he did not strike the blow, and was not even in sight of the parties, but only in sight of the window, through which Crowninshield entered, was deemed a principal, convicted and executed. Mr. Wise was thus present at the death of Mr. Cilley. He was, therefore, a principal in that murder, and therefore himself a murderer. Unless disgracefully ignorant of law, he knows perfectly well that if he were indicted for murder, and the facts fully proved, he could not escape conviction, except through the connivance of the prosecuting officer, or the illegal lenity of the jurors, bringing in a verdict in violation of their oaths. Mr. Wise has very sufficient reason, therefore, to ask that his constituents "will judge" him according to some other standard than the law of God, or the laws of the country. Of this, he is avowedly sensible, and therefore names the standard to which he appeals. He desires them to judge him "according to that public sentiment which prevails among themselves."

It is worthy of remark that Mr. Wise appeals to the "public sentiment" of his constituents, not merely from the condemning sentence of all laws, divine and human, but from the public sentiment of the great community; from the awakened conscience of the nation; from the moral sense of mankind; from the "odium

and reproach," which his conduct has brought upon him; from that "extraordinary excitement," which he fears will "destroy his usefulness and reputation as a public servant." That excitement is so great and so rapidly contagious, that he cannot wait for the committee to report, but must hasten to arrest it, lest, sooner than the report can be published, his reputation should be "destroyed," even among his firmest and most zealous friends. What a tremendous and excruciating disappointment, to the man who so confidently and so earnestly hoped, but a few days since, that the signing of his name to a "statement" would be "the last of it!" And what an appeal? An appeal from the law of God, as shown both by natural and revealed religion,—from the law of his country,—from the eternal principles of truth and moral rectitude—from the universal conscience of the human race—from the awful voice of that conscience, bursting upon his astonished ear from every quarter in tones of deep and solemn and indignant reprobation,—from the stern decree of justice, that the murderer shall die,—from the demand of liberty, that her constituted guardians shall be free to speak in the sacred halls of legislation,—from the voice of outraged humanity, which cries out against this cold hearted making of widows and orphans.—from all that is venerable,—from all that is sacred, from all that should be dear to one having a human heart, he appeals to the voters of Accomac! They, he hopes, are too little for any for any of these things, to condemn him. It is right that he should have fallen so low already; that they should be his only refuge, and that he should find that refuge threatening to fail him.

Mr. Wise fears that his "usefulness as a public servant" will be destroyed. That *must* be prevented. By all means, let us still enjoy the valuable service of that bloody hand, guided by that blood-stained conscience, and prompted by that heart that shrinks not from depriving wives of their husbands and children of their fathers. What would become of the nation—what, especially, would become of its moral interests and social enjoyments, if it should have no such legislators?

So much for the views which we should take of this document merely as *men*. There is yet another point, which demands our consideration as *citizens*. Mr. Wise tells his constituents, that "for protection" in the discharge of his duties in Congress, he relies upon his "own trusty weapon, and a trusty friend," who will be his second in a duel. "For protection!" From what does he need to be protected? From what does he intend to protect himself, by the use of his pistol and friend! From the decisions of the speaker, when he pronounces "the gentleman from Virginia" to be "out of order," and requires him to take his seat? From the House, when it votes to sustain the decisions of the Chair? Surely, he does not mean to enforce his privilege of

speaking, by shedding the blood of his fellow Representatives in their own Hall! Against what, then, does he intend to protect himself? Against assassination for words spoken in debate? Is he apprehensive that if, in the discharge of his duty in Congress he should bring a charge of corruption against some one, he might thereby bring upon himself the fate which Webb endeavored to inflict upon Cilley? Is the state of morals at Washington such, that members of Congress must go armed, to protect themselves against bodily violence? However that may be, such is not his meaning. His "trusty weapon" is to be used in a duel, and his "trusty friend" is to act as his second; and as he would have called on Graves for that purpose, therefore he was bound to be second of Graves. Now, a duel is not the mode of defending oneself against assassination. When violently and dangerously assaulted, one has not time to engage his second and arrange the preliminaries of a "meeting." Against what, then, does Mr. Wise mean to protect himself? Evidently, against the remarks of members of Congress; against words spoken in debate. He himself is a deliberate conspirator against the privileges of that House of which he is a member. The Representatives of the people are forbidden to say any thing which may offend, more seriously than he chooses to bear, the Hon. Henry A. Wise, of Virginia, on penalty of death from his "trusty weapon," inflicted with the aid of his "trusty friend!" Such he declares to be the principles which govern his practice.

Fellow citizens, will you bear this? Shall such threats be addressed to your Representatives? Will you not put an end to this lawless ruffianism which thus dictates to the Representatives of a free people, what villainy they may and what they may not expose? You can stop it, if you will. Speak, decidedly, and the ruffians themselves dare not disobey you.

PUBLIC MEETING AT PITTSBURGH.

In accordance with the request of many citizens of Pittsburgh, the Mayor, by public notice, called a meeting of the citizens of said city and vicinity, to meet at the court house in Pittsburgh, on Wednesday the 7th inst., at 3 o'clock, P. M., for the purpose of obtaining an expression of public sentiment in relation to the recent duel between Mr. Graves, a member of Congress from Kentucky, and Mr. Cilley, a member from Maine, in which the latter was killed.

At the time appointed, the court house was densely crowded, both in the large court room and gallery, and it was manifest that the public were strongly excited by the unhappy occasion which was the cause of their being assembled.

JOHN M. SNOWDEN, Sr., was chosen as President; CH. AVERY, W. BELL, W. HAYS, and SAMUEL CHURCH, Vice Presidents; and H. H. Van Amringe, and C. J. Gilkland, Secretaries.

The resolutions reported by a committee of five, and unanimously adopted, were as follows:

1. That we do heartily reprobate and condemn the practice of duelling, for the reasons:

That it is an ordeal utterly unknown to the laws of the land. That its requirements and its penalties conflict with the solemn provisions of the laws, which forbid the maiming or killing of any human being, that it is a tribunal oppressive and unjust, inasmuch as the innocent is equally exposed to punishment with the guilty; that it demands the greatest compensation which a criminal can render to the laws of man, to wit, his life, for causes which may be so slight as more to merit pity than deserve resentment; that it involves all the elements of suicide and murder; each combatant wantonly exposing his own life, and savagely seeking that of his foe; and that with forethought and calculation it tramples under foot the command of the Almighty God, "Thou shalt not kill."

2. The duels in which public functionaries are engaged are the more to be condemned, because thereby the moral influence which station always confers upon its occupants is sensibly weakened, and those who are ever ready to copy bad examples have this as an apology at hand for their offences against the peace of society; and thereby also, the people "may, in times of public exigency, be deprived of the services of those to whom they have committed the management of their common interests;" a consideration of no small moment, when, by the death of a member of a legislative body, thus occasioned, a line of policy in public affairs may be hurriedly adopted by a casual majority, which shall compromise either the internal prosperity or the external relations of the nation.

3. That the misery and anguish which duels bring upon parents, wives, and children, stamp the abettors and advocates of the system with heartlessness and cruelty.

4. That all these considerations invest the recent duel between J. W. Graves, a Representative in Congress, from Kentucky, and Jonathan Cilley, a Representative from Maine, with a degree of horror and atrocity, which nothing can palliate or remove.

5. That this duel is aggravated in its character from the trivial cause from which it originated; and that the barbarity with which it was persisted in to a fatal termination, stamps infamy upon the reputation of all concerned.

6. That it is an insufficient plea for its justification, that public opinion has heretofore sanctioned the system; the fact assumed being not so; and if it were, that men of the intelligence and discrimination of those concerned should know better than to look to corrupt public sentiment for their guide.

7. That we do absolutely and unequivocally condemn all attempts whatever, be they made by whomsoever they may, to give a partizan direction to the just feeling of indignation, with which an insulted community has received the news of this tragedy; and that any individual, whether in Congress or out of Congress, who thus attempts to divert the current of public reprobation, deserves to be branded as a traitor to his country, and a foe to his God.

8. *Resolved*, That this meeting does heartily approve of the bill introduced into the Senate of the United States, by Mr. Prentiss, of Vermont, which provides that the punishment of death shall be inflicted on all concerned in any duel which results in death; from five to ten years' imprisonment in the penitentiary on all concerned in giving or receiving

a challenge; and from three to seven years for assault, defamation or abuse, for refusing a challenge. And this meeting does recommend, (if Congress be competent so to enact) that it be further enacted, that any citizen who shall hereafter be concerned, either directly or indirectly, in any duel, be forever thereafter disqualified from holding any office of profit or trust under the General Government. And further, that each House do embody in its rules, that any member who shall in any way be concerned in a duel, shall, on proof of the same, be forthwith expelled; believing that, under the 5th section of the 2d article of the Constitution, which provides that "each House may determine the rules of its proceedings, punish its members for disorderly behavior, and, with the concurrence of two thirds, expel a member," they have full power to do so.

9. *Resolved*, That we do recommend to our fellow citizens of the whole union, to assemble in their usual places of meeting, and there express their reprobation of this barbarous system; that, once and forever, it may be seen that the silence of the community no longer gives countenance to the false plea, that public opinion sanctions an appeal to deadly single combat; and that thus the majesty of the laws may be vindicated before the world.

On motion of Judge Baird, *Resolved*, unanimously, that the report of the committee be received.

Judge Baird then addressed the meeting in support of the report of the committee. He entered into a full examination of the subject, and exhibited in a clear and forcible manner, the right of Congress, to expel for contempt, as in cases of this kind.

After which, on motion of John S. Blakely, seconded by Benjamin Blackwell, the report of the committee was unanimously adopted.

On motion of Alfred Nevin, the following resolution was unanimously adopted.

As this meeting believe that a proper effort on the part of the accessories at the late duel in Washington city, might have secured an amicable adjustment of the difficulty in which it originated, and that, to arrange the preliminaries of such a hostile meeting, and to stand by in *cold blood* and witness it, requires a more murderous spirit than to fight:

Resolved, That we look upon the seconds in the said duel, as equally, if not more guilty than the principals themselves.

10. *Resolved*, That the proceedings of this meeting be signed by its officers, and a copy thereof be forwarded to each House of Congress; and that the public prints throughout the union be requested to publish the same.

SUCCESS OF THE GOSPEL.

We have only room to say that the good work continues. Since our last notices, brother Johnson and Smith, have immersed forty-five at SHARPSBURH. Brethren Johnson and Gano immersed about sixty at CANE RIDGE; and brother J. sixteen at NORTH MIDDLETOWN. Further intelligence in our next. It is said that bro. John Smith has baptized sixty at SPENCER. During my visit to that city, ten were immersed in MAYSVILLE, by

D. S. B., EDITOR.

BACON COLLEGE

The Spring Session commences May 7th.

THE
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OBSERVATIONS ON CHRISTIAN UNION,

BY ONE OF THE EDITORS;

An Appendix to the Essay of Walter Scott, in the last Number.

It is very obvious that the great matter petitioned in the Savior's prayer, John XVII. was the conversion of the world. The subjects of the prayer were

- 1st. Himself.
- 2d. The Apostles.
- 3d. The Church.
- 4th. The unconverted.

But the *object*, was, that the *world* might believe that he was sent of the Father. He prayed for these four classes of subjects, because they were the instruments of God's glorification in human salvation. He asked his own glorification for this object v. 2, 3. He besought the mercies of the Father for the Apostles because he had sent them into the world, as he himself had been sent of the Father. v. 18. He implored God to unite his followers, because it would most contribute to the prevalence of his religion, which was propagated by human agency, sustained by Divine power, and guided by Omniscience. For

1st. Dissension would enfeeble the energies that sustained it.

2d. It would be an argument against its divinity and permanence, and thus contribute to retard, if not prevent, the subjugation of the world to himself. Thus all the petitions of the chapter have more or less relation to the one great object, the conversion of the world. But the petition for the church is last, because it was to be answered last in the order of time, and because

it has the most direct relation to the object. The Son of God had been glorified, and the Apostles were preserved until they completed their personal ministry,—but “the world yet lieth under the wicked one.” The Father is exonerated,—he has glorified Jesus. The Messiah is exonerated,—he has “finished the work and gone to the Father.” The Apostles are exonerated,—they have delivered “their word” and having proved it with “signs and wonders following,” have sealed it with their blood. Is the church exonerated? If so why is the world not converted? Did the Redeemer assume a false principle in his prayer? Did he ask the means inadequate to the end he contemplated? Is he dissatisfied with himself, or with christians? If the former, then the blame is thrown upon the Father, for Jesus “finished the work the Father gave him to do!” There is no escaping the conclusion; the Father, and Christ, and the Holy Spirit originated Christianity, and aided by heaven, the apostles established it in the world; but its prevalence is entrusted to its friends—“those who believe in Jesus through the Apostolic testimony.” Oh Christian! Oh Sectarian! Measure your obligation and essay your task, for the time is short. This is not the work of a man nor of an order, but of us all!

But are not christians united, and is not the world fast surrendering to Christ? To both questions we answer no! To the last we say, that should the millennium be postponed until the present ratios would give dominion to Christ’s empire and annihilation to Satan’s, in the interim the world will have grown gray, and the fires of the sun will have been extinguished. To the first we reply, that there is no *visible* union,—that if a few denominations in our country have established *American* Bible, Tract, and other Societies, this is not the union of the professed church, first, because only a small number of the sects are represented in these institutions; secondly, those engaged in them, confess this limited union partial, by remaining separate church organizations, and by each one having his own Bible Society and Sunday School Society. The name *American* is a misnomer.

Thirdly. These are not unions of fractional parts of the church, but unions of portions of the professed church with all such of the world, without distinction of sentiment or character, as have been persuaded, by their personal services, or their wealth, to co-operate with them in certain measures.

Nor is there an *invisible* union—for who has seen such a thing? An invisible union is not contemplated by the Saviour's prayer, as is obvious from two considerations; 1st. The union is to convert the world which would be impossible if that union could not be seen by them. 2d. This union has for its basis the apostolic word. The Saviour prays for the union of none but those who receive that word. Then beyond it there is no union—it is the bond. It is visible—those illuminated by it are the light of the world—an organization built upon it is a city set upon a mountain, which *cannot be hid*,—the union of all these would be a galaxy brighter than the milky way. Nor will it do to say that there is a union of sentiment—of feeling. The one would prevent error—the other subdue heart burnings. If any, or all these together, constituted the union the Savior prayed for, the result would have long since been realized. But we have had neither the cause nor the effect,—neither the church united nor the world converted.

What is the desired union? The royal petitioner said “May they be one, *as thou, Father, art in me, and I in thee*, that they may be one in us.” Here is the measure and the definition.—Jesus and the Father, contrary to the allegation of the infidel Jews were united in one religion, Christianity, unsectarianized, unchristened, unmodified christianity, in favor of which every miracle was wrought, every prophecy spoken, every inspired word was written—not one of which predicates is affirmed of any denomination existing.

How shall this union be effected? Certainly by a restoration of the Christianity of the scriptures. To effect this we propose the following measures:

1. *An uniform DEFINITION of the technical terms of Christianity.* That there are technicalities in Christianity, as well as in every other science is so obvious as to render either argument or illustration of the subject unnecessary. These prime words are not of one import and equal force in the christian profession. For example, faith, repentance baptism, pardon, gift of the Spirit, grace, salvation, good works, etc. Who does not see that interchange of sentiment is unintelligible and impossible, while these common terms are not understood alike. Christian union, communion, and co-operation, imply an amount of intelligence incom-

patible with these different interpretations, therefore every friend of christian union, every one who prays for the conversion of the world, should earnestly endeavor to interpret right, and aid others to interpret right the technicalities of scripture.

II. *An uniform ARRANGEMENT of the terms and items of Christianity.*

It is not the fault of the sects that they reject the components of Christianity. If they defined right they all have the items mentioned in the last paragraph, with all others requisite to form the fact, duty, and privilege, of a complete christianity. Unfortunately the diversity of arrangement is such that these common materials are made to compose not christianity, but Catholicism, Protestantism, Mormonism, and every other *ism* named in christendom. Of the power of arrangement in composition many examples might be given, but we will mention only a few. Take the digits 0, 1, 2, 3, 4, 5, 6, 7, 8, 9. It makes the difference of 1 to 10, whether you read the 1 or the 0 first. Place the 8 above the 9 and you have 8-9 a very different number from 9-8 written differently, and they both more materially differ from 89, which again falls far short of 98 in value. If such changes may be wrought in the combination of two figures, what may we expect when they are all employed? Let the science of numbers answer. Again, the English alphabet is composed of twenty-six characters. All the books now written in the language, contain no more than these twenty-six elements, yet no two pages, except they be duplicates, contain a repetition of the same thought or inflection of thought. And who could count the number of pages issued by the present generation! But this is not strange, when we recollect that "the twenty-six letters of the alphabet, are proved arithmetically to be capable of more than six hundred thousand millions of billions of different horizontal arrangements!"

We will mention another illustration we recollect to have heard used by a valued brother; the name of God's High Priest *Levi* contains four letters which transposed spell either *evil* or *vile*. The Printers types in a mass are not more unlike a sheet of letter-press, than any one of the denominations is to the religion of Jesus Christ. How much attention, then, should all concerned (and who is not?) give to the scripture arrangement of the gos-

about \$600,000,000; and the wars of christendom, during only twenty-two years from 1793, cost barely for their support, beside many times more in incidental losses, nearly FIFTY THOUSAND MILLIONS OF DOLLARS! six or eight times as much as all the coin in the world!!

Just think how much good might have been done with such a sum. To keep every family on earth supplied with a Bible at \$1 a piece, would not take \$10,000,000 a year; the expenses of a common education for all the children on the globe would not exceed \$250,000,000 a year, nor those for the higher branches, \$150,000,000; ministers of the gospel, with an average salary of \$500 each, could be furnished one to every thousand souls for \$400,000,000,—in all, \$810,000,000; while the bare interest at six per cent. on the war expences of christendom for only twenty-two years, would bring an annual income of \$900,000,000, ninety millions more than would be requisite to support the institutions of learning and the christian religion for the world!

Did you ever inquire how much *we* have spent for war? In eighteen years from 1816, a period of peace, we paid for war purposeses nearly \$400,000,000, and less than one-sixth of that sum for the peaceful operations of government. In forty-one years from 1791, our entire expenses amounted to more than \$842,000,000 of which only a little more than \$37,000,000, one twenty-third part of the whole, were for civil offices. The war system costs us, in one way and another, not less than \$50,000,000 a year, even in peace; an average of more than \$137,000 a day! All the expenses and losses of war to our nation since the beginning of our revolutionary struggle must mere than two THOUSAND MILLIONS OF DOLLARS!—the very interest upon which, amounting to six per cent. to \$120,000,000 a year, would more than than defray all our necessary expences of education, religion, and government *without the war system*.

Who pay all this? Who pay all the other evils of war? Who can, if they will, put an end to this fell destroyer? **THE PEOPLE.** And will they do it? Let them **ALL** resolve to *have* it cease and it will cease.—*Advocate of Peace.*

EXTRACTS

FROM

JOHN WESLEY'S NOTES UPON THE NEW TESTAMENT.

FOURTH; AMERICAN EDITION.

Selected by W. H. Willeford.

Would to God that all the party names, and unscriptural phrases and forms, which have divided the Christian world, were forgot: and that we might all agree to sit down together, as humble loving disciples, at the feet of our common Master, to hear his word, to imbibe his Spirit, and to transcribe his life in our own!

Preface PAGE 5

THE DIVISION OF THE NEW TESTAMENT into chapters having been made in the dark ages, and very incorrectly; often separating things that are closely joined, and joining that are entirely distinct from each other. p 5

AND JESUS BEING BAPTIZED—Let our Lord's submitting to baptism teach us an holy exactness in the observance of those institutions which owe their obligations merely to a divine command. Surely thus it becometh all his followers to fulfil all righteousness.

JESUS had no sin to wash away. And yet he was baptized. And God owned his ordinance, so as to make it the season of pouring forth the Holy Spirit upon him. And where can we expect this sacred effusion, but in an humble attendance on divine appointments?

Mat. III, 16. p p 16, 17.

THOU SHALT NOT TEMPT THE LORD THY GOD—By requiring further evidence of what he hath already made sufficiently plain.

Mat. IV, 7. p 17.

PREACHING THE BAPTISM OF REPENTANCE—That is, preaching repentance, and baptizing as a sign and means of it. Mar. 1, 4. p 102.

EXCEPT A MAN BE BORN OF WATER AND OF THE SPIRIT—Except he experience that great inward change by the Spirit, and be baptized (whensoever baptism can be had) as the outward sign and means of it.

Jno. III, 5. p p 224, 225.

HE WENT AND WASHED, AND CAME SEEING—He believed, and obeyed, and found a blessing. Had he been wise in his own eyes, and reasoned, like Naaman, on the impropriety of the means, he had justly been left in darkness. Lord, may our proud hearts be subdued to the methods of thy recovering grace!

MAY we leave Thee to choose how thou wilt bestow favors, which it is our highest interest to receive on any terms. Jno. IX, 7. p 247.

IF YE KEEP MY COMMANDMENTS, YE SHALL ABIDE IN MY LOVE—On these terms, and no other, ye shall remain the objects of my special affection

YE ARE MY FRIENDS, IF YE DO WHATSOEVER I COMMAND YOU—On this condition, not otherwise. Jno. XV, 10, 14. p. p 265, 266.

THE CHURCH—This is the first time it is mentioned; and here is a native specimen of a New Testament church; which is, a company of men, called by the Gospel, grafted into Christ by baptism, animated by love, united by all kind of fellowship, and disciplined by the death of Ananias and Sapphira.

Acts V, 10. p 295.

BE BAPTIZED, AND WASH AWAY THY SINS—Baptism administered to a real penitent, is both a means and seal of pardon. Nor did God ordinarily in the primitive church bestow this on any, unless through this means.†

XXII, 16. p 350.

AS MANY AS HAVE BEEN BAPTIZED INTO JESUS CHRIST, HAVE BEEN BAPTIZED INTO HIS DEATH—In baptism we, through faith, are ingrafted into Christ, and we draw new spiritual life from this new root, through his

* Would Naaman ever been cleansed; or the blind man received sight, if they had not believed the word and obeyed it?

See Luke VI, 46 to 49. Acts V, 29, 22.

“ 2 Thes. 1, 8. Mark XVI, 16, Heb. V, 9.

“ Jno. XIV, 15, 21. Rom. VI, 17.

† If the “means and seal of pardon,” has been changed or altered, since the days of “the primitive church,” who was it done by?

Spirit, who fashions us like unto him, and particularly with regard to his death and resurrection.

WE ARE BURIED WITH HIM—Alluding to the ancient manner of baptizing by immersion. Rom. VI, 3, 4. p 388.

FOR BY THAT Spirit which we receive in baptism,* we are all united in one body, WHETHER JEWS OR GENTILES. 1 Cor. XII, 13. p 448.

BUT FAITH—That is, the Gospel dispensation, being come, we are no longer under that schoolmaster, the Mosaic dispensation.

FOR AS MANY OF YOU AS HAVE testified your faith, by being baptized in the name of Christ, HAVE PUT ON CHRIST—have received him as your righteousness, and are therefore sons of God through him.

Gal. III, 25, 26, 27. p p 495, 499.

THAT HE MIGHT SANCTIFY IT THROUGH THE WORD—The ordinary channel of all blessings, HAVING CLEANSED IT,—From the guilt and power of sin, BY THE WASHING OF WATER—In baptism if with the “outward and visible sign,” we receive the inward and spiritual grace.

Eph. V, 26. p 517.

THE ANTITYPE WHEREOF—The thing typified by the ark, even baptism, NOW SAVETH US—That is, through the water of baptism we are saved from the sin which overwhelms the world as a flood; not indeed the bare outward sign, but the inward grace; a divine consciousness, that both our persons and our actions are acceptable, through him who died and rose again for us.

1 Pet. III, 21. p 641.

“Multitudes are no mark
That you will right be found;
A few were saved in the Ark,
For many millions drown’d.

Obey the gospel call,
And enter while you may:
Christ’s flock have long been small,
Yet none are safe but they.”

* If “by baptism,” then it is not by faith “ALONE?”

F. W. EMMONS TO M. WINANS.
ON THE COMMISSION.

Emmaus 8th April, 1838.

MR. WINANS,

Dear Brother:—As you stood by me, while, in publishing “THE VOICE,” I contended for *the order* of exercises of public worship given by the sacred historian Luke; and I hope do now stand by me and up for this ancient order, rather than for any of the modern orders which prevail in christendom: I feel disposed to stand by you and up for your exposition of the commission, Matth. 28: 19, 20, as published in the Christian Preacher for February last.

"Teach them to do all things whatsoever I have commanded you."

"Does our Lord mean here, 'Teach them to observe all that I taught you, my Apostles, to observe,' or, 'Teach them to do all that I told you, my Apostles, to enjoin upon them as Christians, christian churches, and officers of christian churches?'—This is the question. You answer: He meant the former: "In this clause the Apostles were commaded to teach disciples whom they baptized to do *all* the things which the Lord had commanded them to do."—Brother Burnet answers: He meant the latter. Why? Because, "If he meant the former, then the Apostles must require Christians to be Apostles, not in name, but in authority, in power and success—to heal the sick, to raise the dead, and convert the world."—This does not follow—none of these things being commanded in this commission. (a) What was commanded? "Go, disciple all the nations immersing them—or, as recorded by Mark, 16: 16, Go throughout all the world, and proclaim the glad tidings to the whole creation. He who believes, and is immersed shall be saved," &c.

This commission we consider was addressed to the first eleven as disciples, and not as any thing more than disciples. Hence we read that when the persecution which commenced on the death of Stephen raged—"all were dispersed through the regions of

(a) EDITORIAL REMARKS. Here brother Emmons, we are unhappily at issue; for it appears to me that *all* these things are commanded in the commision, instead of "*none*" of them. In your next sentence you allow that *Mark XVI. 15-18*, contains another version of Matthew's commission, and I presume, that for the same reason you will admit that *John XX. 20-28* is another version, and also that *Mark XVI. 19. 20*, and the *Acts of Apostles* contain the journals of these apostolic commissioners. From these sources I affirm the commission gave the apostles their peculiar authority, "*Lo I am with you*"—"As my Father hath sent me, so send I you:"—"whose sins ye remit" etc: It gave them their peculiar power, for it said "*receive ye the Holy Spirit,*" after which "*they went forth, the Lord working with them.*" And it gave them their peculiar success—"These signs shall follow"—"*They went forth, the Lord working with them and confirming the word with signs following.*" And I need no further proof that the commission empowered them "to heal the sick, raise the dead and convert the world." If all this was not *peculiarly* addressed to the apostles, they were not peculiarly empowered, nor peculiarly obligated. This cannot be received. And if they were not peculiarly obligated, why should they be peculiarly empowered? This would be a waste of miraculous and Governmental power. Again, if they were not peculiarly obligated, Brother Emmons should as a traveller "go into all the world," unless like Paul he was "a prisoner at" Emmaus; and your ignorance of all spoken languages is no excuse, for each of

Judea and Samaria, except the Apostles:" and "they who were dispersed went about declaring the glad tidings of the word." The Apostles, as disciples, are commanded to preach the gospel; and hence the se disciples, deriving their authority from the same commission through them, did the same thing.

The Apostles were disciples of Christ, and but for their discipleship their apostolic office could not exist. The latter, therefore, being dependant upon, we must consider as inferior to, the former.(b) However, as Apostles for the setting up of the kingdom of heaven, they were vicegerents: but very different from the Popes of Rome. The least among them was the greatest: and the least now in the kingdom of heaven is greater than John the Immerser with all his official greatness. "*Behold what manner of love the Father has bestowed upon us that we should be called the children of God*"

"If he, [the Lord Jesus, says brother B.] meant the latter [that is teach them to do what I here commanded you to teach them,] "which interpretation appears conformable to the original, we see no need of the Apostolic succession," &c.

To this we respond if he meant the former, "Teach them to do what I have commanded you to do"—this interpretation is quite as conformable to the original, if not a little more so; and with this you have shown that Apostolic succession is out of the ques-

the original commissioners spoke the word literally to every creature, that is he circulated it in the language of every creature.

From these data then, I again affirm that the commission did not command the taught to do what the teachers did, but what they said.

(b) If the apostles were now authorized to baptize as disciples, in what character or office did they baptize before? For answer to the question, under what circumstances the disciples may baptize, the reader will see the remarks brother E. reviews, on page 48, No. 2. The disciples who preached during the dispersion, were driven abroad as preachers, by the persecution and not by the commission. This extraordinary case, is met by my remarks on page 48, but is certainly no proof that the apostles told them to "go into all the world" etc:

(c) These words are a part of the commission, and the context shows that the word "believers" refers to the Apostles, excepting Judas. Save him, 'Thomas was the last one who doubted. Hence the historian proceeds, vs 20:—"They" (the apostles) "*went forth, the Lord working with them.*" Again the words of the commission quoted before, show that the miraculous powers were conferred by the commission. "I am with you." "As my Father sent me I send you"—"whose sins ye remit" etc: Again, the first commission Matt. X ch; separated the apostles from the disciples, and contains a record of perhaps twenty apostolic peculiarities. Why after this, the Savior should, with all the pomp of such circumstances, call them out from their brethren, and the world,

tion; because the commission to preach the gospel, and baptize the believers was not given to them as Apostles, but as disciples.

But a word here on *the original*.

Ver. 20. *Didaskontes* (teaching) *autous* (them) *teerein* (to observe) *panta* (all things) *hosa* (whatever) *cneteila meen* (I have commanded) *humin* (you.)"

It will be seen from this expose, that the ellipsis after "you" may be supplied either with "to observe," or "to teach."—I have said, that the former is quite as conformable to the original" as the latter, "if not a little more so." The connexion however, and only the connexion must determine which is the more so.

Here, then, let it be observed, that up to the time when this commission was given, we have no record of any instructions of the Lord Jesus to these disciples which they were to teach others, that were as not obligatory upon themselves.

It was after the commission was given, as recorded by Mark, that Jesus said: "And these miraculous powers shall attend the believers: In my name they shall expel deamons. They shall handle serpents, and if they drink poison it shall not hurt them. They shall cure the sick by laying their hands upon them".—And if it had been recorded before; it is affirmed of *believers* (and not of the Apostles exclusively) and in it there is *no commandment*. (c)

and discant upon their common duties as disciples, is more than I can divine.—Query, where shall we find the law of Apostleship? As by your admission the original is equally conformable to your views and mine irrespective of the connexion, I now maintain that the connexion has stereotyped my views.

(d) I am surprised at this whole paragraph. Up to this, your ground has been that as the commission (in your opinion) contains no other command than preach and baptize, which are practicable and lawful with all christians, therefore it is the commission of all christians. This, if the commission and the peculiar circumstances, did not contradict, would be plausible, but, now, that inch gained in imagination, you grasp an *ell*. From the commission you argue what is not expressed.—Our common right to "all the other instructions given to the apostles." The insertion of this argument defeats your others, for first, it changes the ground, and secondly, it assumes my ground in opposition to yours; that is, you prove that this commission includes the observance of all the laws given to the apostles, such as working miracles, etc: which have been proved and acknowledged to be impracticable with us as christians.

As to ordination, there is a way of legalizing it without resorting to the method you have proposed.

Thus, my dear brother Emmons, I dispose of your objections to my remarks, in all affection for you and brother Winans. I am, as ever yours.

D. S. B., EDITOR.

But, as we have before said, the Lord Jesus had before commanded, in this connexion, simply the preaching of the gospel and the immersion of the believers—or the discipling of the nations. “Go, convert all the nations &c. teaching them to observe all the things which *enteilameen* (I have commanded,)”—or as some Greek copies of the New Testament read,—“*entello* (I now command) you.”

If “to do,” or “to observe” be the words which are to supply the ellipsis in this passage: and if we are to consider as embraced in the command not only the preaching of the gospel, but all the other instructions given the Apostles; it will be seen that we have here the *desideratum* so much sought after by some “reformers” at the present day,—I mean authority for the ordination of bishops, evangelists and deacons: for the Apostles ordained or appointed such. Why did they ordain? Because the Lord had commanded them to do so. Why should the disciples now ordain? Because the Lord commanded the Apostles to teach the disciples to observe all the things, which the Lord had commanded them to observe. (*d*) On ordination and the *modus observandi*, see my letter to brother Shepard forthcoming in the “Primitive Christian.”

Yours in truth and love,

F. W. EMMONS.

SUCCESS OF THE GOSPEL.

A few weeks past I visited CANE RIDGE again, when on a visit with my wife to see her relations. On Saturday and Lord's day five became obedient to the faith. The Saturday and Lord's day prior to that I was at NORTH MIDDLETON, and 16 became obedient to the faith. On my return home, I turned out of my way to unite with brothers Jno. Gano, Irwine and Parker, who had commenced a protracted meeting at MT. CARMEL, about 7 miles from Paris. On Tuesday morning I spoke at RIDDLE'S MILLS where a Methodist preacher of the radicals and a Presbyterian lady united with us. The evening of the same day I reached Mt. Carmel I found, much to my gratification, that the brethren were progressing finely, having received from 16 to 20 additions. We continued the meeting during a most inclement rainy spell, twice a day, including the following Lord's day. The result was upwards of 50 obedient believers in our Lord.

On Thursday, 10th May, I started for HARRODSBURGH and commenced a protracted meeting. The prospects were gloomy, owing to the sickness of brother C. J. Smith's wife, who lay at the point of death, and departed this life in a perfectly calm, quiet, resigned and christian-like manner on Lord's day morning, about 3 o'clock. I visited her at her earnest entreaty—and was rejoiced at the resignation and fortitude she displayed at the trying moment of her departure. She triumphed greatly as the hour of her dissolution approached. The meeting continued for 11 days, during which time we had the occasional assistance of brothers L. J. Fleming, Thos. Smith, C. J. Smith and Dr. W. Hatch, College agent.—Thirty-five united with the brethren upon the platform of the ancient Gospel. For the first time a congregation was formed in Harrodsburgh upon the Bible alone of 81 members. And, amongst the disinterested portion of the community the public sentiment bears down like a torrent in our favor. In that place we have friends who will not silently hear us denounced and misrepresented. The cause of the reformation at Harrodsburgh is triumphant.

I have just received a letter from brother Jno. A. Gano, who says "I returned last night (Tuesday) from ANTIOCH, having labored there incessantly since last Friday. Brother Hall left on last Saturday—Brother Irwine came on Tuesday. Thirty in all obeyed the Lord, twelve of whom confessed the last meeting."

Praised be the Lord for all his goodness! Sectarianism must perish notwithstanding all the efforts of its reckless partizans to sustain it. Brethren, take fresh courage, and never weary in well doing.

J. T. J., ED.

MINERVA, KY. Bretheren Raines and Taffe held a four days meeting at this place, which terminated the 16th May. Four persons obeyed the truth. On the 13th May, Bro. R. C. Rickets preached three discourses in MAYSVILLE, and two made the good confession. They, as those at Minerva we expect will do great honor to the cause. On the same day we received the confession of one, of whom, we have reason to hope the same things, at this place.

D. S. B., EDITOR.

LEXINGTON, 'April 7th, 1838.

Last evening I returned from a meeting at Clintonville, a small village in Bourbon country. Brother G. B. Moore commenced meeting there a week ago this evening, and continued until Lord's day evening to labor. During which time several persons made the good confession. Brother Raines arrived in time to preach on Monday morning: Some more confessed. I arrived about 8 o'clock in the evening and found brother Raines preaching to a large and attentive audience. We continued the meeting until yesterday during which time just FIFTY noble souls did themselves the honor of deserting the camp of Satan, and taking their place under the standard of the cross, gemed with the Star of Bethlehem.

Yours as ever,
B. F. HALL.

KINGSTON, N. Y., March 20, 1838.

DEAR BRETHEREN:—There are a few disciples in the next town north of this, who gave themselves to the Lord and to one-another, some three years ago, since which time we have made but little progress in numbers, owing to our having few skilful teachers. We are, with one exception, the only church built upon the Apostles and Prophets between this and New York, a distance of more than one hundred miles. If you know of any bretheren who intend to visit this State next summer, I wish you would inform them of our situation. We meet for worship at a place called Glasgow, on the west side of the Hudson, in the town of Sangerties, Ulster Co. Do remember us, for we are in need of proclaimers. The Lord bless you and preserve you in that day.

Yours, etc.
T. D. WHITAKER.

OWENSBORO, Ky, March, 20, 1838.

DEAR BROTHER BURNET:—I find a proposition in your Feb. No relative to our members, which I would be happy to see put in execution. I herewith forward you a summary account of our numbers and order. We were organized in June 1835, on the foundation of the Apostles and Prophets, Jesus Christ being the corner stone, numbering 14. We now number 60. Dont be suprised when I write for your January No if we exceed 100, for I assure you prospects bid fair. We have in our congregation two Elders, one Deacon &c. We acknowledge ourselves not fully and scripturally organized as yet. We have had no standard place of worship as yet; we have quite a commodious house on the way. We would be remarkable glad if some of the teaching brethren could pay us a visit and observe our order &c.

Yours, in much respect, SAMUEL HAYNES.

LEXINGTON, April 16th, 1838.

Brother Gano has been with us since Friday night. He succeeded last night, to get three young persons to make the good confession.

J. CHEW.

WOODFORD Co. Ky., May 18th 1838.

DEAR BROTHER JOHNSON:—We baptized eight persons during our meeting at Grassy Spring: Brother Morton delivered some very able discourses. He is certainly a very pious christian. He seems much concerned about bringing out young men of piety and talent to preach the gospel, a subject worthy the consideration of the fathers of the reformation. O that the churches would unitedly pray God to send more laborers in the harvest!! for "the harvest truly is great but the laborers are few."

Brother Morton will be with us again on Friday week. I will send you our number &c., for July number according to brother Burnet's request, (if the Lord will.)

Yours, in gospel bonds.

WM. H. WHITTINGTON.

HARDIN Co. Ky., April 29th, 1838.

BELoved BRETHREN:—Since about the middle of Jan. last about sixty persons have added to the bretheren in this county. More are expected soon. With true esteem I remain your friend and brother in the Lord.

A. SALLEE.

GEOGETOWN OHIO, May 2nd 1828.

DEAR BROTHER:—I have just returned from a tour of some ten or twelve days, in company with brother Scott. We held meeting at Wilmington, Antioch and Jamestown. Twenty additions were made to the three congregations—Three at Wilmington—two at Antioch—and twelve at Jamestown by baptism, and three by letter. I left brother Scott at the last mentioned place, and I trust several others have been added. Farewell,

JOHN ROGERS.

BOWLING GREEN, Ia.

DEAR BRETHREN, B. & J.:—We constituted here in Feb. 1837, a congregation of disciples numbering but twelve, since which time we have met regularly on the first day of the week to break bread. We have no teaching bretheren among us, but have since that time, been visited three times by brother James Mathes and William Willson, who held at each time a meeting of three days, which resulted in the addition of 26 members, and

prospects good for many more. Oh that the Lord's servants might find it in their hearts to come over and help us! There have been nine other additions which make now, the number of forty-seven members, all of which take up the cross as soldiers of the Redeemer.

Yours in the good hope,

J. J. BURTON.

SPRINGFIELD, GREEN Co. Mo., May 7th 1838.

BROTHER JOHNSON:—This is a new country, and filling up with all kinds of denominations, Bible christians among others, and it is due to the cause of the Bible and reform, to say, that the prospect in this country for the spread of the Reformation is good, very good; and has been increasing for the two last years, with the heavy tide of emigration, to the South-western parts of this State. The souls of the disciples in the region round about Fayette and Columbia, in this State, appear to be confirmed in the truth, and there are regular though, not large accession to the congregations in all parts of the State, that I have been in or heard from. And the next time you hear from me, I hope to be able to give you good news from this country; for I verily believe it will, though a wilderness, shortly blossom as the rose.

Farewell, may God bless you,

JOEL H. HADEN.

GRANDVIEW, ILL., May 14th, 1838.

Having seen the Preacher, I am persuaded that it will effect good. Its judicious selections and forcible arguments come down to the capacity of all. We pray the Father to continue health of body and mind to the Editors, that they may continue to keep a sharp pen, in a generous cause.

I am now on my return home, in company with brother Law. Yesterday we held meeting at Hitesville, where eight made the saving confession. Times are rather more cheering with us than for some time past.

• May grace mercy and truth attend you, dear bretheren, is the prayer of your brother in Christ.

FREDERIC SHOOT.

QUERIES.

Is it right for a Brother who has been sent out by the congregations, meeting with disciples on the Lord's day who may or may not be the regular constituted members of any congregation, only they have been immersed into Christ upon a confession of his name, to celebrate the Lord's Supper with them?

Please Brother B. or J. give this a passing notice.

WM. CRAWFORD, Jr.

ANSWER.—Regularly commissioned Evangelists, unimpaired in their moral standing, must necessarily be invested with much discretionary power. Consult the letters written by Paul to the Evangelists he sent out: also his remarks to the Corinthians concerning Stephanus and others. 1. Cor. XVI. 15–17. Although it is obvious that Timothy, Titus, and others, as agents of the Apostles had a higher authority than any in this age, yet, in the above citation, Paul certainly assigns to *approved* evangelists no inconsiderable measure of power. Nor could it be avoided. To preach the gospel, to administer its blessings to the believing, and to organize churches, is the proper business of this office. No evangelist should ever leave a newly converted people, until, like a wise master-builder he had fully instructed and organized them. To accomplish these objects he should remain with them long enough to know them, and be able, with the hearty concurrence of the bretheren, to appoint Elders, who may continue the instructions he commenced. The Apostles required the Church to select Deacons, *Acts VI.* but they commanded the Evangelists to ordain Elders, and the evangelists themselves are appointed by the Church, see *Acts XIII.* where we are informed that Barnabas and Saul, (though he was an Apostle) were sent out by the church. Evangelists are the organs of the church, therefore the church sends them forth. But as the Christian Kingdom is to multiply itself, it builds up new churches by these Evangelists. Therefore the Evangelists co-operating with the new members ordain the *first* Elders in a church. I say the first, because, the Church once organized is capable of taking charge of its own affairs, and appointing its own officers. The Evangelist is bound to see an infant Christian community officered according to the Royal law, as he is supposed to know those laws, and how a people is best arranged to observe them. The church appointed Deacons, because, as secular officers, they attended to the temporalities of the church. If the above account of evangelical power, published to excite investigation, be incorrect, I should be pleased to be informed of it.

But I am not reaching your difficulties, brother Crawford. An Evangelist having the above power may, under some circumstances, be justifiable, perhaps, in exemplifying a christian ordinance, and some points of order in connexion with preaching the

Gospel, by eating the Lord's supper with some brethern who might be at one of his preachments among the unconverted: I say the wisdom of a discreet evangelist might deem some circumstances authority for such a procedure, but it appears to me most expedient, generally to confine the ordinances of worship to the church.

D. S. B., EDITOR.

Is it congenial with the reformation for which we plead to have our teachers licenced by the County Court to solemnize the rights of matrimony?

A prompt answer to this query will in all probability give satisfaction to many.

W. C., Jr.

ANSWER.—The institution of matrimony is from God, and from the beginning—and I can discover no impropriety, on the part of christian Teachers, in submitting to *our* statutory regulations, so as to be able, according to the requisitions of the government, to accomplish the design of our Heavenly Father in its origination.

J. T. J., ED.

For the Christian Preacher.

THE LOST STAR.

St. Matthew, II, 1, 2, & 9.

A star appeared so clear and bright,
 Along the face of heaven,
 That even *Pagans* knew its light,
 To man in grace was given;
 'Twas none o. those that nightly burn
 To cheer the land and main;
 But one that never might return
 To shed its light again.

'Twas gone. The anxious magi brought
 Their treasures from afar;
 And, journeying to Judea, sought
 The brightly beaming star:
 Once more along the sky, it smiled,
 To lead them on their way—
 Revealed the long-expected child,
 And faded quite away.

Yet should *we* mourn? Its light is gone—

But brighter prospects rise:

A fair, unfading, brilliant *Sun*

Has risen to the skies.

The star, with all its cheering rays,

No suffering soul could bless;

It only taught to seek and praise,

The **SUN OF RIGHTEOUSNESS.**

Garrettsville, 1838.

L. W. TRASK.

NEXT NUMBER, will contain a discourse by Bro James Shannon of Louisiana.

NOTICE.

Surely all Editors have need, individually, of all Job's patience. We have been disappointed by our printer—then by our binder. The press was tardy in giving us the sheets of the May Number, but superadded to this delay, they had to lay untouched near a month after they were printed. These causes compel us to issue the May and June numbers under one *plain* cover. Had we waited to print the cover, our subscribers would have suffered by another week's delay. Receipts shall appear in our next.

We hope to be able to mail the July number before the month of June expires.

EDITORS.

THE GOSPEL VINDICATOR—Is the name of a small but good periodical, devoted to our common cause, and printed in *Coburg*, U. C. at \$1 a year in advance.

D. S. B. ED.

BACON COLLEGE.

The summer session opened May 7th, with fuller classes than usual.

Brother Wm. HATCH, M. D. of Georgetown, has been sent forth to visit the churches and the citizens generally as SOLICITOR for Bacon College, in this State. He is an acceptable teacher of religion, and will frequently deliver lectures upon education, and such public statements and illustrations of the claims of this object upon public munificence, as cannot fail to prove interesting to his hearers, and a permanent advantage to the Institution.

H E A V E N .

This world I explore from shore to shore,
'T's like a baseless vision;
Its lofty domes and brilliant ore,
Its gems and crowns are mean and poor;
There's nothing rich but Heaven.

Fine gold will change and diamonds fade,
Swift wings to wealth are given;
All varying time our forms invades,
The seasons roll, light sinks in shade,
There's nothing lasts but Heaven.

Empires decay, and nations die,
Bright hopes to winds are given;
The vernal bloom in ruin lies,
Death conquers all beneath the skies,
There's nothing lives but Heaven.

Creation's mighty fabric all
Shall be to atoms riven.
The skies consumed, the planets fall,
Convulsions rock this earthly ball,
There's nothing lasts but Heaven.

A pilgrim stranger here I roam,
From place to place I'm driven,
My friends are gone and I'm in gloom,
This earth is all a lonely tomb,
I have no home but Heaven.

The clouds disperse the light appears,
My sins are all forgiven,
Triumphant grace has quelled my fears,
Roll on thou sun, fly swift ye years,
I'm on my way to Heaven.

Should wars, turmoils, or passions broil
Like Ætna's burning lava,
Should sin and wrath the nations sweep
As tempests o'er the howling deep;
I'll not be long from HEAVEN.

OBITUARY.

Our beloved and faithful brother BENJAMIN ALLEN of *Jefferson County* is now no more. He departed this life for one more joyous, on Friday evening half past 6 o'clock, April 6th, after a very painful illness of 25 days. He bore his illness with great patience and resignation, constantly rejoicing in God. When visited on one occasion by old brother Carpenter, with whom he had long struggled in the Baptist associations for the supremacy of the word of God, he said that he could now look back upon the last ten years of his life with moderation and candor; and could now honestly affirm that he had nothing to regret in reference to his course. When defending the word of God and the principles of the Reformation, he had not one doubt of its truth, and was then willing to appear before God in judgment, with an unshaken confidence in the truth of its principles. He said he loved the Baptists, with whom he had lived about 20 years, but he loved God and his word more. In his last hours, he left a very solemn exhortation for the churches around him, that they should live more closely to the principles they avowed as true, letting their light shine to all around them.

He then gave special charge to his family how to bring up his three small boys, asking all his particular friends to aid his wife in bringing them up in the fear of God. After addressing his sons and daughters, he called to him his servants and exhorted them to be faithful, committing all to God. A few minutes before he expired, he exclaimed,

"Here Lord; I give myself away,

"Tis all that I can do."

Then with a shout, he exclaimed, Come Lord Jesus, come quickly, adding in his last breath, "Glory, glory be to him that sitteth on the throne forever and ever," and bade adieu to earth with all its vanities, to live forever with all the holy who have gone before.

The cause of truth has indeed lost a pure and noble spirit. By his request I discoursed upon the occasion of his burial, the crowd was large, and many were the tears and heaving hearts upon the occasion. The worst that could be said of Brother ALLEN was, "wo be to you when all men speak well of you."

Brethren, the memory of brother ALLEN as a fellow and faithful laborer in the vinyard of the Lord, requires that his name should be registered in your Christian Preacher.

Louisville, April 17th, 1838.

GEO. W. ELLEY.

THREE SALVATIONS

We have just seen a discourse on this subject by brother B. F. Hall, published by J. C. Noble of Lexington. Having seen a manuscript, which is the basis of this discourse, we can recommend the production, though we have not read it since it is re-written. Price \$2 25 per doz. After cost, proceeds to go to Bacon College.

D. S. B. Ed

GOSPEL ADVOCATE.

VOLUME II.

NUMBER 2.

J. T. JOHNSON & B. F. HALL, Editors.

All scripture, given by divine inspiration, is indeed profitable for doctrine, for conviction, for correction, for instruction in righteousness; that the man of God may be perfect—completely fitted for every good work. PAUL.

LEXINGTON, KY. FEBRUARY, 1836.

The GOSPEL ADVOCATE is published monthly, at ONE DOLLAR per year, if paid on the reception of the first number—or \$1 25 cents if not paid within six months. They who procure 10 subscribers, and remit the money to the Editors, shall be presented with an additional copy.

The postage on each number, under 100 miles, is 1½ cents, and over 100 miles 2½ cts.—which is paid by the subscribers.

REPLY TO DR. CLELAND'S "STRICTURES."—Continued.

NO. VIII.

The sixth No. of the fourth Vol. of the "Presbyterian Preacher," has recently been presented to us for perusal. In this No. there is a sermon on depravity. We did hope, when we commenced the reading of it, to find something strongly and ingeniously argumentative; but, like all other productions on the same topic, it seems to us, to labor under a "deprivation," "want," or "absence" of proof; dogmatism is substituted for argument—assertion for evidence. The writer certainly presumes much on the credulity of his readers. Hence, the following astounding declaration, on the last page of this "Preacher:"—"And we must endeavor to show that God is true and every man is a liar, even though it sweeps away all that man is proud of; THAT GOD IS TRUE when he testifies, THAT BY NATURE ALL MEN ARE TOTALLY DEPRAVED." What licentiousness of the pen is this!! Where has God given this testimony? When? Dr. Cleland says that "*Positive assertion is proof only for fools.*" What then shall we say of the man who puts the words, "*By nature all men are totally depraved,*" into the mouth of God?

On the first page of this sermon we have a most important declaration:—"Human depravity is at the foundation of the whole system of christianity." We have often said that hereditary total depravity is the foundation or bottom corner-stone of Calvinistic and Arminian sectarianism. The mistake, then, is, that the author of this sermon has placed hereditary total depravity at the foundation of christianity—whereas, he should have placed it at the foundation of Arminian and Calvinistic philosophy. He has mistaken his own conceits for christianity. His misnomer, however, proves incontrovertibly that self-styled orthodoxy tumbles, just so soon as hereditary total depravity, its chief corner-stone, shall be removed.

But we must return to the subject of our last number,—a view of those passages by which it is thought hereditary total depravity can be proved. On this single thread is suspended this doctrine of our opponents. Once break this thread, and this doctrine drops into perdition!

We have, derhaps, already devoted enough of our time and attention to the passages in Genesis, and also to that in the first chapter of Isaiah. On the latter passage, however, it may not be superfluous to

add, that, the *wounds, bruises, and putrifying sores*, mentioned by Isaiah, are usually considered to be the effects of sin; whereas, nothing can be more evident than that they are the effects of the divine chastisements. This view of the subject we consider to be essential; because, unless we can legitimately suppose all mankind to have been bruised and wounded by the chastisements of the Lord, to the extent described in this chapter, the passage is not applicable to all mankind, but to the people of Isreal only; it also represents these Israelites as being *morally incurable*. The extending it, therefore, to all mankind, would represent them as being in a like *incurable* condition; than which nothing can be more dangerously nor preposterously false.

The following passages are relied upon by Dr. C. and others, as conclusive proofs of hereditary total depravity: "Behold I was shapen in iniquity, and in sin did my mother conceive me." Psalm 57, 5. "The wicked are estranged from the womb: they go astray as soon as they are born speaking lies." Psalm 58: 3, 4. "For I know that thou * * * * * wast called a transgressor from the womb." Isa. 48: 8.

On these passages we remark, 1st. That if we interpret them literally, they can prove no more than *hereditary* depravity—the truth of which we admit. They do not affirm that, by *nature*, any person is *totally* depraved. There is no affirmation in any of these passages relative to the *degrees* of moral defilement to which, by nature, mankind are subject. How, then, can it be said that they prove hereditary total depravity? They do not *expressly* affirm that hereditary depravity is *total*;—can they prove that which they do not *express*? They affirm that men are shapen in sin; estranged from the womb; transgressors from the womb;—all this we believe, but still we do not believe hereditary *total* depravity; our witnesses say not one word concerning the *totality* of depravity; nor can the utmost dint of sectarian torture, ever coerce them to affirm that most absurd and anti-scriptural doctrine.

2d. There are some things in these passages which indicate that they are hyperbolic: "*The wicked go astray as soon as they are born, speaking lies.*" Is this literally true? Do the wicked speak either *truths* or *lies* as soon as they are born? Children do not usually speak until several months after birth! This passage, then, is not to be taken in a strictly literal acceptation. What transgressions do they commit within the first day after birth? Against which of the TEN commandments do they sin? Do they commit murder? Do they steal?—Do they covet? Do they bear false witness against their neighbor?—Do they profane the Sabbath? Do they worship idols? When a criminal is charged, it is certainly necessary to specify his crime! Let us have a specification, then, relative to the crime or crimes of infants!—But here all is vague and dark—dark as the skulls in which this doctrine was at first engendered! The passages, then, we say, are evidently hyperbolic. We admit that children *sin* so soon as they *speak* lies; and this is all that these passages require us to admit; but we attribute their speaking lies, and, indeed, all their sins and transgressions, not so much to native corruption, (see our second number,) as to the power and deleteriousness of Satan's temptations.

3d. Still it will be objected that David was shapen in iniquity—conceived in sin. It is, indeed, hard to divine what our opponents mean by the phrase *shapen in iniquity*! In what sin are we shapen? Why, original sin! And what is original sin? "Sin," says John, "is a transgression of the law." Sin is an *act*. No, says Dr. C., original sin is a deprivation of holiness. Then, a deprivation of holiness has been imputed to us!! and in a "*deprivation*" have we all been shapen!! Is not this as clear as a sun-beam! But hold!! the sixth No. fourth

Vol. of the "Presbyterian Preacher," informs us that "The guilt of Adam's first sin, that is, *liability* to punishment on account of it, is imputed to all his posterity, and forms a fearful part of what we mean by original sin." Original sin, then, is *liability* to punishment! We are all shapen in a *liability* to punishment! "*Liability to punishment*"—not the first sin—not the guilt of the first sin—not destitution of holiness—has been "imputed" to the whole family of Adam; and in this were we shapen and conceived. Well, are "*liability to punishment*" and *depravity* synonymous terms? If not—and who will presume to say that they are!—then we may, in this sense, be shapen in iniquity, and conceived in sin, without contracting the smallest taint of depravity;—we are shapen in a "**LIABILITY**" only!! Would it not be well for the Presbyterians to agree among themselves, relative to original sin and depravity, before they farther dogmatize? Reader, if you knew how the intelligent part of the Presbyterian church are now puzzled with this question, and various other questions no less puzzling than this, you would pity them. They are now using their utmost efforts, and skill, to hoop their establishment with silver, so as to prevent it from falling asunder; and yet, more and more, it possesses the anti-centripetal tendency! Barnes, a star of great lustre and glory in their heavens, utterly denies, as you may learn by reading his comment on the fifth chapter of Romans, the imputation of Adam's sin to his posterity.

4th. Might not the sin, in which David was shapen and conceived, have been, not in himself, but in the people or generation among whom he was born? We will illustrate our meaning by Acts 2: 8. "And how hear we every man in our own tongue *whercin we were born?*"—Here were a people who were BORN IN A TONGUE!! Was the tongue, or language in which they were born, in the people at, and previous to birth? Is speech or language natural to man? No more was the sin and iniquity in which David was shapen and born, within himself.—The passage, we think, relates to the sinful customs of the generation in which he lived. Through the power of satanic temptations, sin every where abounded; it was as common among the people among whom he was born and lived, as was the Hebrew language; or as is the English tongue among us! so that it may with as little exaggeration of speech be said, even on this hypothesis, that he was conceived in sin, as of others, that they were born in a tongue. But this view of the subject is not necessary to our argument; it is, however, at least as reasonable as that we were conceived in "*a liability to punishment!!*"

5th. "*They go astray as soon as they are born.*" From what do they go astray? A sheep may go astray from a field, if once it has been in it—not otherwise! So we, if born in a state of rectitude, may depart from it; but surely we cannot go astray from a state in which we have never been! Should it be said that we were placed in a state of rectitude or righteousness in Adam, our federal head and representative, so that his sin became ours, and so as that we went astray in him and by his act, we reply, that the text does not so affirm. It was not five thousand years previous to our birth that we went astray; but after our birth; hyperbolically, "as soon as we were born." If, then, before we can stray from rectitude, we must have been upright; and as since our birth we have gone astray, it follows that at the time of our birth we must have been innocent. We do not say *pure*, but *innocent*; our natural impurity being our misfortune, not our fault. If this be not true—if, indeed, we were at birth totally depraved, then must we have GONE ASTRAY FROM TOTAL DEPRAVITY!! this being the ONLY STATE into which our opponents suppose us to have been born!!!

But we pass on to consider one more of the Doctor's omnipotent proofs! "Neither doth a corrupt tree bring forth good fruit. *For every tree is known by his own fruit; for of thorns men do not gather figs, nor of a bramble bush gather they grapes.*" On this passage Dr. D. founds a magnificent argument. He thinks that "The truth and force of this maxim can only be evaded by oriental figure and clerical legerdemain." Very well: so we think. The Dr., however, it seems, has evaded its force!! He has supposed it applicable to, and illustrative of, hereditary depravity. But was this the application made of this passage by our Lord? Our Lord is speaking of the corruptions of false teachers: hence he says, "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves; ye shall know them by their fruits." Mat. 7: 15. And in the collateral passage in Luke, he seems likewise to allude to false teachers: "Can the blind lead the blind? Shall they not both fall into the ditch?" Luke, 6: 39. We can easily believe that many of the false teachers were dreadfully corrupt; even as corrupt as our Lord here represents them to be! But what has this to do with hereditary total depravity?

"*The heart of the sons of men is fully set in them to do evil.*" Eccl. 8: 11. But little more is necessary to show that this text does not prove hereditary total depravity, than the quoting of the whole verse: "Because sentence against an evil work is not executed speedily, therefore, the heart of the sons of men is fully set in them to do evil."—Why is the heart of the sons of men set in them to do evil? Because says Dr. C., they are by nature totally depraved! Because, says Solomon, "Sentence against an evil work is not executed speedily!" Reader, if Dr. C. is the wiser man, follow him; but if Solomon, follow him!

"*Yea, also, the heart of the sons of men is full of evil, and madness is in their heart while they live.*" Eccl. 8: 11. If the Dr. would have laid aside his sectarian spectacles, and read the 29th verse of the 7th chapter of this book, he might have learned how the hearts of men had become full of evil: "Lo, this *only* have I found, that God made man upright; but they have sought out many inventions." The word MAN is here used generically: it means man in GENERAL—the whole race.—God has made them upright; but they, the RACE, have sought out many inventions; by which inventions they have filled their hearts with evil. But Solomon no where says, that the hearts of the sons of men have been filled with evil and madness by the first sin of Adam. Why then, should we say it?

"*The heart is deceitful above all things, and desperately wicked: who can know it!*" Jer. 17: 9. If the reader will examine this 17th chapter he will find that the prophet is speaking of the strong bias of the house of Judah to idolatry; and that, consequently, it is the hearts of idolaters that he represents as being deceitful above all things and desperately wicked. Hence, we are informed in the first verse, that "The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart, and upon the horns of your altar." The SIN of Judah was written—not the sin of Adam—upon the tables of their hearts. It was WRITTEN; consequently, was not in their hearts by nature! Their hearts all drenched with folly; all impregnated with the seeds of idolatrous and infernal falsehood; all festering through the poisonous influence of the false systems of heathenism to which they had subjected themselves, what better could we expect, than that their hearts would become deceitful—desperately wicked?

A. R.

DUNCAN ON THE FIRST DAY.

GILES COUNTY, VIRGINIA, Sept. 8, 1835.

BRETHREN JOHNSON & HALL:—In the Gospel Advocate, Vol. 1, No. 5, p. 75, I have observed a response of brother Hall to the queries of “A Baptist,” which, to me and some others, appeared somewhat obscure, I have concluded to offer a few remarks and enquiries for further information, and this I hope I do from the purest motives. In relation to the institution of the Lord’s Supper, brother Hall says, “If we should observe it the same *hour* in which it was instituted, because it was instituted in that hour, I can see no good reason why it should not be observed on the same day, viz. Thursday,” &c. “The question with us is, on what day, and at what time, did the Apostles and first Christians break the loaf?” “We have their example for the breaking of the loaf on the first day of the week.” I admit this testimony is sufficient to designate the day; but at what *time* of this day the Apostles and first Christians did break the loaf, is not said; however, brother H., by the bye, has given us to understand it was attended to before preaching, and the inference is, that it is a matter of indifference whether it be attended to at breakfast or dinner time of the day.—Hence, I understand brother H. that there was no particular part of the day regarded by the first Christians in their attendance to this ordinance. Does not this then seemingly indefinite mode of procedure rather grow out of brother H’s. having confounded the close of the Jewish day with that of our own? “The Jewish day closed at sunset.”—Our day closes at midnight. As there is a difference in the close of both, there is of necessity the like difference in the beginning of each. If this be correct, and the Jews counted 24 hours to each day as we do, then their day included our entire night, which was called the evening, and that part of the day in which the sun shone upon the earth was called the morning—thus “the evening and the morning were the first day.” Now to determine with precision, at what *time* in the day the Disciples at Troas did break bread, is it not necessary that we first ascertain whether they met together at the beginning of their day called the evening, or the concluding part thereof called the morning? Taking all the circumstances together that relate to the meeting of the Disciples at Troas, I am led to think it most probable that they met together in the beginning of the first day, which was called the evening; if so, I think it equally probable that they also attended to breaking of bread the same evening or night, and if so, they observed it according to the *time* of the day in which it was instituted by their Divine Master.

If I do not misunderstand brother Hall in his remarks, he rather suggests to us, that the Disciples at Troas met together on that part of the first day called the morning; for he says, “The breaking the loaf is mentioned as the primary object of their coming together. If they did not break bread before midnight, they did not do that on the first day for which they met. If they did not attend to the breaking the loaf soon after they came together and before Paul preached, it was the second day before they did it.” If, however, I have misunderstood brother H., and he meant to say, that they met together in the beginning of the first day, which in the scriptures is called “the evening”—then, I ask, how they failed to do that on the first day for which they met, although it might have been after midnight when they broke bread; or, how it could have been the second day before they did it, seeing the first day was not closed until after the next sun should rise and set again?

If the Apostles and first Christians distinguished the first day from all other days of the week, by their meeting together to break bread, they must also have distinguished either the evening or the morning of that day by performing the object of their meeting. I should be glad to hear again from brother Hall upon this subject, also I should be glad to see the following query answered:

Query? If, in the times of the Apostles, the first day of the week began at the setting sun of the seventh, and this was scriptural, what good reason can be shown, why the same day should not *now* begin at the same point with Christians?

LONDON DUNCAN.

P. S. Perhaps I may at some future day, trouble brother Hall again with another piece upon his response to "A Baptist"—relative to the Disciples being under obligations to meet in one place every first day to break bread. L. D.

REPLY TO L. DUNCAN'S LETTER.

BROTHER DUNCAN:—Having a few leisure moments I will devote them to answering your letter.

It is true that the Jews originally computed their *day* from evening to evening, (Lev. 23: 32;) but after they became subject to the Romans, they adopted their manner of dividing the day into twelve hours, beginning at six o'clock in the morning, and ending at six in the evening: thus their *first* hour corresponded with our *seven* o'clock; their *second* to our *eight*; their *third* to our *nine*, &c. A knowledge of this will illustrate several passages of scripture, such as Mat. 20: 3, 5, 6, 9; Acts, 2: 15, 3: 1, 10: 9, 30; and their night they divided like the Romans, into *four watches*. Mark, 13: 35; Luke, 12: 38; Mat. 14: 25. The *first* watch began at six in the evening and continued until *nine*; the *second* began at *nine* and ended at *twelve*, &c. Then the first hour of their day was six in the morning; the sixth was always noon, and the twelfth was the last hour of the day.

In the light of this explanation, let us notice a circumstance recorded in the second chapter of Acts:

The day of Pentecost was the first day of the week. At the *third* hour of the day the Disciples were accused of being filled with wine. Peter, however, denies the charge, and asserts the impossibility of their becoming intoxicated so early in the day. Acts, 2: 15. But if the day began at sun-down, I can see no force in Peter's argument; for they might have had the after part of the preceding day to drink wine. But when we recollect that it was customary for the Jews to drink wine in the *evening* principally, and that Peter addressed the people in the *morning* at *nine* o'clock, we can feel the force of his argument. It was too late for the inebriating effects of the wine they might have drank the evening before to be upon them; and too early in the morning for them to feel the effects of any they might have taken that morning.

With these facts before us, let us again notice Acts, 20: 7: "Upon the first day of the week when the Disciples came together to break bread," &c. You think the writer is speaking of a Jewish day which began in the evening, and that it was the first part of the day on which the Disciples met to break bread; and so you would have us break bread at night like our *Tunker* friends: with this difference; you would have us attend to it Saturday night, and they do it Lord's day night. The reason they partake of it at night is, that it was instituted at night.—To be consistent, they should partake of it *Thursday* night—the very night of its institution. Now, I repeat it, the question with us is not

on what day or what hour of the day was it *instituted*, for Christ nor his Apostles ever said it was to be observed at the same day or the same hour of its institution. If any circumstance should determine the *hour* of its observance, it would seem to me, it should be the scene which it commemorates,—between the third hour (9 o'clock, A. M.) and the ninth hour, (3 o'clock, P. M.) as that was the time our Saviour hung upon the cross. Mark, 15: 25, 34.

I shall now show you, brother Duucan, that you are altogether mistaken in your calculation concerning the time when the Disciples at Troas observed the Lord's Supper; and that they did not come together on the *first* part of the Jewish day, i. e. in the evening, to break bread.—The evidence with which I shall substantiate my position is as follows: When the Disciples came together on the first day of the week to break bread, Paul preached to them—"READY TO DEPART ON THE MORROW." Now, the question is, when did the morrow come? According to your view of the subject, it would not come until a night and day had passed over. But what does Luke, the writer of this narrative, say? He says, Paul was to depart on *the morrow*. Well, when did he depart?—Why, he left at *DAY BREAK next morning*, i. e. Monday morning; v. 11. Now, brother D., what becomes of your Jewish day? We perceive from this, that Luke, in his narrative, was not governed by the Jewish mode of dividing time.

In my answer to "A Baptist," I said, "If the Disciples did not break bread before midnight, they did not do that on the first day for which they came together." The reason I used the term "*midnight*," was not that I supposed it was the close of the Jewish day, but because some think that was the time when the Disciples attended to it. They get the notion from the circumstance that Paul preached till midnight, *broke bread and ate it*; v. 7, 11. It was after the close of the first day that Paul broke bread; and if this was the emblematic loaf of which the Disciples partook, it was the second day when they did it; but they came together the *first* day of the week to break bread. The bread which Paul ate was not the emblematic loaf, but bread for nourishment. There are several circumstances which render this certain: *First*, none but Paul broke bread; *secondly*, he alone is represented as eating; *thirdly*, the Disciples partook of the emblematic loaf the day before when they met for that purpose.

I have now, I believe, attended to all the points at issue between us. Your query I have answered *virtually*, though not formally.

Wishing that grace, mercy and peace may be with you, I subscribe myself yours, in the good hope,

B. F. HALL.



TOUR, INCIDENTS, OBSERVATIONS, &c.—NO. 5.

This morning brother B. handed me the 11th No. of the Millennial Harbinger, with the Extra, No. 8, on "*Order*." I have just finished reading it, and can truly say, with it I am delighted. It is very necessary that the minds of the Disciples be directed to the Scriptures in reference to the subjects treated of in this Extra. I do sincerely hope that all the holy brethren will read it and profit much by it.

There is, however, one subject of importance which I regret bro. C. did not touch in the "Extra." It is one too, which, I think, he should have taken up, viz: THE CONTRIBUTION. As he has omitted it altogether, I beg the liberty of presenting it to the brotherhood through the Gospel Advocate.

There are three purposes or designs for which contributions should

be made. They are for the purpose of defraying the expenses of the Lord's house—for the aid of the poor saints, and for the spread of the Gospel. Upon each of these we shall make a few remarks:

1st. THE EXPENSES OF THE LORD'S HOUSE; *such as the elements, (bread and wine,) fuel, light, with all other incidental expenses.*

The Jews were a typical people, and every thing under that dispensation was figurative or typical of something under the new. The Jewish government was a *theocracy*; their kings were only *viceroy*s.—The Hebrews acknowledged the sovereign dominion of God by a tribute,* or *capitation* of half a shekel, which was about the value of fifty cents. This every worshipper, every subject of the Jewish kingdom, was *required* to pay.† The rich were not permitted to pay more, nor the poor suffered to pay less. This tribute was in general appropriated to the purchase of sacrifices, wood, and other things for the service of the sanctuary. This tax was for the ransom of souls or lives, (Ex. 30, 13—16,) and was levied upon all equally, to show that all souls were equally precious in the sight of God; and that no one might worship at the expense of another.

In the house of God all christians are equal. No one can claim the precedence or superiority over another. This was beautifully adumbrated by the institution of which we are speaking. There was much wisdom displayed in its adaptation to the nature and circumstances of mankind.

The expenses of the Lord's house are quite inconsiderable, and when divided equally among the disciples, will amount to but a few cents each, *per annum*; which every one could pay without the slightest inconvenience. [The Tabernacle was built by voluntary contributions. Ex. 35. Such was the liberality of the people, that Moses had to restrain them. Ex. 36, 6, 7. How different were the ancient from the modern Jews! The latter are as remarkable for their parsimony as the former were for their liberality. Such was the anxiety of the Jews to have a house in which to worship, that, as we have seen, they gave more than was necessary, and would have continued to contribute had not Moses restrained them. How different is it now-a-days in obtaining subscriptions to build a house of the Lord!]

He that considers his soul as valuable as his neighbor's, and would worship the Lord at his own expense, and without being dependent upon his brother,‡ should be willing to contribute his portion for this purpose.

The tribute money was paid annually on the day of expiation. Ex. 30, 15; and every Jew, when he came up on that day to worship, was required to pay it into the hands of the kethulikin or overseers of the treasuries. The Jews who lived in other countries when this coin was not to be obtained, had to procure it when they arrived at Jerusalem.—This was the occasion of some taking up the business of money changing, to supply the worshippers with tribute money. Having no rever-

*After the Jews were conquered by the Romans, they still continued very tenacious of their liberty, and gloried much in the right they had to it. John, 8, 33. They made it a question whether it would not be renouncing their religion to pay tribute to a Pagan conqueror. Mat. 22, 17.

†Our Saviour, in Mat. 17, 25 thus reasons with Peter: "Of whom do the kings of the earth take custom, or tribute? of their own children, or of strangers? Meaning that, as he was the Son of God, he ought to be exempt from the capitation.

‡Who does not admire the magnanimity of David when Orna offered him a present of cattle for a burnt-offering, and carts and yokes for fuel! 2 Sam. 24: 22—24.—"No," says David, "let me only purchase them of thee for their full value; for I cannot offer to the Lord my God a whole burnt-offering which costeth me nothing." Christian, here is an example worthy of your imitation.

ence for sacred things, and their parsimony getting the better of benevolent feelings, they profaned the temple or the court of the Gentiles, and made a great deal of money by requiring an exorbitant per centum. For this reason, i. e. because they profaned the temple by making it a house of unlawful traffic, the Saviour drove out the money-changers. Mark, 11, 15.

2d. *A second contribution should be made for the support and spread of the gospel.* To secure and direct the labors of evangelists. The necessity for such a class of men is obvious. Are they regarded as laborers? "The laborer," says an Apostle, "is worthy of his hire."—Are they soldiers fighting the battles of the King? "Who, at any time, serves in the war, on his own charges." 1 Cor. 9, 7. Who supports any government, but the subjects? I have not time to labor this subject now.

3d. A third purpose for which contributions should be made, is *for the poor.* Upon the whole of these we will make some remarks:

1st. The three purposes for which contributions should be made, are distinct in their nature, and should not be confounded or blended together.

2d. There is a difference in the manner of raising these contributions. For the first, i. e. the support of the worship, viz: for the purpose of procuring the elements, &c. there should be perfect equality.—No one should give more or less than another. For the second, i. e. for the spread of the gospel, each should contribute according to his circumstances and desire to be rewarded in another world. "The Lord loves a cheerful giver." The best way to obtain this is by individual subscription. The contribution for the poor is made by such as are able to give. It is graduated according to the most equitable rule. "As the Lord has prospered every man," so let him give. Then for the first purpose, all are to contribute equally; for the second, each one as much as he is disposed; for the third, "as the Lord has prospered him." In the two last the poor are exempt.

3d. There is a difference in the time that these contributions should be made. The first annually, or as often as exigences may require.—The second according to contract or agreement with the Evangelists.

The contribution for the poor was made every first day; and *this is the only purpose for which contributions were made every first day of the week.*

The rapid whirl of time admonishes me to lay down my pen and retire to rest. Already

"The iron tongue of midnight hath told twelve."

TYCHICUS.

FOUNDATION OF ROMANISM EXAMINED.

Matthew, 16: 18, has long been a bone of contention between Catholics and Protestants: the former understand our Lord to say he would build his church upon Peter; the latter, that he would build it upon himself. The Catholics, I am persuaded, are altogether wrong; nor do I consider the others precisely right.

"Thou art *Petros*, (*Peter*, a stone,") said Jesus to the son of Jona.—This is the surname our Lord gave to Simon the first time he saw him. John, 1: 42. "And upon this *petra* (rock) will I build my *ekklesia*, (congregation.)"

The word *Petros*, translated *Peter*, is a noun proper, of the masculine gender. *Petra*, rendered rock, is a noun common, of the feminine

gender. It is impossible, therefore, that Messiah could have used the words synonymously.

Upon the two words we will make the following observations:

1. *Petros* is of frequent occurrence in the New Testament scriptures, but is never applied to any person or thing excepting Simon to whom Jesus gave the surname Peter. *Petra* is frequently to be met with also, but never as a proper name.

2. Wherever the word rock occurs in our translation in reference to a foundation, it is not *Petros*, but *petra*, in the Greek. *Petros* is expressive of *solidity*, *firmness*, and for this reason was applied to the son of Jona; thus predicting in his name the disposition and character of the man. The word *petra*, in addition to *solidity*, contains the idea of *immobility*. [Vide Mat. 7: 24, 25; Rom. 9: 33; 1 Pet. 2: 7.] If the words were synonymous, they would be used interchangeably, and we might expect to meet with both where the same thing is spoken of; and if our Lord meant to express the idea that his church should be built upon Peter, he would have used the word which he applied to him a moment before.

Instead of saying "*epi taute a petra*," (upon this rock,) he would have said, "*epi soi Petre*," (upon thee, Peter,) "*will I build my church*."

3. That Peter is not the foundation alluded to by our Saviour when he says—"Upon *this rock*"—is further evident from the following fact: The particle *taute*, translated *this*—*this* (rock) is *feminine*, and cannot agree with *Petrus* (Peter) in the masculine gender. It can only agree with *petra*, which is likewise feminine.

II. Another evidence that Peter cannot be the foundation of the church, is found in 1 Cor. 3: 2, where Paul says—"No other foundation can any man lay than that which is laid, *which is Jesus Christ*."

III. Another evidence. So far from Peter's being the foundation of the church, the Apostle in his letter to the Ephesians, (chap. 2: 20,) says—"You [the church at Ephesus,] are built upon the foundation of the Apostles and Prophets, Jesus Christ being the chief corner-stone. The idea is, that the Disciples in Ephesus were built upon the same foundation with the Apostles. What is the foundation? *Jesus Christ*, the beginning corner-stone. The Apostles themselves, and **PETER AMONG THE REST**, are built upon a foundation—*Jesus Christ*. If they are materials in the house built upon a foundation, they cannot make any part of the foundation upon which they are built.

Then, Peter is never in the scriptures spoken of as the foundation of the church of Christ. He may be the foundation of the Romish church; but does not this prove that they are not one and the same church?—For the same church cannot have two foundations.

A church built upon any foundation save Jesus Christ, is in fact built upon the sand, and must experience the fate of our Lord's prediction in Mat. 7: 26, 27. When the rains descend, when the floods come, and winds blow, and beat upon the cabin resting upon the sand, the foundation will be swept away, and down will tumble the unwieldly superstructure, like the Jewish temple, to rise no more. Are we not authorized to predict this fate of the Romish church from the present state of things, aside from the numerous passages of scripture where her overthrow is mentioned? Where is the power which, in the dark ages, she used to exercise over the nations? Horn after horn has been broken, kingdom after kingdom has thrown off her galling and oppressive yoke, until she scarcely has a place to hide her deformed and meagre visage. She looks to the United States as her last faint hope. How different is her appearance—how different her tone in the new world from what it

was in the old. She has changed her lion voice to that of a plaintive lamb. She professes great humility, charity and benevolence to the poor of these United States, and in many places professes to educate indigent children free of charge. But it is all for effect. The *Catholics*, so called, know very well how to ingratiate themselves into the kind feelings of the community. They are very insinuating, and worm themselves into the affections, and fasten about the unwary and unsuspecting before they suspect any danger. They are deluging every part of the country with their books; establishing schools in every hole and corner; inculcating their pernicious principles upon the uncultivated minds of the tender youth. They know they must begin with the youth of any country in order eventually to succeed with their design, which is, to bring the people under the influence of sanguinary catholicity. And I am astonished at the listlessness and stupidity of the people thus to be gulled by these artful and insinuating Jesuits. I wonder the Protestants will send their children to the Catholic colleges and nunneries. It is strange that many of our friends for the sake of a few dollars, will send their children to these schools. If it should not in the end cost them more than they now save, I am greatly mistaken; with, perhaps, the loss of their children.

Notwithstanding the desperate struggles the Old Mother is making in this country, I am inclined to believe her days are nearly numbered. The marred visage and ghastly countenance which she wears in her senility, do not suit the taste of this community. Her funeral knell will soon begin to toll, and an angel will fly through the vault of Heaven singing her requiem—"Babylon, the great, is fallen, is fallen."

From this long digression let us return to the subject before us. We said the Protestants are somewhat mistaken in their views of this passage. They understand our Lord to say that he would build his church upon himself as the foundation. This, however, is not precisely what he says. Hear his words: "Upon this rock"—what rock? The truth that Peter had asserted—"Thou art the Christ, the son of the living God." This truth is the rock upon which our Saviour said he would build his church. There are two articles in this divine creed; one relates to the offices of the Saviour—"Thou art the Christ," the other to his person—"The son of the living God." In this is summarily comprehended the Christian's creed. He who sincerely believes the truth of this proposition, and obeys from the heart the form of doctrine contained in the Living Oracles, shall be saved; and when consternation shall seize the mind of the rebellious; when mountains shall be hurled from their lofty seats; when the tremendous peals of deep-toned thunders—

"Shake the globe from pole to pole;"
 "And, rolling through the glooms, the flaming balls
 Of dreadful lightning,"
 Ignites "the world below."

The church of Christ, built upon this foundation, will rest secure, and remain—

"Unhurt, amidst the war of elements,
 The wreck of matter, and the crush of worlds."

B. F. HALL.

CIRCUMCISION.

For the Gospel Advocate.

Deut. 10: 16.—"Circumcise, therefore, the foreskin of your heart and be no more stiff-necked."

Jer. 4: 4.—"Circumcise yourselves to the Lord, and take away the

foreskin of your heart, ye men of Judah and inhabitants of Jerusalem," &c.

Rom. 2: 28, 29.—"For he is not a Jew which is one outwardly; neither is that circumcision that is outward in the flesh: But he is a Jew that is one inwardly; and circumcision is that of the heart in the spirit and not in the letter; whose praise is not of men but of God."

Col. 2: 11.—"In whom also you are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ—Buried with him, &c. And you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses."

Circumcision was the cutting and removal of the flesh of the foreskin; it was a covenant in the flesh; a token of the covenant made between Abraham and God; a sign and seal of the righteousness of Abraham. Now, as the literal circumcision was the removal of the flesh of the foreskin, it became a fit emblem of our renunciation of sin and change of heart; the cutting off the flesh of concupiscence; the casting away from us the evil desires and sinful motions of the flesh: and therefore Moses very appropriately uses the figure to represent a change of heart and reformation of life, in his exhortation as above. They were *stiff-necked*, obstinate, rebellious. He therefore exhorted them to circumcise the foreskin of their heart—put away the evil of your doings. It will be seen that this was something that Moses required them to do, not what God would do for them.

In the language of Jeremiah the force and beauty of the passage will be more clearly seen. The Jews had departed from God; they had been guilty of idolatry, and therefore the Prophet exhorts them to return to the Lord, and to put away their abominations out of his sight.—"Break up your fallow ground and sow not among thorns," says the Prophet. Fallow ground is ground untouched, unbroken; in its rude and uncultivated state; rank with weeds and thorns. This the Prophet uses to represent the state of the men of Judah and Jerusalem, and therefore he exhorts them to break up this ground, overrun with thorns, and to sow seed thereupon, the seed of righteousness;—and adds, "Circumcise yourselves to the Lord"—that is, put away the evil of your doings, and return to the Lord; take away the foreskin of your heart; cut off and cast away the evil desires and purposes of your heart, just as the flesh of the foreskin was cut off and cast away.—Now, it is evident that Jeremiah and Moses use the figure to represent the same thing—namely, a renunciation of evil, and a return to the Lord. Paul, the learned Jew, deeply instructed in all the literature of the Hebrew scriptures, brought up at the feet of Gamaliel, instructed after the most perfect manner of the Fathers, whose mind was thoroughly imbued not only with the spirit of the Prophets, but intimately acquainted with all their forms of speech, is continually drawing from these inexhaustible stores of knowledge subjects for illustration, instruction and correction; his mind is full of parallels and fruitful in analogies, and therefore, in Rom. 2: 27, 28, he employs the term *circumcision* figuratively to represent the same thing as Moses and Jeremiah. Under the New Institution *circumcision* was no longer to be outward in the flesh, as under the law, but it was to be inward in the heart—in, or rather *by the spirit*, and not *by the letter*; that is, this *circumcision* should not be performed by virtue of the old institution, but by virtue of the new. In 2 Cor. 3: 6, Paul employs the terms *letter* and *spirit* to represent the two institutions, Jewish and Christian. And again—"we are the circumcision, which worship God in spirit and rejoice in Christ Jesus, and have no confidence in the flesh." As the Jews an-

ciently were the literal circumcision in the flesh, Christians are the spiritual circumcision in the heart. In this notable passage in Col. 2: 11, 12, 13, the following ideas are evidently exhibited:

1st. The Colossians had been circumcised *in Christ, not in Moses*.

3d. This circumcision was made, *not with hands*, as was the literal circumcision in the flesh, and why not with hands? Just because human hands could not physically lay hold of the heart, or the spirit of man, and cut off its evil propensities and desires, as it could lay hold of the flesh of the foreskin and sever it from the body.

3d. This circumcision was the putting off—the renunciation of the body of the sins of the flesh—not the putting off the flesh of the body, but the body of the sins of the flesh; an entire change of heart, a complete reformation of life.

4th. This circumcision was not the literal circumcision of Moses, but the spiritual circumcision of Christ; not the circumcision of the flesh, but of the sins of the flesh. Now, from the premises before us, we learn that circumcision, in its figurative import, both by the writers of the old and new institution, refers to a change of heart and reformation of life; so says Moses, Jeremiah and Paul, and consequently in Colossians and in no other part of the Sacred Writings, is the word used, to represent either the pardon of sins, which is something done for us, not in us, and is subsequent to a change of heart, and not a change of heart;—nor can it represent immersion, for this is done with hands, and done for us, as the immersed is always passive in the action; and in the course of events must follow after a change of heart as well as reformation of life. The circumcision of Christ, the cutting off the foreskin of the heart, the renunciation of the body of the sins of the flesh, must precede immersion, and thus Paul in Colossians and Peter on Pentecost preach the same gospel, give us the same arrangement.

1st. The faith or change of heart; 2d. The reformation or the putting away the body of the sins of the flesh; and 3d. The immersion, or burying with Christ in the immersion—or, 1st. the circumcision of Christ, embracing a change of heart and of life, or a death to sin.—2d. Burial with Christ in immersion. 3d. A resurrection with him from the waters of immersion, through a belief in the energy of God which raised him from the dead. 4th. Life, “or quickened together with him,” by the same spirit which raised him up, dwelling in our mortal body; and 5th. Remission, forgiveness of all trespasses, as it is said by Jesus, “He that believes and is immersed, shall be saved.”

In looking over the Cross and Banner, No. 43, Vol. 2—New Series—a discourse preached by Elder Hezekiah Johnson, on 1 Pet. 3: 21, the writer offers a comment on Col. 2: 11, 12, 13, in which he attempts to show that remission of sins precedes immersion, “I will,” says he, “produce positive proof that believers receive the remission of their sins before they are baptized.” After having quoted Col. 2: 11, 12, he adds, “If the terms ‘circumcision of Christ’ and ‘buried with him in baptism,’ signify the same thing, remission of sins takes place in baptism; but if they do not signify the same thing, remission of sins does not take place in baptism, because the body of the sins of the flesh is said to be put off by the circumcision of Christ.” He then shows that these terms are not synonymous. Now, is it not strange that from similar premises, we should arrive at such opposite conclusions;—but let us see the dilemma into which Hezekiah has placed himself: He says, that if circumcision in the 11th and baptism in the 12th verse are synonymous, then remission of sins is subsequent to baptism.—With this admission, what will the Paido-Baptists say, who make cir-

cumcision and baptism analagous—the one being the sign and seal of the old, and the other the sign and seal of the new covenant, and that baptism came in the room of circumcision? In the judgment, therefore, of this author, the Presbyterians, Methodists and Episcopalians are as heretical as we are, on the doctrinal import of baptism; for if baptism came in the place of circumcision, then remission of sins, according to this writer, must succeed baptism.

I will turn over this part of the exegesis to our accuser, Mr Phillips, "Of Gospel in the water memory," for him to settle with Elder Johnson. But "if the circumcision of Christ is a change of heart," as the analogy of scripture fully proves, then I think the whole of the writer's reasoning is fallacious, for either he begs the question by attempting to show that a change of heart is identical with remission, which is the matter to be proved, or else he has made the mistake of supposing that the putting off the body of the sins of the flesh is synonymous with remission. But we have shown, I think, conclusively, that this "putting off" was something to be done by us; the language of Paul evidently implies this: "In whom also you are circumcised with the circumcision made without hands;" *in putting off* the body of the sins of the flesh, by the circumcision of Christ, the act of putting off is that which is done by the sinner, not what is done for him—but how is it done? *By the circumcision of Christ*; and what is the circumcision of Christ!—The writer says, and so do I—a *change of heart*. Well then, the putting off the body of the sins of the flesh, is just another expression for the circumcision of Christ—a change of heart, a reformation of life.—This we have demonstrated from both Testaments. In the literal circumcision, the flesh was excised; in the spiritual, the sins of the flesh are excised or put off. Now, this passage fully exhibits all that we contend for, viz: That the sinner should be circumcised in heart, and put away the evil of his doings; or in other words, believe in Jesus Christ, and reform, and then be immersed;—or, die, 1st. to sin, both to the love and practice of it; 2d. Then be buried with Christ; then, 3dly, Rise with him, in which the individual is quickened, or made alive, having received forgiveness of all trespasses as the consummation of the whole matter.

JAS. CHALLEN.



DESULTORY REFLECTIONS.—NO. I.

Man is a thinking, a rational, a moral being. He is related by his *body* to the dust—by his spirit to the Heavens. Though mortal, yet immortal he may become; for glory, honor, immortality are set before him in the gospel.

Numerous are the *susceptibilities* and *capabilities* of man. To his improvable faculties who shall say, thus far shall you go, but no farther! Richly has he been endowed;—most exquisite and exuberant have been the favors conferred on him by his Creator; and, therefore, most high and sacred, and momentous his moral obligations.

Why, then, are such countless numbers of our race poor, and mean, and sinful, and ignorant, and degraded? It is their own fault! They abuse the gifts of God,—or else refuse to use God's gifts. They will not listen to the voice of wisdom; they contemn the councils of the Almighty. Provision has been made in the world of grace for all our moral, as in the natural world for all our natural wants; but we have despised the order of Providence; we have exalted our folly above the eternal wisdom; we have sought to pluck grapes from thorns, and figs from thistles; we have gone away backwards, and stumbled upon, and

fallen over the blue mountains of our own sins and ignorance; until darkness has covered the land, and gross darkness the people.

But the church is the **PILLAR** and **SUPPORT** of the **TRUTH**. Ah! the church!! This is, indeed, a plank in shipwreck—a city of refuge.—But the world does not *know* the church, because it does not know the great **HEAD** of the church. Nor is this all. A large proportion of those who profess to be constituent parts of the church, seem superlatively ignorant of their high obligations?

At what price have Christians, the children of God, been redeemed? At the price of blood; the blood of the Son of God! We, then, are not our own property; we are the Lord's property, the Lord's heritage.—What then must be our obligations? Most momentous are our obligations! Do we feel them? Do we consecrate and dedicate all that we have and are, intellectual, moral, physical, to the service of the **MOST HIGH**? Do we live to Jesus, who died for us—who rose again? Is there among us no *conformity* to the world? Do we deny ungodliness, and worldly lusts, and live soberly, righteously and godly in the world? Do we maintain a firm stand against the lusts of the flesh, the lusts of the eye, and the pride of life? Do we bring up our children in the nurture and admonition of the Lord? Do we diligently follow after every good word and work? If not, the love of the father is not in us! *Professors* of the religion of Christ we may be, but *possessors* we are not!! Such are our religious obligations, that none can be said to have acted in accordance with them, but those who have become a **PECULIAR** people zealous of good works—who, whether they eat, or drink, or whatever they do, do it to the glory of God.

Our friend Constantine, goes to meeting when he *feels like it*;—when the weather is good, as often, perhaps, as once a month. He scarcely ever has time to pray in his family; or else he is *bashful*, and complains of *inconsistency*! Meeting on every Lord's day, is, he thinks, a yoke, which none but beings celestial are able to bear! He reads his Bible but seldom; and when he does read it, ten to one if his mind's eye is not gazing at his *farm*, or his *stock*, or his *dollars*!! His children are growing up in the practice of profanity and irreligion; all of which he attributes to their hereditary depravity; but he himself is to blame.—Were he to render no more attention to the pruning and cultivation of his vineyard, than he gives to the religious training and moral culture of his children, would he ever possess a fruitful and a beautiful vineyard? Would not noxious weeds overwhelm his garden, were it to remain untouched by the hand of the gardener? How strange it is that Constantine should act thus stupidly,—that he should be thus inconsistent with himself! The love of money is the root of all these evils—after which, while Constantine coveted, he erred from the truth, and made preparation for piercing himself, and his children, all around with many sorrows.

Constantine is a "*dead weight*" upon the church of Christ; and there are a thousand Constantines! But the time, we trust, is not far distant, when the church will thrust her *drones* from within her pale; when she will resume her primitive dignity, and make her apartments too warm and too clean to be agreeable to a pleasure, a money, a fashion-loving generation. Until this point shall have been gained, christianity must continue to bleed, and groan under the sins of indolent world-loving professors, and the way of truth, the doctrine of our blessed Lord will be blasphemed. Whereas, if the church were clothed, as in primitive times, with the garments of salvation; if, as anciently, she elevated herself far above the grovelling and unlawful pursuits of a world lying in the wicked one; if, as clear as the sun, fair as

the moon, and terrible as an army with banners," she looked abroad upon the world, sinners would be awed by her majesty, and captivated by her beauty and her truth.

A. R.

Paris, Jan. 13, 1836.

CONQUESTS OF THE GOSPEL.

Brother J. G. Ellis writes us, Dry Creek, Ky. Jan. 8, 1836, that he has, within the last year, immersed upwards of 40 persons; and that brother J. W. Roberts, evangelist, has, since he commenced riding, immersed 10 persons, four of whom had been Methodists, and one of them a licensed preacher among them.

Brother J. McVey writes, Mansfield, Ohio, Jan. 2, 1836, that he immersed 10 persons a few days ago.

Brother J. Calahan writes us, Henry county, Geo. Dec. 27, 1835, that he and brother W. R. Hootan have latterly immersed 10 persons in that section.

A letter from brother J. M. Mathes of Gosport, Ia. informs us that the cause of truth is still gaining some converts under his ministry; and that brother Combs is succeeding at Crawfordsville.

Brother D. H. Hathaway writes, Dec. 28, 1835, that he has since August, immersed *sixty-two* persons.

Brother R. Randolph writes us, McMinn Co. Ten., Dec. 15, 1835, that there have been 18 added to the congregation where he lives, since last August.

Five persons have recently been immersed in Lewis County, Ky.—Brother D. H. Hathaway immersed twenty-five persons during a tour to Ohio, a few weeks ago. Dec. 28, 1835.

Last Lord's day one of the Editors preached in Georgetown, and the other at the Great Crossings. A young lady from Nashville, Ten. was immersed in town, and a prominent Baptist gentleman united with the Disciples at the latter place. Dec. 29.

NOTICES.

☞ **THE EVANGELIST.**—We are pleased to see from the Dec. No. of the "Evangelist," that brother Scott intends publishing a volume on the *Gospel of Jesus Christ*. It will contain about 576 pages, large duodecimo size, and furnished to subscribers at \$2 per volume, unbound, but put up in strong wrapping paper. It is intended to supply, or rather to constitute the 5th volume of the Evangelist, or for the year 1836, and will be forwarded to all the patrons of the Evangelist, unless he is advised by them, through their Postmasters, that they do not wish it. From brother Scott's experience, known ability as a writer, and acquaintance with the subject, the friends of the "Ancient Gospel" may reasonably calculate on an able production. We hope they will obtain the work. Such as desire to receive it, can so inform brother Scott through their respective Postmasters. His address is—**WALTER SCOTT, CARTHAGE, Hamilton County, Ohio.**

EDITORS.

On the 2d Lord's day in March next, a co-operation meeting is to commence on Saturday before, at the Union Meeting-House, Owen Co. Ia. The object is to appoint an Evangelist for the ensuing season. The teaching brethren and others in the adjoining Counties, are requested to attend. Notified by brother J. M. MATHES.

GOSPEL ADVOCATE.

VOLUME II.

NUMBER 1.

J. T. JOHNSON & B. F. HALL, Editors.

All scripture, given by divine inspiration, is indeed profitable for doctrine, for conviction, for correction, for instruction in righteousness: that the man of God may be perfect—completely fitted for every good work. PAUL.

LEXINGTON, KY. JANUARY, 1836.

The GOSPEL ADVOCATE is published monthly, at ONE DOLLAR per year, if paid on the reception of the first number—or \$1 25 cents if not paid within six months. They who procure 10 subscribers, and remit the money to the Editors, shall be presented with an additional copy.

The postage on each number, under 100 miles, is 1½ cents, and over 100 miles 2½ cts.—which is paid by the subscribers.

INTRODUCTION.

In ascending a mountain whose lofty summit reaches above the clouds, there are points where a traveller stops and looks down upon the wide extended plains and listens to the murmuring of the rivulet and the pouring of the cataract. From these same *resting places* does he cast an anxious, wishful eye to the dizzy height which he desires to gain, from which he can take a survey of the whole country as far as eye can reach. There are certain periods likewise in a man's life, when he can look around upon the present and retrospect the past.—“The channels of a man's information,” says an eloquent writer,” “are confined to the *past* and to the *present*. He travels with a mist perpetually before his eyes; but when he looks back, the road which he has already trodden, is clearly discernable; no vapour hovers over it; it is visible in all its parts, except those very remote portions of it which have dwindled into the obscurity of prolonged perspective.”—Standing upon the line that separates and unites the past and coming year, let us pause and take a survey of the past. Reader! one year has elapsed since you commenced reading the G. Advocate. Is your condition improved any within the time? Are you assimilated any more nearly to the spirits of just men made perfect? What good have you done the last year? How many tears have you wiped from the orphan's eye with the soft hand of charity? How many hungry poor have you supplied with bread? How many sinners have you been the instrument of turning from the devious paths of vice—drawn by your holy conversation and pious example, from the alluring haunts of wickedness, and with your seasonable instruction, shielded from the wily temptations of Satan? *Mother*, how many lessons have you given your children in the science of salvation? How many of them have you persuaded to renounce the world and bow submission to the Prince of peace? Remember,

“Life is always on the wing,
And death is ever nigh.”

Human life is fitly compared to a vapor, which appears for a moment, and then vanishes away. Behold the rainbow, in which are mingled all the primary colors, and is so beautiful that the finest painter cannot imitate it with the softest touches of the pencil! A spectator is filled with rapture and lost in wonder, in gazing upon it. He turns away

GOSPEL ADVOCATE.

his eye a moment. He looks again—and it is gone! Such is human life. It is an isthmus washed and wasted by the flow of time.

"This life's a stage, and all mankind are actors."

Each one appears in turn, and performs his part; the curtain drops, and he is seen no more. O! that I could snatch a feather from the wing of time, to record the swiftness of his flight—

"Catch then, O catch the transient hour,
Improve each moment as it flies."

Time is a defacer; and under its corroding influence, "the noblest specimens of genius—the proudest monuments of art, fade, decay, and disappear."

"Time lays his hand
On pyramids of brass"—

and "drops a veil as he passes over men and things." The moment that was present when I began to write, is now numbered

"With years beyond the flood."

It is transient as the cloud on which the sunbeam of the morning played. It is a *stream* that is fast bearing us upon its tide to another world. It is a *lamp*; and already does the light begin to flicker in the socket. It is a *sea*—a stormy sea, which we all have to navigate; but the Bible is the star of eternity by which we can guide our vessel to the port of Heaven. Another year, and where shall we be? Gone, perhaps; and nothing remaining to tell the next generation that we *have been*! How are such reflections calculated to humble the pride of man, and to teach him the importance of seeking a harbor in a distant and safer sea, and in a more congenial clime?

By the past, let us learn to improve for the future; and let it be our ambition to grow better and wiser, as fast at least as we grow older. Let us study the sacred scriptures, and remember that they alone contain the promise of eternal life. A gallant officer belonging to the United States Navy, when mortally wounded, called for the American flag.—It was brought him; he rolled it up and placed it under his head—"Now," said he, "I can die in peace!" But the Bible! the Bible! with how much more composure can a christian rest his fainting head on it in death! Clasp it to your bosom, christian; 'tis the last hope of sinful, dying man.

I would most affectionately entreat christians to read the sacred scriptures. Study a portion of them daily. Carry your Bible with you wherever you go, especially to the house of God. Make yourselves acquainted with it, not for controversy, but that you may understand its principles, and observe its precepts. Nothing do I admire more, when I arise to address a congregation, than to see the disciples and others with their book in their hand. The congregation of Christ is the preparatory department to the college of heaven. Jesus Christ is our teacher. The Bible contains the lessons to be learned. Do you desire to become distinguished in the university of heaven?—Learn the road to honor. "He that shall observe the *LEAST of these, my commandments*," says Jesus, "and shall *teach others* to observe them, shall be called great in the kingdom of heaven."

B. F. HALL.

"THE YEAR 1836."

BELOVED BRETHREN:—The labors of a new year are before us, and we are called upon by every high and holy consideration to enter upon the field with a firm and undaunted resolution to reap a rich harvest under the blessing of our King. Already the war-whoop is heard from

the out-posts of the enemy, and it becomes us to be "as prudent as serpents and as harmless as doves," whilst we press along the mark for the prize of our heavenly calling. Let not our attention be directed from the proclamation of the Gospel by the taunts, derision or bravadoes of ambitious, haughty and insulting foes. We should recollect that we are not to "cast pearls before swine," and that in ancient times as now, the meaner and baser sort were made use of as instruments to pursue christians with bitter, reckless and relentless fury.

Brethren, let us pray for them. "Lord forgive them, for they know not what they do." Their minds are so blinded by the traditions of men, and they are so perfectly deluded by their systems, that they imagine they are doing God's service whilst engaged in their unholy warfare against every thing that is good and great. For myself, I take great comfort from the declaration of the Lord Jesus—"Happy shall you be, when men shall revile and persecute you, and on my account accuse you falsely of every evil thing." Rejoice and exult, "for great is your reward in heaven, for thus the Prophets were persecuted who were before you."

I repeat it—let us not be diverted by these Sanballats, from the work of the Lord. The eyes of many of our friends, now in the ranks of wicked opposers, have been partly opened to the true condition of things. They have come to hear for themselves; they have discovered that we are abused, slandered and ill-treated, and they have resolved so far to shake off the yokes of the little human kings, as to hear and decide for themselves. These, with many others, may be won over to the cause of truth by kind, conciliatory and affectionate treatment.—Love is the argument of Heaven to win souls to Christ—yea, the all-conquering argument. Let love, then, rule in every bosom, and let us endeavor to follow after our illustrious Captain in this mighty struggle.

The past year has terminated favorably, notwithstanding the concentrated opposition of the sects, and the weakness and wickedness of others engaged in the cause. Be true to the Lord Jesus, who has bought us with his own precious blood; and let us prove to the world that we are His and not our own. The liberality of the brethren for the year 1836 is highly commendable; and it is a source of deep mortification to our opponents. They fight against a reformation, which has a two-edged sword for its offensive weapon—the word of God.—All the enemies who have their breast to it, will fall by tens and by twenties and by hundreds, until our King shall reign Lord over all.

We have not for a moment doubted the success of this glorious gospel institution, (now dubbed Campbellism by its opposers,) since we first gave it a deliberate examination, connected with the debate between Campbell and Owen. And whilst referring to this debate, I am not so squeamish as to fear to say, that brother Campbell, whilst he is slandered by his opponents in this country, has a source of high gratification in being recognized and addressed in the most affectionate terms as a brother by one of the most distinguished and pious men in any country, to-wit: the beloved Wm. Jones, of London. Added to this, brother Jones is now publishing a Millennial Harbinger in England, and giving circulation to brother Campbell's writings. Ah! envy—green-eyed envy—where are you? In the day of eternity, when all hearts shall be exposed, and all secrets made known, then virtue will be rewarded and vice banished; then it will be made known before an assembled universe who is the good man and who the deceiver and slanderer, and persecutor; then it will be manifest who labored for the Lord and who opposed his truth.

Brethren, we have a vast field of labor before us, and it is white for

harvest. Oht that every soldier could be stimulated by the glorious prize to assist in waging this war against the world, the flesh and the devil; then we might look for a most glorious victory. But if the soldiers prove timid or cowardly, or recreant to the cause, the most disastrous consequences may ensue, and our King will require it at our hands. Armed with the two-edged sword, which is the power of God for salvation to every one who trusts to it, what have we to fear? We cannot fail to succeed if we use aright the power of God confided to us. Many prophets like Baal's, have predicted its overthrow long since, but it marches on as of old when the Apostles first announced it. We have the prayers of all the sects for its success, although they are ignorant of it. Whilst they pray for a union of christians and the success of the gospel, and rise up and oppose both, we not only pray for, but are exerting ourselves to effect both objects.

J. T. JOHNSON.

REPLY TO DR. CLELAND'S "STRICTURES"—*Continued.*

NO. 7.

Mr C., it appears, has a mortal antipathy to oriental figures. He will take all the passages of scripture, which can be tortured into the semblance of a proof of total hereditary depravity, in a literal acceptation. My words, in relation to many of those scriptures, are as follows: "We are, however, after all, of the opinion that those passages are highly figurative." "The orientalists were much disposed to the use of the most highly figurative language." "So now," says Dr. C. taking this as one of the "fair rules of interpretation," "we are not to understand God to mean what he says, when he declares concerning Israel, 'I know that thou — wast a transgressor from the womb;' it was nothing more than an oriental figure. And when He says that, 'The wicked are estranged from the womb, they go astray as soon as they are born,' it is not really so, but an oriental figure merely. And so of David: he was not shapen in iniquity; in fact, he only shaped our oriental figure;—nor in sin did his mother conceive him; he was conceived in our oriental figure." Thus reasons, or rather trifles, the Rev. Mr Cleland, D. D.

Will Mr C. deny the highly figurative style of the poetical scriptures? Does he not know that the Book of Job, the Psalms, and the Prophets are, for the most part, poetic effusions? And does he not also know that the people of the east were often extravagantly hyperbolical in their poetical style? The luxuriance of nature in the east, the serenity and delicious fragrance of the air, the loftiness, grandeur, and magnificence of the Heavens, all conspired to render the imagination of the inhabitants of the east more vivid, more poetical and sublime, than is the imagination of the people of any other country. Hence, their poetic effusions abound with the utmost exuberance of tropes and figures, with the greatest luxuriance of all the flowers of rhetoric. Even by the poverty of their language, which has by some authors been called a "material language," the Hebrews were compelled to the use of numerous tropes and figures. But the Doctor is not ignorant of these facts. He wished to cast a mist before the eyes of his readers; in the doing of which, he has, however, if he has proved any thing, proved too much; for if we are always to take the unfigurative signification of the words and sentences of the Bible, as the true signification, we shall make of God's revelation a jumble of nonsense!

Let the reader, if he please, try the Doctor's anti-figurative rule of interpretation, on the following passages of Holy Writ. "I am a

worm and no man." "Thou didst make me to hope when I was upon my mother's breast." "I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted in the midst of my bowels." "I may tell all my bones they look and stare upon me."—"And my bones are consumed." "All my bones shall say, Lord who is like unto thee?" "Verily every man in his best estate is altogether vanity." "All nations are before God as nothing; and they are counted by him less than nothing, and vanity." "He shall wash his feet in the blood of the wicked." "He" (God) "shall cover thee with his FEATHERS, and under his wings shalt thou trust." "And it repented the Lord that he had made man on the earth, and it grieved him at his heart." The intelligent reader knows that the scriptures are richly furnished with bold figures, such as are exhibited in the preceding quotations.

Now, would not Dr. C's. anti-figurative rule, if applied to these passages, result in their utter perversion? We shall use his own method in the application of his rule. So now, taking this as one of the fair rules of interpretation, we are to understand David to mean what he says, when he declares himself to be '*A worm and no man;*' it was not an oriental figure. And when he says, '*I am poured out like water;*' '*and all my bones are out of joint;*' '*I may tell all my bones they look and stare upon me;*' and '*my bones are consumed;*' it is really so; it is not an oriental figure. And when it is said that "*All the nations are LESS THAN NOTHING,*" there is no oriental figure in the language; the Prophet means precisely what he says. And when it is said '*He shall cover thee with his FEATHERS, and under his WINGS shalt thou trust,*' we are to understand—what? Why if there is any pertinency in the Doctor's wit, we are to believe that God———has feathers and wings—and that he is most miserable too, repenting on account of an act of his own, and being grieved at the very heart! How ridiculously absurd!! And we must believe that God possesses *eyes* and *ears*, and *nostrils*, and *hands*, and *feet*, and that he sometimes "*awakes out of sleep;*" for all these things are figuratively attributed to Him in the scriptures. But Dr Cleland is not ignorant of these things. If we might be permitted the use of rather a rough metaphor, we would say, that he only designed to throw sand into the eyes of his readers; it was a stroke of clerical legerdemain!!

But we wish the reader to understand that we have not been driven to these oriental figures, as a covert from the storm of arguments which our opponents have caused to gather thick around our heads! Nay, verily! We shrink not from a storm such as they have raised—a storm of hard words and soft arguments;—as soon would we dread the peltings of a storm of feathers! In speaking of the figurative style of the poetic scriptures, we have merely expressed our honest convictions; and there is no biblical critic, nor man of common sense, who will not accord with our general remarks on this subject. But we are also of the opinion that those passages in the poetic scriptures, which speak of human depravity, should submit to as liberal rules of interpretation as those above quoted; in which case, they would fall infinitely short of proving even *hereditary depravity*.

We shall now proceed to the examination of some of those scriptures, which have been thought to contain conclusive evidence of hereditary total depravity:

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6, 5.

In relation to this passage, we observe, 1st: That should it be in-

terpreted as liberally as the verse immediately succeeding it—"It repented the Lord that he had made man," &c.—must be interpreted, it will but little help the cause of our opponents. Mr Henry, who stands high among the Presbyterians as an expositor, says, "It"—*repenting and being grieved*—"does not bespeak any passion or uneasiness in God; nothing can create disturbance in the eternal mind;—but it bespeaks his just and holy displeasure against sin," &c. "It does not bespeak any change in God's mind, for he is of one mind and who can turn him? With him there is no variableness. But it bespeaks a change of his way." These remarks are, we think, perfectly just.—But see how the sentence is modified! Why the necessity of modifying it? Because of its hyperbolical character. Apply, then, the same rule to the sentence which precedes this, and it will not contain even the semblance of a proof of hereditary total depravity. But we waive our right to this advantage, and remark—

2d. That the passage is by no means applicable to all mankind. To whom does the Bible apply this passage? To all mankind? Assuredly not!—To the Antideluvians, and to them only! Of them it is said, "*All flesh has corrupted his way on the earth.*" They had filled the earth with violence and pollution. It does not say that Adam, by his first sin, had totally corrupted all flesh, but that ALL FLESH had corrupted itself. The truth is, that sin had been introduced by our first parents; by the introduction of the first sin, the mental and moral nature of man had been to some extent injured. Adam's posterity had in their turn also committed sins, by which the quantum of moral corruption was proportionally increased. Men lived to a very advanced age, and became giants in wickedness. Thus the stream of moral corruption, though at first diminutive, augmented in its onward course, until it became a great river, then an ocean and filled the whole earth! until every imagination of the thoughts of men's hearts became only evil continually. The same evil agent that tempted our first parents, assailed with ceaseless vigilance and fury their posterity, until they had become so corrupt, that God could no longer bear to behold such miscreants on the earth. He, therefore, overwhelmed them with a terrible inundation; and again peopled the earth with a remnant saved by water; a remnant less corrupt and more righteous than were the people whom he drowned. To these miscreants, then, who had rendered themselves, by self-corruption, unfit to live, is the passage applicable; and it is, therefore, gross perversion to apply it to any subsequent generation.

Common sense, it appears to us, should compel us to limit the application of this passage to the Antideluvians! Is it possible that all the generations from the deluge to the present time, have been as corrupt as were the people before the flood? Hear an account of their character by Adam Clarke: "They were flesh, wholly sensual, the desires of the mind overwhelmed and lost in the desires of the flesh, their souls no longer discerning their high destiny." "All was corrupt within, and all unrighteous without; neither the science nor practice of religion existed. Piety was gone, and every form of sound words had disappeared." "The very first *embryo* of every idea, the *figment* of every thought; the very *materials* out of which perception, conception, and ideas were formed, were all evil; the fountain which produced them, with every thought, purpose, wish, desire and motive, was *incurably* poisoned—evil without any mixture of good." Is this the character of every unregenerate man, and woman, and child that has lived since the deluge? If not, then, the passage has been misapplied by our opponents.

We know that there is much depravity in the world, and we bitterly lament the depravity of our fellow beings; but will this justify the extravagance and injustice of applying the text now under consideration, alike to the comparatively innocent female, and the wretch who has brutified himself in sin; to the child of ten years old, and the man who has grown grey in villainies and crimes? The thought outrages our common sense, and all our better feelings! Reader, did you never, during your unregeneracy, think a good thought, nor experience a virtuous feeling? If you never did, we pity you! Did you never? We dread you as we would dread a devil incarnate! Can Satan himself deserve a worse description than that which Clarke has given of the Antideluvians!—and is this, reader, your character? All your imaginations evil, nothing but evil, and evil continually! Then we would blush to look you in the face! we would shrink from your touch, as if a demon had touched us! as soon would we live in a world of infernals, as in a society such as this!! Sodom with its whole world of abominations could not have afforded a more loathsome society!

Can the reader, now, perceive any thing in the whole history of the Antideluvians, indicative of their *hereditary* total depravity? We are certain that he cannot. That those Antideluvians, at least many of them, had become totally depraved, we do not deny; but we say that this was their *OWN WORK*;—Adam was not the author of it! And we are equally willing to admit that thousands in the postdeluvian world, have depraved themselves to an equal excess; but upon the supposition that all men are, at birth, totally depraved, we cannot perceive what end was designed to be attained by the Almighty in destroying the Antideluvians, and again peopling the earth with beings as corrupt as they. Had he destroyed the whole race of men, and then, by a new creation, peopled the earth with a better race, the reasons of his procedure would have been perceptible. But to destroy a part only of the race, and leave a part by nature just as bad as the destroyed, to fill again, with the certainty of fatality, the earth with corruption, so that the above passage, which is expressive of the divine reasons for destroying mankind, should be as applicable to all subsequent generations as to the destroyed, is, in our view, representing the all-wise Creator as acting upon the principles of superlative folly! It is as if a man should pull down his old house, in order to build a new one, because the materials of the old had become rotten, and then erect a new edifice out of the rotten materials of the old!! But our limits will not, at present, admit of our farther elaborating this subject.

A passage in the first chapter of Isaiah, is thought by many to afford very conclusive evidence of the truth of the doctrine of hereditary total depravity: “Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters. They have forsaken the Lord, they have provoked the Holy One of Israel unto anger; they are gone away backward. Why should you be stricken any more? You will revolt more and more; the whole head is sick, and the whole heart faint. From the sole of the foot, even unto the head, there is no soundness in it; but wounds and bruises, and putrifying sores,” &c.

1st. This whole passage is descriptive of a great national apostacy and of judgments consequent upon this apostacy. The king and the priest were equally gone away from truth and righteousness. The nation was oppressed by its enemies, corrupted in its rulers and members, and was speedily filling the cup of its iniquities, which would fit it for its awful catastrophe! Their country was to become desolate, the cities to be burned with fire; strangers were to devour their land. S

far is the Prophet from teaching the doctrine of original sin, in this connection, that he is remonstrating against the national sins of Israel, and warning them of the awful national judgments that God would send upon them! and yet, preachers apply this passage to all mankind!! and make it a proof of original sin and total depravity!! Strange obtusity of mind!! Read the whole chapter. It was written 760 years before the christian era; after the Israelites had had full scope for the work of self-corruption. Moses had said to them, "*I know that after my death you will UTTERLY corrupt yourselves;*" Deut. 21, 29, and here, in Isaiah, we learn that anterior to the date of his prophecies, this prediction of Moses had been verified. They had, by a slow progression, become utterly corrupt!

2d. The corruption of the Israelites, of which God is represented in this passage as complaining, is not attributed to the sin of Adam, but to their own sins! "*They have rebelled against me;*" "*Children that are corrupters;*" "*They have provoked the Holy One;*" "*They have forsaken the Lord;*" "*They are gone away backward.*" Their whole corruption, for which the Lord blames them, is attributed to their own works, not Adam's! But could this have been the case, had the first sin of Adam wholly corrupted their moral nature? Can those who have been wholly corrupted, corrupt either themselves or others who are as corrupt as themselves? Does not the reader perceive that this is impossible! As well might we talk of lamp-black's smutting lamp-black! So far, then, is this passage from furnishing evidence of hereditary total depravity, that it is rather an evidence against it.—They rebelled against the Lord AFTER he 'had nourished and brought them up;' they are not charged with being rebels *by nature*.—They 'FORSAOK the Lord;'—they must, therefore, previously have been in a state of union with him. 'They are GONE away backward.'—Away from what? from depravity? Away from rectitude—from God. They must, therefore, previously to their apostacy, have been in a state of rectitude; and if so, then, the evidence of this text is in diametrical opposition to the interpretations and inferences of our opponents.

3d. '*Why will you be stricken any more? Ye will revolt more and more!*' God here represents the great mass of these Israelites as having corrupted themselves to an excess so desperate as to have become irreclaimable; so that the rod of his chastisements must fail to bring them back to that state of loyalty, fidelity and integrity from which they had gone away backward. He had already beaten them until they were covered with stripes—until their whole head was sick and their whole heart faint—until, by the inflictions of his correcting rod, they were full of wounds, bruises and putrifying sores from the sole of the foot even unto the head! Having utterly corrupted themselves, none but a "remnant" (verse 9th) were in a salvable state. It is as if God had said, "Upon what limb shall you be smitten if you add defection? For already for your sins have you been smitten upon all of them; so that there is not in you a whole limb upon which you can be smitten. There is no place on you for a new stripe!!"—*Clarke*.

But this number is already too long. Let all who read it beware how they neglect conversion. It is a dreadful thing to be made the subjects of strong delusions, and to have the things that once belonged to our peace forever hid from our eyes!

A. R.

Paris, Nov. 12, 1835.

OBEDIENCE.—No. 7.

ABRAHAM'S OFFERING UP ISAAC.

According to the promise of God, Isaac was born when Abraham was a hundred years old. He had seen his son preserved from the perils of infancy, and beheld him with unspeakable pleasure fast pressing towards manhood. Just at this time God addressed Abraham, saying,—“Take now thy son, thy only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I shall tell thee of.” Gen. 22: 2. Speaking of this circumstance, Paul says, “By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises, offered up his only begotten son, of whom it was said, In Isaac shall thy seed be called.” Heb. 11: 17, 18.

This altogether is one of the strangest occurrences in the records of religious history. It will be recollected that Isaac was the child of promise;—that God had sworn to Abraham that in Isaac his seed should be called; and that through him his descendants should be as the stars of heaven—innumerable: And as yet Isaac had no descendent. He was just grown up to manhood and approaching the nubile state. He grew up like a well-watered plant, and bid fair to be the prop and solace of the declining years of his aged mother. Her heart was bound up in the “lad.” To him she looked for comfort. His cheek was flushed, and his eye sparkled with youthful vigor; the smile of innocence sat upon his countenance: his voice was melody itself: his accents were

“Gentle and sweet as vernal zephyrs.”

In one word, she conceived him to be perfection itself; and in him she found all that could make life desirable. With what solicitude did she watch his steps! She was bound to him by a thousand chords of affection, which entwined like tendrils about her heart, and vibrated to every throb of sorrow and every pulse of joy. He was also the hope of his venerable father. To him did Abraham look as the inheritor of his fame, and of his fortune; and through him did he expect would be transmitted to ages yet unborn, the blessings of the promise and oath of God—“In Isaac shall thy seed be called.” But ah! how doubtful are human hopes—how uncertain are earthly prospects! How truly is it that the sun and shade make up the picture of human life; and seldom is man permitted to pluck the roses of delight untouched by the thorn of sorrow! How often are parents called upon to render up the young, and beautiful, and innocent pledges of their love, and that too, at a time when they are the least prepared to do so. Such was the case with Abraham and Sarah. Hear the command to the Patriarch. “Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon the mountain which I will tell thee of.”

The words in which the command was given, were well calculated to call into action all the parental feelings and to arouse every repulsive emotion of his heart. The address seems to have been made to the tenderest sympathy of his nature. “Take now thy son, thy only son, thy beloved Isaac! and offer him a burnt sacrifice to me!” How the words must have sounded in his ears, and pierced his very heart! They were like a peal of thunder in a clear sky. Had it been developed by degrees, he could have borne it with more fortitude. But it comes without any notice. What reflections must he have had! What ideas must have crowded upon his mind! He looks at the dutiful and affectionate Isaac. He thinks of the promise made in relation to him. He looks to Mount

Moriah and thinks of the unnatural act he is required to perform. Amidst this strange assemblage of thoughts, how reasonable to suppose the Patriarch to have uttered a sentiment like the following:—"Lord, if I must go to Moriah, let me take a sacrifice from the numerous herds that feed upon the mountains." To which we may suppose God to have replied—"No Abraham; such an offering will not do—nothing but a human sacrifice will answer the purpose."

Abraham again speaks—"If I must offer a human sacrifice, let me obtain one from a large family—or one whose parents are dead—or upon whom their affections are not placed as Sarah's and mine are upon Isaac." To which Jehovah responds—"Abraham, no sacrifice will answer but Isaac, your beloved Isaac." Abraham makes another request. "Lord, if Isaac must be the victim, let him be sacrificed by some other hand than mine. Have pity on thy servant, and release him from the unutterably painful task." The Eternal responds—no, Abraham, Isaac is the victim, and you must be the executioner. Your hand shall perform the deed. Once more the venerable Patriarch, with his bosom heaving with sympathy for his aged Sarah, makes a request for her—"Lord, if I must sacrifice my son, let me postpone the disagreeable, the painful task until my Sarah is dead. 'Twill break her heart—she cannot survive the stroke. Her sun will soon go down—she will soon be gone, then I will execute thy will." To which God replies—"Abraham, make no delay. Prepare for the journey.—Arise on the morrow and do as I commanded thee." For the last time we may suppose the distressed father to speak in behalf of his son in reference to the promise of God concerning him; O Lord, be not angry with me and I will speak yet once more. "Didst thou not swear to thy servant that his seed should be as innumerable as the stars which bespangle the concave of heaven? And was not that promise made in relation to Isaac? If I sacrifice him, will not thy promise fail? Then, Lord, for thy oath's sake, let me spare the lad." "Abraham," says Jehovah, "hesitate no longer. I will not hear thee again. Go, do as I bade thee."

With a heavy heart and with a determined resolution does Abraham withdraw from his Maker's presence, and sets about preparing for the journey. The orb of day had performed another circuit through the heavens. He was setting, and his last rays lit up the sky with vivid and lively colours; night closes in, and darkness reigns profound. Abraham retires to his couch, but not to sleep. After a long and tedious night, the morning star announces the approach of the "King of day." All is still: not a voice is heard but that of the wakeful lark, which is mounting on high to salute the opening day. Abraham arises and begins his preparations for the journey. He neither falters nor hesitates.—The preparations are completed, and he is only delayed by the youthful Isaac who is gone to take leave of his sobbing mother. Behold the parting interview! Notice the interesting boy! His eyes are dimmed with tears as he reaches to his mother his hand. She takes him in her arms, presses him to her heaving bosom, and kisses his ruddy lips—and overwhelmed with sorrow, and drowned in gushing tears, she cries—farewell, my child, my dearly beloved!—And they are on their way to Moriah. Isaac talks of home—of his mother—of his toys and sports. Every word thrills through the heart of Abraham. Every thing increases the difficulty of his task, and tries his faith more and more. On the third day he descries the destined mountain; it "marks its elevation along the line of the horizon, and meets the eye of the afflicted parent."—"stay you here," said Abraham to his servants, "while I and the lad go yonder and worship!" They arrive at the spot. The

altar is erected, and the wood laid on it in order. "Here is the fire and the wood, but where is a lamb for a burnt offering!" inquired Isaac anxiously. "God, my son, will provide himself a sacrifice," answered Abraham promptly. He begins his preparations for the sanguinary deed. He ties his son with chords, and lays him upon the altar.—Behold the Patriarch! His eye is dim with age; the iron tooth of time has gnawed many furrows in his cheek. His head is covered with the frosts of more than a hundred and twenty winters. Silence speaks the language of his heart. The big tear startles into his eyes. He draws the instrument of death. Isaac makes no resistance, but by one imploring look, beseeches his father to desist. But steady to his purpose, Abraham raises aloft his palsied hand to strike the fatal blow—when lo! an angel calls to him—"Abraham!—Abraham!" The Patriarch looks up. "It is enough," says the heavenly messenger. "Your faith is tried. Henceforth thou shalt be called the friend of God."* "And you are my friends," says Jesus, "if you do whatever I command you." A more enviable title than that of Potentates and Kings. Let it be my honor to wear the name, and my happiness to deserve it, and I shall not covet crowns nor envy conquerers.

From the whole history of this transaction, we may learn—*First*, That there should be no parley, no hesitation when God gives a command. No matter how unnatural—how unreasonable it may seem to be—how well a substitute would appear to answer;—no matter how many ties of nature and affection it may dissolve—how much distress it may occasion:† it must be done when and where God commands.

We may learn, *secondly*, that in doing what God commands, all will result well; and our not being able to see why the command is given, or why the thing is commanded—or our not perceiving how it can be obeyed without nullifying a previous promise—nothing of the kind constitutes a reason for noncompliance with a divine requisition.

Let us obey our Heavenly Father. He will fulfil all his promises and meet all his engagements. He knows what is right and requires no more.

B. F. HALL.

CONTROVERSY.

For the Gospel Advocate.

It is not in controversy, that the genius of the highest order shines. The reasoning faculty may become exceedingly acute; the mind may acquire a power of discrimination that is truly wonderful; those things that have escaped the notice of others may be discovered and exposed with all imaginable ease; hidden analogies, far-fetched illustrations, astute and sophistical arguments, may and often do appear in their excogitations; but upon none do they more generally impose, than upon themselves. Now, although this state of mind in some respects may prove useful, just as the important discoveries of chemistry, have arisen out of the moon struck reveries of the alchemist, yet it must be confessed that it not unfrequently produces a cynical texture of the mind, and a fondness for matters of but secondary importance; for it must be confessed that in the natural and moral sci-

* Abraham is called the "father of the faithful" because he believed God's extraordinary promise concerning his seed; and the "friend of God," because he was willing, when called on, to sacrifice every earthly interest to please him.

† A certain clergyman once said he believed our views of the Christian Religion were correct, and that he would avow them, but his wife was so violently opposed to it; and he was unwilling to do any thing to make her unhappy! Good soul! he thought more of his wife and her smiles, than he did of Jesus Christ and his approbation. Had Abraham acted so, he never would have been called the "friend of God." A man that would not be willing to make sacrifices for heaven could not enjoy it if he were to get there.

ences, as also in religion, those matters that admit of debate are generally speculative and consequently of but second rate importance. The mysteries of nature and of art, lie hid from the view, while truth is seen upon the surface; the precious jewels are embedded underneath the mountains; the pearls are found upon the bottom of the seas; while all the things that are necessary to life lie just at hand.

The mind that is occupied with those things that are purely controversial, must partake more or less of the littleness of the objects that claim its attention. When a fondness for polemics is acquired by men of a high order of intellect, it is really a misfortune, inasmuch as the whole energy of the mind, may be directed to a quarter, that will not call forth one half of its resources. Not unfrequently, trifles, light as air, will be discussed with a warmth and zeal worthy only of matters of prime importance. Of all the subjects that have given rise to the "endless disputations" of the schools, not one have contributed to enhance the amount of human happiness; no writers or speakers, have ever contributed so much to meliorate the condition of man as those who have quickened the soul to *do* that which was right; to awaken the warm sympathies of our nature in behalf of the afflicted; and by giving a proper direction to our moral powers, have impelled us onward in the ways of righteousness. Of all the preachers that have benefited me by their ministrations, none have succeeded so well as those, who, having studied the human heart, have learned how to penetrate into its depths profound, and by the simple, natural and scriptural delineations of the principles and privileges of the Gospel, have laid the foundation for applying that mighty lever—the motives of the Christian institution to my heart. Of what avail is it that my head has been illuminated with the sublime truths of the Christian revelation, if Memnon's lyre is silent, if the heart remains untouched, if it has not diffused afar tenderness of mind? Parmenas was a man of middle age, tall and well built, his head would be admired for its size, the volume of the brain within, and the high intellectual prominence that it exhibited; his eye, however, had no expression, it kindled not into warmth, even when dwelling upon the loftiest themes. He could narrate with great accuracy, state his propositions with much clearness, reason like a logician, defend like a master spirit, the strong holds of the reformation. The sects trembled when he shook aloft his club of war. Not unfrequently like Sampson, he laid hold of the pillars of the idolatrous Temple, that shook to its centre. He was feared, but never loved by his enemies; his bold and daring warfare only infuriated them. But he was not without benevolence, it was inwrought in his nature, but a cold severity of mind, produced by the benumbing influence of Calvinism, checked in early life, the gushing fountains of his soul, and although the warming influences of the Christian institution, has broken up the stream, the fountain has not been entirely reached; it lies too far back in the history of his existence. But he has done good—much good—but how much more might he have done?

Philemon was of middle size, rather small, and spare; it would seem that a smart brush of wind would carry him away; he had a fine generous countenance; his complexion was rather sallow; when the high themes of redemption were upon his tongue, the fire of eloquence lighted up his eye, and glory was in his soul; his face indeed shone like one who had been in the presence chamber of the Deity. His mind had never been well disciplined; indeed he never in early life *felt* his own powers; knowledge was communicated to him in fragments, but they were large fragments, and like so many mirrors, reflected the beauty and sublimity that reigned within; the most recondite principles of our

religion he learned as if by intuition; but he never knew the value of analysis, and therefore, things secret and palpable, principles and privileges, commands and promises—all were blended together, and like the multiform variety of materials that constitute the shell thrown into the camp of the enemy, never failed in its explosion to do them mischief; when he stood erect “throned in his bright descending car,” and emphatically asked “*who would not be a soldier of the cross?*” the mean and base hearted shrank back and stood abashed—while the noble and valiant stepped forward and enrolled their names among the soldiers of our King. Z.



For the Gospel Advocate.

MR. JOHN L. WALLER.

*“He that stands upon a slippery place,
Makes nice of no vile hold to stay him up.”*

MESSRS. EDITORS:—I perceive from the 11th number of the “*Baptist Banner*” (!!)—[I wonder if the Baptists generally acknowledge it their *standard*? If so, I hope they will rally around it and aid their brother Waller to hold it up, or I fear at the end of the year he will be under the necessity of abandoning it, like the former *bearer*, for a more lucrative employment. When I say I *hope* the paper will be sustained, I speak the sentiment of my heart. It is necessary that there should be panders and sewers in every community to carry off the vast quantities of filth that annually accumulate.]—I say, I perceive from the No. before me, Dec. 12, that Mr. Waller, the principal Editor—I suppose it is he—or one or both of his auxiliaries, viz: Silas M. Noel and R. T. Dillard, or perhaps it required the joint labor of all of them to produce the learned productions before me. For surely none but a doctor, a lawyer, or a schoolmaster, could be so fluent in the Latin language, and use it so appropriately as is here done. At all events they have opened their battery and have commenced showering a volley of vulgar abuse at the disciples of Jesus Christ. Mr. Waller—if it be Mr. W. and I suppose it is—expresses a wish that I had said something about his acceptance of Mr. Campbell’s challenge. I believe him. He wishes every body to know that he had mustered up (courage, he would call it, but any one else would say it was) presumptive impertinence enough to attack Mr. C. He would be delighted if he could only induce Mr. C. to notice him.* Some men like to be noticed even if it be through contempt; and they think themselves highly honored if they can provoke a great man to bid them to get out of his way. This is certainly as much as Mr. W. expected from Mr. C. The notice Mr. C. condescended to take of Mr. Waller’s challenge was so pleasing to him, and being unlooked for, he headed his remarks upon it—UNEXPECTED HONOR!!” But, poor man! he appears chagrined because Mr. C. will not dispute with him. [A skunk once challenged a Lion. The Lion, however, declined fighting him, assigning as a reason, that if he were to do so, the skunk would have the honor of saying that he had fought with a Lion and every one that met him for a month afterwards, would know that he had been in company with a skunk!] But stop.—Mr. W. intimates that Mr. C. challenged him. Pray, sir, where is that challenge to be found? Not in the Millennial Harbinger, nor any where else that

*Mr. W. no doubt reasoned thus:—If Mr. C. will only notice me, I shall be thought a great man abroad; for people will conclude that he would not pay attention to me if I were not a man of talent. Therefore I should pass for a great man. And who knows but I should increase my subscription by it too? A thing, by the by, very necessary.

country. In the course of a few months back, we are informed that brother Isaac Scott has immersed thirty persons, brother Ballard seventy, and brother Lucas eleven. We are assured of what is to be expected in all quarters;—that the opposition runs high amongst the Sects. May the Lord prosper his cause in the hands of faithful brethren.

At a four day's meeting at Bethel, the second Lord's day in Jan. 1836, five persons made the good confession.

Brother H. Cozart writes us, Pleasant Exchange, Ten. that at a two day's meeting which brother A. Kendrick and others had there in October, four persons were immersed and one united from the Baptists.

I have immersed 12 persons since the 1st. of August. Brethren Scott and Lucas have, perhaps, immersed about 30 in the same time.—The cause of reformation progresses but slowly with us; yet I trust it is surely. I think it possible much good might be done if we had one or more efficient preachers who could devote the most of his, or their time, in proclaiming the gospel. I am truly glad to hear that the gospel in its own native power, is prevailing with you. May our gracious Lord abundantly bless his word and all our souls.

Nov. 23, 1835.

LONDON DUNCAN.

ON THE DEATH OF O. L. L. B.

One morn I saw a flower so fair,
Whose petals opened with the breeze,
Which gently waved the fragrant air,
The little boughs and leafy trees.

Its tenderness and beauty bright,
With its fair form and lovely hue,
Refreshed my mind with new delight;
With tempered joy and pleasure true.

A little while the flower I left,
And then returned with panting haste;
But from the stem I found it cleft,
Its parent left a cheerless waste.

I stood with feelings made intense
By disappointment's cruel sting,
And said, my flower is torn from hence,
Tossed on the tempest's ruthless wing.

But will it bud and bloom no more?
Is it forever, ever dead?
No! Spring will all its charms restore,
And lustre fresh around it shed.

Just so my son, my little son,
Bloomed and entwined around my heart;
Just so he faded and has gone,
Ere I could think that we must part.

But my dear child shall bloom above,
With seraphs and bright angel choirs;
Be ever blest with Jesus' love,
Singing with harps and golden lyres.

Woodford Co. Ky., Nov. 1, 1835.

J. L. B.

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